



SRI NATARAJA (South India).

By the courtesy of Dr. A. K. Coomaraswami, D.Sc.

THE
LIGHT OF TRUTH
OR THE
Siddhānta Dipikā and Agamic Review.

**A Monthly Journal Devoted to the Study of the ĀGAMĀNTA
or the ŚAIVA-SIDDHĀNTA Philosophy and Mysticism,
Indo-Dravidian Culture, &c., &c.**

VOLUME XI.
JULY 1910—JUNE 1911.

MADRAS:.
AT THE MEYKANDĀN PRESS,

1911.

Price, Rs. 4 per annum.]

[Back Volumes Rs. 6 only.]

INDEX TO VOLUME XI.

	• PAGE.
ĀDHĀRAS AND THE KUṆḌALINI OR THE FORCE-CENTRES AND THE SERPENT-FIRE—THE, ... C. W. Leadbeater	9, 73, 155
ĀGAMIC BUREAU NOTES ... The Editor	40, 94, 191, 238, 286 335, 383, 431, 522, 571
ANTIQUITY OF THE ŚAIVA RELI- GION ... R. A. Sastri	497
BRAHMAN CONCEPTION OF GOD ... A. Govindāchārya Svāmīn	C.E., M.R.A.S., M.M.S. 412
BUDDHISM—THE SPIRIT OF, ... A. S. Mudaliyār	77
CHIKURU GRANT—THE, ... T. A. Gopinātha Rao, M.A.	5
CORONATION OF THEIR MAJESTIES KING-EMPEROR GEORGE V. AND QUEEN-EMPRESS MARY ... The Editor	542
CORONATION ODES ... T. Chelvakēsavaraya Muda- liyar, M.A.	544
Do. Do. ... P. Kalyāṇasundara Muda- liyar, F.M.T.S.	545
CORRUPTION IN POLITICS ... P. Ramanāthan, K.C., C.M.G.	457
DUTIES OF CITIZENSHIP—THE, ... Do.	178
ESOTERIC MEANING OF THE FORM OF THE DEVI ... T. B. Vasudeva Śāstrin	422
HINDU ASTROLOGY—A LETTER TO THE EDITOR ... Walter F. Gorn Old M.R.A.S.	55
IS THE SOUL IMMORTAL ... R. R. Guṇaratnam, M.A.	198
KARAPĀTRAM—WHAT IS IT ? ... C. V. Svāmīnātha Aiyar	299

INDEX.

3

	PAGE.
ŚAIVA SIDDHĀNTA CONFERENCE AT TRICHINOPOLY—THE, ... Rev. H. W. Shomerus	25, 113 226
ŚAIVA SIDDHĀNTA CONFERENCE AT RĀMNĀD, 1910—THE, ... A member of the Conference	359
Do. ADDRESS OF WELCOME TO THE PRESIDENT... Dr. V. V. Ramaṇa Śāstrin, Ph. D. &c.	245
Do. PRESIDENTIAL ADDRESS ... K. P. Puttaṇṇa Chettiyaṛ	248
Do. THE FIFTH ANNUAL REPORT ... The Standing Committee	262
ŚAIVA SIDDHĀNTA MAHA SAMAJAM. A Member	469, 512
ŚRI ŚĀṆKARĀCHĀRYA AND THE DATE OF HIS BIRTH ... C. V. Pichchu Aiyar	21, 109
ŚRI ŚĀṆKARA'S HOROSCOPE ... M. Tissanāyakam	490
Do. SOME ASTRONOMICAL REMARKS ... Walter F. Goru Old, M.R.A.S.	280, 318
SUKSHMĀGAMA—THE JNĀNAPĀDA OF THE, ... Dr. V. V. Ramaṇa Śāstrin Ph. D. &c.	98, 210, 337
TĀYUMĀNAVAR—HIS LIFE, TEACH- INGS AND MISSION ... R. S. Subramānyam,	371, 396 452
TAMIL LANGUAGE—A PHASE OF ITS HISTORY AND AN ASPECT OF ITS MODERN REQUIREMENTS ... The Hon. Mr. S. R. M. M. Rāmasvāmi Chettiyaṛ	87, 134
TEACHINGS OF ST. VĀKĪSA—THE, P. Rāmanāthan K.C., C.M.G.	15
TEMPLE-WORSHIP—A NOTE ON, ... R. Shuṣṭmukha Mudaliyaṛ	39
Do. THE MEANING OF, ... R. S. Subramānyam	236

	PAGE.
TIRU-VIRUTTAM OF NAMMĀLVĀR...	A. Govindāchārya Svāmin
	C.E., M.R.A.S., M.M.S. 34, 81, 119, 161, 231, 295, 351, 471, 564
TIRUMANTIRAM (ŚRĪ-MANTRA- MĀLIKĀ) OF ST. TIRUMULANĀTHA	J. M. Nallasvāmi Pillai, .. B.A., B.L., 145, 241, 289, 433
TRIANGULAR DUEL OVER THE SCIENCE OF PREDICTION—A JUDICIAL ASTROLOGY	C. V. Svāminātha Aiyar, 29, 3/5
Do. UPANISHAT HONEY- DROPS AND ASTROLOGY ...	M. V. N. 171
Do. JUDICIAL ASTROLOGY —THE RE-JOINDER EXPLAINED...	Astrolabus 31
Do. A FURTHER STATE- MENT ...	Astrolabus 172, 508
TRUMPET CALL—THE, ...	J. N. 570
VĪRA ŚAIVISM—A PHASE OF THE ĀGAMĀNTA ...	Dr. V. V. Ramaṇa Śāstrin Ph. D. 49, 126, 314
VĪRA ŚAIVA RELIGION ...	B. J. Basavaliṅgappa 490
YOGIN IN SAMĀDHI AT NEGAPATAM —SOME MILE-STONES IN THE PATH OF THE YOGA. ...	C. V. Svāminātha Aiyar, 65, 104, 149

THE
LIGHT OF TRUTH
OR THE
Siddhānta Dipikā and Āgamic Review.

*A Monthly Journal devoted to the Search for Truth as revealed in the
Ancient Hindu Mystic Philosophy known as the Śaiva-Siddhānta or Āgamānta.*

VOL. XI.

JULY, 1910.

No. 1.

OUR ELEVENTH YEAR.

WITH our last number, we closed the Tenth Volume, and with it we completed the first decade of our existence as an exponent of the God-Taught Truths of the Āgamānta to the world. And we are now entering on our Eleventh Year, a Year of vast potentialities and possibilities, so far as we can look ahead. The Tenth Year saw a great many changes in the administration of the Journal, including a change in the *personnel* of its *direction* and management, as well as one in the editorial policy which, we trust in all meekness, may tend to improve the utility of the Journal. In the middle of the Last Volume, the purchase of a new printing-press for the sake of the Journal, and the consequent change in its printer, publisher, and proprietor, resulted in its re-registry under the New Press Law, and in an unavoidable delay in the publication of the Journal for over four months, pending the formalities connected with such re-registry. Side by side with these changes, the name of the Journal was also altered into "The Light of Truth" or "The Siddhānta Dipikā and Āgamic Review", in view of the change of editorial policy which began with the last Volume, and which it has been decided to observe more systematically and austere

from now. Our only prayer to the outside public is that it may continue to evince the same interest in matters spiritual as in the past, and support us in our undertakings both with its moral encouragement, and pecuniary help. We need not point out that ours is the only Journal extant devoted to an academic exposition of the Indo-Dravidian culture in all its phases, the philosophy and mysticism of the Āgamānta, including its three branches, to wit, the Śuddha-Śaiva doctrine of the Śivādvaita-Siddhānta of Southern India, the Śaiva doctrine of the Pratyabhijñā-Maheśvaras of Northern India, and the Vira-Śaiva doctrine of the Vira-Maheśvaras, and the higher reaches of the Celestial Science or Prognostic Astronomy, so far as they have a bearing on mysticism. Consequently the scope of our Journal can in the main be summed up in the words "Ethic and Theology", but it is ethic and theology as propounded in Āgamic literature, be it Sanskrit or Indo-Dravidian. Hence we make our appeal to all our brethren, Indian and European and American, in fact to all our well-wishers and friends, seen and unseen, to extend to us their cordiality by seeking to widen the circulation of our Journal, and by actively helping to add to our subscribers. It is a pity that most of our subscribers do not seem to understand that our Journal is conducted at considerable pecuniary stress, and it is kept up solely with the object of upholding and explaining the true doctrine that is at the back of the multiple religions and faiths that fill the minds of our Hindu brethren. We are prepared to recognise excellence everywhere, ever feeling that God makes Himself known to His children in manifold ways. But real "Knowledge of God" which is "Knowing Him in spirit and in truth" that is to say "Seeing Him" whilst in the flesh, is something totally different from mere "intellectual knowledge" of God's attributes and dispensation, and relation to Man. If there should be a rise in the number of our subscribers, it is our intention to further enhance the usefulness of our Journal, by enlarging its size, and by redoubling the amount of scholarship and the character of excellence in the handling of the usually scarcely-understood themes, such as

the *mantra*, *pada* and *varṇa* mysteries connected with the deeper teachings of the practical introspective Āgamānta, and the like, themes which have heretofore not been properly explained, through lack of a sound knowledge of the contents of the Āgamic literature. In this Volume, we have decided to take up for translation the Paushkara-Āgama, which is an Upāgama of the Pārameśvara-Āgama, the Śaiva-Siddhānta-Dīpikā by Śambhudeva, and the Spanda-Pradīpikā of Utpalāchārya. The translation of Tirumantram of Tirumūlar and of other works will be continued, and as usual expository articles in connexion with the various phases and central teachings of the Āgamānta will be published. The Magazine, as can be easily seen by our readers, is being placed on a more efficient footing than hitherto, and the editor is doing everything in his power to run it on strictly academic and mystic lines. Special care is being taken in the revision of articles for publication, and the maintenance of the avowed policy of the Journal as an expounder of the basic mysticism of the Śaivāgamas known as the Āgamānta or Śivādvaita-Siddhānta. To sum up: this is the only organ of its kind in the whole world, being exclusively devoted to the unearthing, translation, and study of the Hindu mystic scriptures which have been the delight of the Yogāchāryas of Āgamic antiquity, and no pains will be spared to make the Journal worthy of its policy and propaganda.

The editor sends out his good wishes to all the subscribers of the Journal, on whom it essentially devolves to maintain its upkeep, and to whom alone it is due that the Journal has thrived for the most part in the past, and requests them in the name of God to help the circulation of the Journal by seeking to introduce it into their circle of friends, acquaintances and brethren, so as to widen its financial status more and more. It is however not a good sign that some gentlemen of ample means and culture to whom the Journal has all along been supplied in the past, should have signified their intention to discontinue as subscribers, as soon as their previous arrears of subscription were required to be remitted, as a last resort. Every subscriber is requested

to remember that he is sending his mite only towards the maintenance of *Śiva-kainkaryam* which our Journal endeavours in plain words to accomplish *manasā vāchā hastābhyām*. A greater merit can never exist than in serving the Lord, and it is the only ideal worth striving after, for, in the long run, it enables us to "find" Him, that is, when we have become "dead to the flesh" and are thus in a condition to rate the "glitter" of this bitter-sweet *prapañcha* at its true worth. It rests with the Lord to make of a nobleman of sordid arrogance a galley-slave in the twinkling of an eye, and we should all remember that the wealth which the Lord places in our hands for provisional use, and which He can take away without the least warning, is meant by Him as a means to improve the lot of His less-favoured children, and of those who have dedicated their lives to His glorification, and not as an engine of power to submerge actively or passively, positively or negatively, His less-favoured children and needy votaries into the slough of despond and destitution. The rich man is rich, because the poor man is poor and bullion is a constantly shifting factor. When a morbid endeavour is made to retain it in a particular quarter, and to add to it by a course of heartless suction of the poor, the innocent and the helpless, the rich man becomes what he is, and rolls, as the common saying goes, in wealth. He should beware lest a cataclysm brews as a Divine intervention or Providence, to restore him to his senses, and pound down his consequential swagger begotten of his fatuous faith in the importance of his gold. But the true Āgamāntin regards his wealth as nothing else than the Lord's open gift, in view of his worthiness to keep it and spend it in His name. We will therefore request our subscribers, old, new and would-be, to support our undertaking, regarding it as *lśvara-sevā* pure and simple, and regarding at the same time that our stay in this world is nothing more than a sojourn, and the bright sunshine of our apparent prosperity is merely the temporal environment which surrounds us as we speed on from the cradle to the grave.

THE EDITOR.

THE CHIKURU GRANT.

The set of copper-plates, on which the subjoined inscription is engraved, was secured for me for examination from a friend of his, by Mr. J. M. Nallasvāmi Piḷḷai, B.A., B.L., District Munsiff, Rajahmundry. Regarding these plates and of the site where they were discovered, he writes as follows:—"The exact circumstances under which the copper-plates were found are not known. It is said that they were ploughed up a few years ago near the village of Śarabhavaram, some twenty miles north-west of Rajahmundry, and ten miles from the bank of the Godavari. Near the place where the plates were found, there appear to be the remains of several brick *stūpas* of fair size, and about six or seven miles from it towards the Godavari, are more *stūpas* on a hill overlooking a lake known as Nallakoṭa Āva, while on the Rāmdurgam, a lofty hill that dominates the country, are the extensive remains of buildings which seem to have formed part of a monastery".

The set consists of three plates measuring 6" by 2" and of 1/16" thickness; when they came to me, the ring was uncut: it consists of a circular ring sealed with a lump of copper in a crude manner, and on this is struck with a die the emblem of the dynasty to which the grantor of the deed belonged; it is a conch shell standing in half relief from a countersunk surface which has a circular border. The conch shell is preserved very well. The ring was cut by me and the impressions taken under my supervision. It is from these and the original plates, I now edit the inscription, which is in an excellent state of preservation.

The language of the record is Sanskrit prose. At the end of the inscription are the usual imprecatory verses, three in number. The alphabet closely resembles that of the early Kadamba plates published by Dr. Fleet in *Indian Antiquary*, Vol. VI, of the Kuṭṭigere plates of Māndhātṛivarman (above, Vol. VI. p. 12) and of the Nilambūr plates (above, Vol. VIII, p. 145). The engraver employs both the looped and the curvilinear

forms of the consonant *t*; e.g., the looped form occurs in *Yayāti* in l. 3, in *kshatriyai* in l. 4, in *bhagavatastridaśa* in l. 6, *°vāpta* in l. 7, in *prati* and in *arāti* in l. 8, in *adhipati* in l. 9, *grāmyatayukta* in l. 9, in *ājñāpayatyasti* in l. 10, in *ājñapti* in l. 16, in *mantra* in l. 20, *bhavanti* in l. 17, and in *akshepta*° in l. 22; whereas the curvilinear variety is found in *svasti* in l. 1, in *°prachyuta* in l. 4, *°gītāśeśha* in l. 8, in *buddhyata* in l. 14, etc. The letter *kha* is also written in two ways; the usual form occurs in *abhimukha* in l. 2, and the other variety in the same word occurring in l. 2. Very little difference is made between *t* and *n*; compare, for instance, the *n* and *t* occurring in *nirjjita* in l. 8, in *°yātāneka* in l. 5, etc. Similarly *tra* in *putra* in l. 15 looks more like *nra*. In the word *Yudhishṭhira*, both *dh* and *ṭh* resemble *v*. The engraving is executed very carelessly and there occur many instances of erasure; for instance, there is a well-defined trace of a secondary *i* over *p* of the word *paramaheśvara* in l. 7. The letter *sa* occurring in *visamḍhyo*° in l. 6, has a big dot which resembles an *anusvāra* symbol. As in some other inscriptions, the dot evidently intimates us (*sic*) that the letter *sa* has to be dropped, as it was inadvertently engraved. There are also several cases of omissions which are either corrected in the text itself or noticed in the foot-notes. The rules of *sandhi* are often neglected, some consonants are doubled as in *nirjjita* in l. 8, *dharmma* in l. 4, *mārggā*° in l. 4, *gurorm-māheśvarasya* in l. 6, *vargga* in l. 8, etc.

The inscription belongs to the reign of a king whose name and dynasty are not mentioned. He is simply described as the lord of Chikūra-vishaya. He is said to be possessed of polite manners and modest character; he had gained several victories in battles, was well-versed in all sciences, was following the foot-steps of the early *kshatriyas* like Dilipa, Bhāgīratha, Vaiṇya, Yayāti, Rāma, Ambarisha, etc; was death to horses that confronted him in the battlefield; was a great giver (of benefactions etc.), was a valiant soldier; was skilled in arts was full of the sense of gratitude; was one who was unassailable, a great devotee of Maheśvara; and who had befitted himself for

a seat in Heaven, by the grace of Śiva. The inscription records that this king granted the village of Pulaka or Puloka to Hari-śarman of the Harita *gōtra*, who was a master of two Vedas, was versed in the performance of sacrificial rites (*yāgas*); was a Vājasaneyī, free of all taxes. The record is addressed to the inhabitants of the village granted. The inscription is undated. Thus the record, with neither the name of the king nor the dynasty to which he belonged, nor even the time at which he lived, adds nothing to our store of knowledge. Its only importance consists in the palæography of it.

T. A. G.

TEXT *.

First Plate—Second Side.

1. ॐ† स्वस्ति श्री विजयचीकूरपुरात्¹ नयविनयसम्पन्नो-
2. ॐ† नेकसङ्ग्राम[†*]मिमुखप्रहारलब्धविजयप्रतिष्ठः सर्वविद्या²-
3. ध्यय[न] विधिविज्ञारदः दिलीपभगीरथैष्य³ ययातिरा-
4. माम्बरीषा⁴दिभिरादिक्षत्रियैरासेविताधर्मं⁵ म[†*]र्गा⁶दप्रच्युत

Second Plate—First Side.

5. आह्वाभिमु[स्ताः]⁷ यातनिकशोरकमारि⁸ व[दा]न्यः शूरो दक्ष[ः*]कृत
6. त[ज्ञो] वि (सं) ध्यो भगवतास्त्रिदशगुरोर्महे⁹ श्वरस्य चरणद्वारा-
7. धनपर[ः*] महेश्वरस्य प्रसादावाप्तपरलोक-
8. प्रतिष्ठः निर्जिताशेष [†*] रातिवर्ग¹⁰[ः*] चिकूरविषया-
9. विपति[ः*] परमब्रह्मण्यपुलकप्राम्बान¹¹शुक्त-

* From impressions prepared under my supervision and from the original plates. [For the plates see the frontispiece facing p. 1, *ante*.—*Ed. L. T.*]

† A symbol which is variously interpreted as Siddham etc.

¹ Read पुदाद्^o or पुराजय^o

⁷ Read^o मुस्ता^o

² Read संपन्नो^o

⁸ Read मारी^o

³ Read सर्व^o

⁹ Read गुरोर्महे^o

⁴ Read वैन्य^o

¹⁰ Read निर्जित...वर्गः^o

⁵ Read रामांबरीष^o

¹¹ Read चिकूर^o

⁶ Read^o र्गम^o

¹² Read प्रावीण^o

⁷ Read मार्गा^o

Second Plate—Second Side.

10. का¹⁰ वैवमाक्षपयत्यस्ति अस्माभिः[*]पुष्यत्यु-
 11. र्यगो¹¹ भिवृद्धये वेदह(1)याध्ययनकुसला-
 12. य यज्ञवद्यादिदे¹² वाजसनेयिस्यकर्मानु¹⁷हा-
 13. नपराय हारितसगोत्र[1*]य¹⁸ हरिसर्मणे¹⁹.

Third Plate—First Side.

14. सर्वकरो²⁰ परिहृत्य पुलोकप्रामो दत्त[:] [11*] लुक्वबुध्यत²¹-
 15. हाममसौ²² बाह्वन्ः पुत्रपौत्रानुक्रमेणैव²³ भुञ्जानो
 16. नेक श्रीकि.....²⁴ व्य आशासिस्ममुच.....²⁵
 17. ह[11*]भवन्ति चान्न श्लोका[:*] बहुभिर्व्यसुधा²⁶ दत्ता बहुभिश्चानुपालि [ता]

Third Plate—Second Side.

18. यस्य यस्य यद[1*]भूम तस्य²⁷ तस्य तदापल[11*]²⁸ स्वदत्ताभ्यर-²⁹
 19. दात्ता³⁰ वा यत्तावक्ष³¹ युधिष्ठिर महिम्महि³² मन्त्रा³³ श्रेष्ठ
 20. दानाच्छ्रेयोनुपाल[नं] [11*³⁴] वष्टिव³⁵ वसहस्राणि स्वर्गे³⁶
 21. मोदति भूमिदः अक्षेत्[1*]³⁷ चानुमत्ताच³⁸ तान्येव नरके
 22. [व*] सेत[11*³⁹]

¹⁰ Read ° स्तांश्चैव °¹¹ Read ° र्यगो °¹² Read विद्यादिदे °¹⁷ Read स्वकर्मानुष्ठान °¹⁸ Read हारित °¹⁹ Read शर्मणे °²⁰ Read सर्वकरं °²¹ Read तद्व °²² Read तद्वा °²³ Read ° क्रमेणैव °

²⁴ The writing in these places, though very clear, I have not been able to make an intelligible reading of the passage at present.

²⁶ Read ° निर्वैशुधा²⁷ Read भूमिस्तस्य °²⁸ Read फल ; metre : अनुष्टुप्²⁹ Read ° दत्ताप °³⁰ Read दत्ता °³¹ Read वता °³² Read महिमही °³³ Read ° मता °³⁴ metre : अनुष्टुप्³⁵ Read वष्टि³⁶ Read स्वर्गे °³⁷ Read आक्षेता³⁸ Read चानुमन्ता³⁹ Read वसेत् ; metre : अनुष्टुप्

THE ĀDHĀRAS AND THE KUṆḌALINĪ
OR
FORCE CENTRES AND THE SERPENT-FIRE.

(Continued from page 481 of No. 12, Vol. X.)

THE ASTRAL CENTRES.

Besides the keeping alive of the physical vehicle, these force-centres have another function, which comes into play only when they are awakened into full activity. Each of these etheric centres corresponds to an astral centre, though as the astral centre is a vortex in four dimensions it has an extension in a direction quite different from the etheric, and consequently is by no means always coterminous with it, though some part is always coincident. The etheric vortex is always on the surface of the etheric body, but the astral centre is frequently quite in the interior of that vehicle. The function of each of these etheric centres when fully aroused is to bring down into physical consciousness whatever may be the quality inherent in the astral centre which corresponds to it ; so, before cataloguing the results to be obtained by arousing the etheric centres into activity, it may be well to consider what is done by each of the astral centres, although these latter are already in full activity in all cultured people of the later races. What effect, then, has the quickening of each of these astral centres produced in the astral body ?

The first of these centres, that at the base of the spine, is the home of that mysterious force called the serpent-fire or, in *The Voice of the Silence*, the World's Mother. I will say more about this force later ; for the moment let us consider its effects on the astral centres. This force exists on all planes, and by its activity the rest of the centres are aroused. We must think of the astral body as having been originally an almost inert mass, with nothing but the vaguest consciousness, with no definite power of doing anything, and no clear knowledge of the world

which surrounded it. The first thing that happened, then, was the awakening of that force in the man at the astral level. When awakened it moved on to the second centre, corresponding to the navel, and vivified it, thereby awakening in the astral body the power of feeling—a sensitiveness to all sorts of influences, though without as yet anything like the definite comprehension that comes from seeing or hearing.

Then it moved on to the third, that corresponding to the physical spleen, and through it vitalised the whole astral body, enabling the person to travel consciously, though with only a vague conception as yet of what he encountered on his journeys.

The fourth centre, when awakened, endowed the man with the power to comprehend and sympathise with the vibrations of other astral entities, so that he could instinctively understand their feelings.

The awakening of the fifth, that corresponding to the throat, gave him the power of hearing on the astral plane—that is to say, it caused the development of that sense which in the astral world produces on our consciousness the effect which on the physical plane we call hearing.

The development of the sixth, that corresponding to the centre between the eyebrows, in a similar manner produced astral sight.

The arousing of the seventh, that corresponding to the top of the head, rounded off and completed for him the astral life, and endowed him with the perfection of its faculties.

With regard to this centre a certain difference seems to exist according to the type to which men belong. For many of us the astral vortices corresponding to the sixth and seventh of these centres both converge upon the pituitary body, and for these people the pituitary body is practically the only direct link between the physical and the higher planes. Another type of people, however, while still attaching the sixth centre to the pituitary body, bend or slant the seventh until its vortex

coincides with the atrophied organ called the pineal gland, which is by people of that type vivified and made into a line of communication directly with the lower mental, without apparently passing through the intermediate astral plane in the ordinary way. It was for this type that Madame Blavatsky was writing when she laid such emphasis upon the awakening of that organ.

ASTRAL SENSES.

Thus these to some extent take the place of sense-organs for the astral body, and yet without proper qualification that expression would be decidedly a misleading one, for it must never be forgotten that though, in order to make ourselves intelligible, we constantly have to speak of astral seeing or astral hearing, all that we really mean by those expressions is the faculty of responding to such vibrations as convey to the man's consciousness, when he is functioning in his astral body, information of the same character as that conveyed to him by his eyes and ears while he is in the physical body. But in the entirely different astral conditions specialised organs are not necessary for the attainment of this result. There is matter in every part of the astral body which is capable of such response, and consequently the man functioning in that vehicle sees equally well the objects behind him, above him, and beneath him, without needing to turn his head. The centres, therefore, cannot be described as organs in the ordinary sense of the word, since it is not through them that the man sees or hears, as he does here through the eyes and ears. Yet it is upon their vivification that the power of exercising these astral senses depends, each of them as it is developed giving to the whole astral body the power of response to a new set of vibrations.

As all the particles of the astral body are constantly flowing and swirling about like those of boiling water, all of them in turn pass through each of the centres or vortices, so that each centre in its turn evokes in all the particles of the body the power of receptivity to a certain set of vibrations, and so all the

astral senses are equally active in all parts of the body. Even when these astral senses are fully awakened it by no means follows that the man will be able to bring through into his physical body any consciousness of their action.

AWAKENING THE ETHERIC CENTRES.

While all this astral awakening was taking place, then, the man in his physical consciousness knew nothing whatever of it. The only way in which the dense body can be brought to share all these advantages is by repeating that process of awakening with the etheric centres. That is to be achieved precisely in the same way as it was done upon the astral plane—that is to say, by the arousing of the serpent-fire, which exists clothed in etheric matter on the physical plane, and sleeps in the corresponding etheric centre, that at the base of the spine.

In this case the arousing is done by a determined and long-continued effort of the will, and to bring the first centre into activity is precisely to awaken the serpent-fire. When once that is aroused, it is by its tremendous force that the other centres are vivified. Its effect on the other etheric centres is to bring into the physical consciousness the powers which were aroused by the development of their corresponding astral centres.

When the second of the etheric centres, that at the navel, comes into activity the man begins in the physical body to be conscious of all kinds of astral influences, vaguely feeling that some of them are friendly and others hostile, or that some places are pleasant and others unpleasant, without in the least knowing why.

When the third centre, that at the spleen, is awakened the man is enabled to remember his vague astral journeys, though sometimes only very partially. The effect of a slight and accidental stimulation of this centre is often to produce half-remembrances of a blissful sensation of flying through the air.

Stimulation of the fourth, that at the heart, makes the man instinctively aware of the joys and sorrows of others, and sometimes even causes him to reproduce in himself by sympathy their physical aches and pains.

The arousing of the fifth, that at the throat, enables him to hear voices, which sometimes make all kinds of suggestions to him. Also sometimes he hears music, or other less pleasant sounds. When it is fully working it makes the man clairaudient as far as the etheric and astral planes are concerned

When the sixth, between the eye-brows, becomes vivified, the man begins to see things, to have various sorts of waking visions, sometimes of places, sometimes of people. In its earlier development, when it is only just beginning to be awakened, it often means nothing more than half-seeing landscapes and clouds of color. The full arousing of this brings about clairvoyance.

The centre between the eyebrows is connected with sight in yet another way. It is through it that the power of magnification of minute physical objects is exercised. A tiny flexible tube of etheric matter is projected from the centre of it, resembling a microscopic snake with an eye at the end of it. This is the special organ used in that form of clairvoyance, and the eye at the end of it can be expanded or contracted, the effect being to change the power of magnification according to the size of the object which is being examined. This is what is meant in ancient books when mention is made of the capacity to make oneself large or small at will. To examine an atom one develops an organ of vision commensurate in size with the atom. This little snake projecting from the centre of the forehead was symbolised upon the head-dress of the Pharaoh of Egypt, who as the chief priest of his country was supposed to possess this among many other occult powers.

When the seventh is awakened the man is able by passing through it to leave his body in full consciousness, and also to

return to it without the usual break, so that his consciousness will now be continuous through night and day. When the fire has been passed through all these centres in a certain order (which varies for different types of people) the consciousness becomes continuous up to the entry into the heaven-world at the end of the life on the astral plane, no difference being made by either the temporary separation from the physical body during sleep or the permanent division at death. Before this is done, however, the man may have many glimpses of the astral world, for specially strong vibrations may at any time galvanise one or other of the centres into temporary activity, without arousing the serpent-fire at all; or it may happen that the fire may be partially roused, and in this way also partial clairvoyance may be produced for the time. For this fire exists in seven layers or seven degrees of force, and it often happens that a man who exerts his will in the effort to arouse it may succeed in affecting one layer only, and so when he thinks that he has done the work he may find it ineffective and may have to do it all over again many times, digging gradually deeper and deeper, until not only the surface is stirred but the very heart of the fire is in full activity.

THE SERPENT-FIRE.

As we know it, this serpent-fire (called in Samskrit Kuṇḍalinī) is the manifestation on the physical plane of one of the great world-forces—one of the powers of the Logos. You know that what we call electricity is a manifestation of one of His forces, and that that force may take various forms, such as heat, light and motion. Another of His forces is vitality—what is sometimes called prāṇa, but this is not interchangeable with any of those other forms which we have just mentioned. We may say then that vitality and electricity are as it were the lower ends of two of His streams of force.

(To be continued.)

C. W. L.

THE TEACHINGS OF ST. VĀGIŚA.

(Concluded from page 483 of No. 12, Vol. X.)

Hence the first song in the first decade of hymns here printed: மாகில் வீணையும் மாலை மதியமும், etc: the grace of God is as pacifying as the soft music of the *viṇā*, or the tender moon in the evening sky etc. The second stanza is, all learning and wisdom are for doing reverence unto God. The third, the worldly-minded will not hear the words of Sanctified Sages regarding the entanglements and dangers of *pravṛtti mārgam*. The fourth, *pravṛtti mārgam* is useless, for it is full of disguised sorrow and draws man farther and farther away from God. The fifth: in that way, man worships God and the *devas* out of regard for sensuous enjoyments. The sixth: Vedic texts, temples and other symbols, point to a different path,—*nivṛtti mārgam*—which the mind in bondage to sensuous enjoyments cannot appreciate. The seventh: God should be worshipped out of pure love, as the great benefactor who gave us the instruments of knowledge, speech and action for escape from destructive desires. The eighth: such desires are hard to conquer without the grace of God, for even me, who had abandoned the attractions of women, the mind at times tries to allure. The ninth: God rescues from the onslaughts of sensuous desires those whose hearts melt for Him. The tenth: He reveals Himself to those who love Him above all things, when the [churn of the] heart is moved hard by [the staff of] love rolled on the cord of pure intelligence.

The second decade of hymns opens with the teaching that they who would be free from sin and corruption should think of God deeply and continuously and with joy, and that then He would be at one with them and grant them His grace. The second stanza is, freedom from sin and corruption is to those only who see Him in all things, and not to those who see Him only in particular places. The third: Freedom from sin and corruption is to those only who believe that the

omnipresent and all-powerful Lord is their best friend, and not to those who are learned in, or learning, the Śāstras, nor to those who give freely, nor to those who utter the eleven mantras. The fourth: spiritual freedom is to those only who meditate upon the omnipresent all-powerful Lord, and not to those who merely chant the Vedas, or hear the Śāstras expounded, or learn the Dhārma-Śāstras and Vedāngas. The fifth: spiritual freedom is to those only who crave for at-one-ment with the omnipresent and all-powerful Lord, and not to those who bathe at dawn, nor to those who have at all times striven to be just, nor to those who make daily offerings to the Devas. The sixth: the blissful state of spiritual freedom is to those only who know the Lord to be boundless-in-love-and-light (ஞானன்), and not to those who roam in search of holy shrines, nor to those who practice severe austerities, nor to those who abstain from meat. The seventh: no gain of spiritual freedom is there to those who display the robes and other insignia of *yogis* and *sannyāsis*, or to those who mortify the flesh: that gain is only to those who glorify Him as the Being who vibrates throughout the universe and in every soul. The eighth: spiritual freedom is only to those who feel that the omnipresent and all-powerful Lord is unchanging and eternal, and not to those who desire to abide in the law, or who fast etc. The ninth: bathing in myriads of sacred waters brings no real happiness, without love of God. And the tenth: nor any other work of austerity, without devotion to the Lord of all power.

It remains only to add that the untiring efforts of my beloved friend, Śrīmān Nallasvāmi Pillai, amidst judicial duties, to smoothen the way of those who would learn of பத்தொளி (way of love) and முத்தி ஒளி (way of spiritual freedom), prove that he is a true minister of God. For reminding us frequently of our true Father and our only Help, and so bringing us again and again to heart-felt worship of all that is Highest and Best, he deserves our unstinting gratitude.

P R.

MRIGENDRA-ĀGAMA.*

(Continued from page 114 of Vol. VI)

PRAKARAṆA XI.†

अयसिञ्ज्यादिचर्गाणां लेशात्सामान्यलक्षणम् ।

कथ्यतेविप्रबोधाभूत् समासोक्तेः प्रभेदशः ॥ १ ॥

Now from a summary distributive summation of their sub-divisions, we turn to a little generic defining of the divisions beginning with Siddhi. Do not be puzzled ! (1)

NOTE ON ŚLOKA I.

The four divisions beginning with Siddhi are *Siddhi*, *Tuṣṭi*, *Asakti* and *Viparyaya* and are the phases of *Pratyaya*. The *Pratyaya*-phases are the resultants of *Bhāvas*. *Bhāvas* are the qualities of *Buddhi*, and *Buddhi* is formed out of the *Gūṇa-tattva*, an evolute of *Avyakta*. *Avyakta* is only Matter pure and simple, though fine and subtle.

Bhāvas and *Pratyayas* are the names of the two major classes under which the phases of *Buddhi* can be marshalled. In *prakaraṇa* X the sub-divisions of *Bhāvas* were described, and *Pratyayas* were stated to generate from *Bhāvas*. It was also mentioned in the same *prakaraṇa* that *Pratyayas* included four divisions beginning with *Siddhi*, and that these four divisions comprised 8, 9, 28 and 5 sub-divisions respectively. And so, what was attempted there, was nothing more than a distributive summation of the sub-divisions of *Pratyayas*. But, in this *Prakaraṇa*, the four divisions of *Pratyayas* are individually defined and described.

* This is an *Upāgama* under the *Mūlāgama*, *Kāmika*. It is also known as *Nārasimha*. See *Nijagūṇasivayogin's Viśekhāntāmṇi*, *Parichchheda* II, § *Āgamaviśeṣavibhāga*.

† The previous *Prakaraṇas* were translated by my accomplished friend, Mr. M. Nārāyaṇasvāmi Aiyar, B. A., B. L.

पुं प्रकृत्यादिविषया बुद्धिर्यासिद्धिरत्र सा ।

तुष्टिर्बुद्धेर्कृतार्थस्य कृतार्थोऽस्मीति यामतिः ॥ २ ॥

Siddhi is that phase of *Buddhi* which perceives *Purusha*, *Prakṛiti* and the rest : While *Tuṣṭi* is the (deluded) thought of an unsatisfied man, that he is satisfied. (2)

NOTE ON ŚLOKA 2.

Here, *Siddhi* and *Tuṣṭi*, two of the four *Pratyaya*-modifications of *Buddhi*, are defined. *Buddhi* is a Matter-begotten instrument of the soul. *Siddhi* is that phase of *Buddhi* which can cognise *Purusha-tattva* and other lower and grosser *tattvas*. *Tuṣṭi* is that phase of *Buddhi* which impels a man to think that he has attained his object while he has not really attained it ; as such *Tuṣṭi* is only self-imposition at best.

अशक्तिः कारकापाये सदर्थप्रभविष्णुता ।

किञ्चित्सामान्यतोऽन्यत्र मतिरन्याविपर्ययः ॥ ३ ॥

Aśakti is the inability of *Buddhi* to cognise an object when the (inner and outer) instruments are lost. *Viparyaya* is the (mistaken) perception of one object as something different, from a knowledge of some their common features. (3)

NOTE ON ŚLOKA 3.

Aśakti and *Viparyaya*, the two remaining, of the four *Pratyaya*-modifications of *Buddhi*, are here defined. *Aśakti* is the inability of *Buddhi* to cognise, when the *karakas* are lost ; while *Viparyaya* is that perverse phase of *Buddhi*, which mistakes one thing for another, merely taking account of their slight surface-semblances. In the following four *Ślokas*, the four *Pratyaya*-phases, viz., *Siddhi*, *Tuṣṭi*, *Aśakti* and *Viparyaya*, are explained from the stand-point of the three *Guṇas*. The three *Guṇas*, *Sattva*, *Rajas* and *Tamas*, are phases of the *Guṇa-tattva*, and are characterized by the qualities, *prakāśa*, *pravṛitti* and *niyama*.

प्रकाशकतया सिद्धिः व्यक्तादेस्तत्त्वभावजा ।

प्रकाशार्थप्रवृत्त्या इजोऽक्षप्रभवापिच ॥ ४ ॥

Siddhi results from *Sattva*-phase, since it has the capacity to illuminate *Vyakta* and the rest. It generates also from *Rajas*-phase, as it is engaged in the act of illumination. (4)

NOTE ON ŚLOKA 4.

Siddhi partakes of the phases of *Sattva* and *Rajas*, as it has the power to illuminate, and is also engaged in illuminating, *Vyakta* and the rest.

तुष्टिमिथ्यास्वरूपत्वात् तमोगुणनिबद्धता ।

सुखरूपतयाब्रह्मन् सात्त्विकव्यवसीयते ॥ ५ ॥

Since it bears a false nature, *Tuṣṭi* is regarded as being tied down by *Tamas*-phase. It is also regarded, Oh, Brahman, as dominated by *Sattva*-phase, since it bears the form of happiness. (5)

NOTE ON ŚLOKA 5.

Tuṣṭi is said to partake of the natures of *Tamas* and *Sattva*, as it is the source of self-delusion, and the resulting sense of false joy.

अशक्तिरप्रवृत्त्यात् तामसीदुःखभावतः ।

राजस्वनि बुभोदृष्टः कार्यकारणसंभयः ॥ ६ ॥

Aśakti is begotten of *Tamas*-phase because it is bereft of activity, and also of *Rajas*-phase because it is of the nature of sorrow. The *guṇa* which resides in the cause is seen also in its effect. (6)

NOTE ON ŚLOKA 6.

Asakti is said to combine in itself the phases of Tamas and Rajas, because it implies enforced inaction and the consequent sense of pang and sorrow. The qualities which reside in the cause, that is, in Guṇa-tattva, are seen also in its effect, viz., the Pratyaya-phases of Buddhi.

विपर्ययस्तमोयोनिः मिथ्यारूपतया च ।

सामान्यमात्रकाभासात् सत्त्वात्मेति विनिश्चितः ॥ ७ ॥

Viparyaya is born of Tamas-phase, as it is of the nature of falsity. Again, since it is generally illuminative, it is also made out that it is inspired by Sattva-phase. (7)

NOTE ON ŚLOKA 7.

Viparyaya is begotten of Tamas and Sattva phases, since it is at the bottom of human misapprehension, and since it also bears, in a general sense, an illuminating tendency.

इतिबुद्धिप्रकाशोऽयं भावप्रत्ययलक्षणः ।

बोधइत्युच्यते बोधव्यक्तिभूमि स्तथापशोः ॥ ८ ॥

And the above-described blossoming of Buddhi into the phases *Bhāva* and *Pratyaya*, is of the plane wherein understanding dawns on Paśu; hence it is named Bodha. (8)

NOTE ON ŚLOKA 8.

In the Āgamānta, paśu is the name given to the soul that is steeped in Prapañcha. The śloka says that the stage of manifestation of Buddhi as Bhāvas and Pratyayas, is only another name for the rise of perception in paśu, samsārin or man. Hence, such a stage is named Bodha.

V. V. R.

(To be continued.)

ŚRĪ ŚAṆKARĀCHĀRYA AND THE DATE OF HIS BIRTH.*

Difference of opinion as to the date of Śrī Śaṅkarāchārya's birth—Opinions vary as to the exact date of birth of Śrī Śaṅkarāchārya, the founder of the Advaita School of Hindu Philosophy: while some hold that he was incarnated in the year 14 of the Vikrama era, others assign the year 3889 of the Kali era to the event; yet others again date his birth in other years. This difference of opinion is keenly felt in the districts outside Malabar. There is however a concensus of opinion on the following points:—(a) that the holy personage was born at a place called Kālaṭi near Ālwāy, in the Travancore territory, (b) that he was pre-eminently spiritual, so much so, that even divinity is ascribed to him by all his followers among Hindus, (c) that he performed miraculous deeds both in Malabar and other places in India, (d) that he introduced the social and religious customs peculiar to a large section of the inhabitants of Keraḷa and (e) that the same usages and customs have now existed for ages together, and are still observed by them. When, therefore, this exalted personage was born, and how long he lived, are thus questions of absorbing interest.

2. *Astronomical data supplied by Śaṅkara-Vijayam and an examination of its credibility of the author.*—What material have we to determine the time of his incarnation? Biographies of Śaṅkarāchārya are available both in Malabar and other places. Mādhavāchārya, who is admitted to be an authority on this subject, declares in that masterly work of his, called Śrī-Śaṅkara-Vijayam, that, at the time of Śaṅkarāchārya's birth, the planetary bodies had been arranged and grouped in a particular manner, in the zodiac. A person, who had, during his life-time, filled the responsible position of the minister to the first Hindu King of the celebrated Vijayanagar, who had been closely associated with the building of the city of Vijayanagar, who, after his retirement

* This is a Memorandum prepared by Mr. C. V. Pichchu Aiyar, State Astrologer to the Cochin Government. It is of considerable chronologico-astrological interest.—Ed. L. T.

from secular labours, had spent his life in writing his well-known Commentaries on the Vedas and other important religious works of the Hindus, who, in consequence, had realized the dangers of exaggeration and equivocation, and who had been once the chief Svāmin in the Sringeri Mutt, under the name of Vidyāraṇya—such a person cannot for a moment be supposed to have consciously designed to mislead his readers, by stating facts with the accuracy of which he had not satisfied himself. We can, therefore, very well believe that he knew what he was writing about, and what the character thereof was. The verse is quoted below :—

*Lagne śubhe śubhayute sushuve kumāram
 Śrī Pārvatīva sukhini śubhavikshitecha |
 Jāyāsati Śivaguroḥ nija tuṅga samsthe
 Sūryekuje ravisutecha gurauchakendre ||

Assuming then, the accuracy of the astronomical data furnished in this verse, I trust that the birth of Śrī Śaṅkarāchārya can be dated to the satisfaction of all. The verse says that the Ascending Sign (hyleg† or lagnam) was auspicious for the reason that there was a benefic planet in it, and that it was also aspected by benefics. Further, it says that the Sun, Mars, Jupiter and Saturn were then not only in their exaltation, but occupied cardinal point positions‡ (kendra) in relation to the Ascendant (lagnam).

3. *The evidence furnished by the data not conclusive.*—Furnished with the above data, some may suppose that the Āchārya's birth-date can be easily determined, if the year in which this particular planetary combination occurred, could be ascertained. But this is not so easy as imagined, for, the

* लगे शुभे शुभयुते सुषुवे कुमारं
 श्री पार्वतीव सुखिनी शुभविक्षितेच ।
 जायासती शिवगुरोः निज तुङ्ग संस्थे
 सूर्यकुजे रविसुतेच गुरौचकेन्द्रे ॥—Ed. L. T.

† Lagnam need not be hyleg in every case.—Ed. L. T.

‡ The writer means that the orbs, Sun, Mars, Jupiter and Saturn, were both essentially and accidentally dignified.—Ed. L. T.

combination referred to in the śloka, is not confined to any one particular year in the past, it may have occurred in several cycles. To which of these years, then, is this epoch-making event to be referred? To answer this question, we have to look for other facts and circumstances which may throw some light on this obscure question. Are there any, and, if so, how far are they to be believed? Do they dovetail with the astronomical data? In Malabar, there are various traditions concerning the doings of this illustrious person; but the most important of them, in virtue of its far-reaching effects, is the introduction of a new series of customs among the natives of Malabar.

Further evidence contained in the genesis of the Kollam era.—

No one can seriously deny that the reforms were inaugurated by the Svāmin, after he had finished his education and entered the order of Sanyāsis. Some suppose that the propaganda was started on a '1st of Chingom'* in a place called 'Kollam' (Quilon). From this spot he moved on northwards, always crying, 'change! change!' On the 31st of that Chingom, he reached the southern bank of the Bhārata river which runs westwards through the middle of Keraḷa. From the 1st of Kanni,† the changes ordered by him were effected in those parts of Keraḷa lying to the north of the river. This is the tradition about the beginning of the Kollam era, now prevailing in Malabar. To the Malayāḷis living on the southern side of the Bhārata river, the new year, therefore, begins on the 1st Chingom, instead of the 1st Medom‡ as it does in other parts of India, and as astronomy requires; and to those living on the opposite side of the river, it begins from the 1st of Kanni. Since the reformation began in 'Kollam' (Quilon), the era was called 'Kollam Āṇḍu'. The beginning of this era corresponds to the 1st Chingom of the year 3927 of the Kali era.§

* i.e. to say, on the first of the solar month *Simha*.—*Ed. L. T.*

† i.e. to say, from the first of the solar month *Kanyā*.—*Ed. L. T.*

‡ i.e. to say, the first of the solar month *Mesha*.—*Ed. L. T.*

§ The Kali era is said to have begun in the year 3102 A.C., at midnight previous to the Noon of the 18th February i.e. to say at 0. 0. A. M. of the Ujjain Mean Time.—*Ed. L. T.*

5. *Conclusion drawn from it.*—Though these legends * do not afford conclusive proofs, they furnish some data from which we shall be justified in inferring that the customs peculiar to the South-West Coast, were remodelled in Keraḷa, by Śaṅkarāchārya, 1085 years ago.

6. *Additional evidence to be found in mnemonics embodying the dates of historically important events.*—There are, in some old *cadjan* manuscripts, certain mnemonics of astronomical value, relating to the periods of some of the distinguished Sons of Keraḷa. Some of them are (a) *Cherosmadrāṭ samprāpa*. (b) *Yajñasthānam samrakshyam*. (c) *Rakshet Govindam arkaḥ*. Others like the following, refer to the days of consecration of some of the important temples of Malabar :—

(1) *Palakkole velikkaka* (2) *Dhamavaṇa*, (3) *Patmam*.

Among such astronomical mnemonics is one (*Achārya-vāgabhedya*), evidently pointing to the day in which Śrī Śaṅkara set about changing the customs. Further, the Sanskrit words forming the mnemonics intrinsically mean, 'The commands of the Teacher are not to be violated'. This indicates what it was that the Teacher set about doing. The accuracy of these mnemonics, has been taken for granted by successive generations in Keraḷa. They contain, in the form of letters, the number of solar days that have elapsed from the commencement of the Kali Era up to any particular memorable day. The particular mnemonic (*Āchāryavāgabhedya*) tells us that, on the 1,434,160th solar day, Śrī Śaṅkara effected social changes in Malabar. When these days are reduced to years, we get 31st Chingom, 3927, of the Kali Era. The argument based upon the mnemonic, and that based on the accepted interpretation of the 'Kollam Era,' all point to the Kali year 3927. Śaṅkarāchārya must, therefore, have flourished, about 1085 years ago.

(To be continued.)

C. V. P.

* We don't quite understand the sense of the word 'legends' here.
—Ed. L. T.

THE ŚAIVA SIDDHĀNTA CONFERENCE AT TRICHINOPOLY.

(Continued from page 513 of No. 12. Vol. X.)

By this time it had become 2-30 P.M., and the meeting was adjourned for an hour. After the recess, the Secretary of the Conference delivered a lecture in elegant, finely-sounding Tamil, on the Śivaliṅgam. He tried to explain the whole of idolatry¹ symbolically. Even Kant's theory of the origin of the world had to submit to be used for that purpose, although Kant's name was not mentioned. It is further to be noticed that the President, in announcing this lecture, said that though many, especially English-educated Hindus, considered Liṅgam-worship as unnecessary and harmful, it was to be adhered to out of regard for the common people².

¹ 'Idolatry' is of two classes, idolatry of the senses and idolatry of the mind, that is to say, image-making by the senses, and image-making by the mind. Both are the creations of the 'subject' or worshipper. 'The true 'object' of worship is the Spirit (=God) Who has no form, Who is Avāṅmanasagochara. 'Idolatry' is a necessary stepping-stone to true worship which is worship *in spirit and in truth*. Image-making by the mind, in which many of the Christian worshippers indulge, is no whit more useful than graven images of stone or metal. But in either case the worshipper should understand that he is in the realm of his own *saṅkalpa*.—*Ed. L. T.*

² We do not remember the President making such a remark, and if he had done so, he was obviously labouring under a serious error. If liṅgam suggests the *phallus*, then 'circumcision', the holiest symbol of spiritual regeneration, suggests the same in a much baser form. The depraved 'mind' of man which reads its own filthy *saṅkalpa* into the holiest imagery and symbolism, needs to be ruthlessly crucified, before the genuine import of the *liṅgam* can be sensed. *Liṅgam* literally means 'a mark', 'a sign', 'a token', and nothing more. It stands, as it is ordinarily set up in Hindu Temples, for the "Pillar of Fire", which is the only *saṅkalpa* under which the formless stature of the Lord can be reverently compassed. More profound verities underlie the Liṅgam-symbol, which are vouchsafed only to the duly "initiated" into the "mysteries of the spirit".—*Ed. L. T.*

Then followed another Tamil paper on Guru-worship. I must admit that I understood almost nothing of this paper. The Tamilians however also appeared to understand not much, for, so little attention was paid that the speaker was obliged to leave the platform before the end of the time allotted to him. After him, a Brahmin read a paper on the esoteric meaning of the four paths, Śariyai, Kiriya, Yogam and Jñānam. Unfortunately, the preface was so long that on the theme proper almost nothing was said. Nevertheless, I take the liberty to delineate here in short the doctrine of the Siddhānta on the four paths. When the soul in the course of transmigration has progressed so far that it is born as a Saivaite, it has at first to follow the precepts of the Śariyai path, *i. e.*, to serve God as a servant serves his master, and to surrender its body to God, which is done by what we call gross idolatry¹. If the precepts of this stage are fulfilled, the soul enters after death the Saiva heaven (Sālogam)². The second step is the Kiriya, in which the soul has to serve God, as a child his father. The worship of God in this stage is also idolatry, but here it is somewhat more spiritual³. In this stage it is not only necessary to surrender the body to God, but also the five senses, the so-called

¹ The writer is referring to the methods of charyā-mārga, the essence of which is selfless devotion to the Lord in which the sthūla-karāṇas of the human body are heartily dedicated to His *kainkarya*. This is sometimes known as *prapatti*. 'Gross idolatry', as the Christian denominationalist understands the expression, has nothing to do with *prapatti*, though it has a great deal to do with the "worship of the flesh" which is a leading feature of what was characterized by the late Prof. Seeley as "Muscular Christianity".—*Ed. L. T.*

² The writer means that the soul gets, as its reward, enjoyment in a higher world, in consonance with its highest *sankalpas*, whilst here. The higher world in which enjoyment-seekers find the objects of their quest, is the same for all religions. There is no 'Śaiva heaven' distinct from the 'Christian heaven'.—*Ed. L. T.*

³ The writer means that the worship is more 'mental', or that it consists in image-making by the 'mind'.—*Ed. L. T.*

Jñānendiriya¹. The reward for strict performance of duty in this stage is Sāṃpiyam—living near Śiva. The third path is Yoga. Here, the soul has to serve God as a friend his friend. The worship of God is chiefly meditation. Here it is necessary to surrender to God also the faculty of thinking, the so-called four Andakkaraṇās,—the inner senses. The reward is Sārūpam—identity with Śiva in form. After the soul has gone through these three stages, it obtains the Iruvinai-oppu, which will later on be described as indifference towards the fortunes and misfortunes of the world, and enters the fourth path, Jñānam. The relation between the soul and God in this stage is compared to the relation between husband and wife. The soul has on this pinnacle to surrender herself altogether to God, to abandon all self-determination, and only to look on Śiva, until it reaches the end of this path and the end of transmigration too, the Sāyuchchiyam—perfect communion with Śiva².

In the meantime it had become 7 o'clock. Before the long meeting was closed, the Chairman thanked us, four Missionaries (in the afternoon, also Messrs. Goettsching and C. Sandegren were present), for our coming, saying, among other things: "The missionaries are men who teach the truth according to their conscience and who are also ready to accept the truth wherever they meet it." When we expressed to him our gratitude for the courtesy shown to us, he said: "On the contrary, it is we

¹ The five senses or sensory organs are not Jñānendriyas but only their outer *kaṇas*. The Jñānendriyas form part and parcel of the *sūkṣma-sarira*.—Ed. L. T.

² The whole summary of the theme by the writer seems an unintentional travesty. The conceptions of Antaḥkāraṇa and Karma-sāmya, the Sāṃpyāvasthā and the Sāyujyāvasthā, are exceedingly subversive of the true teachings of the Āgamānta, and we would recommend the writer to read some of Mr. P. Rāmanāthan's books, before he next handles the mystic literature of the Āgamāntins in any magazine-article. We chance to know that the writer is eminently sincere in his quest, and hence, his mistakes are due to an unsound grasp of the Āgamic teachings, which we hope will be cured in the long run.—Ed. L. T.

that should offer thanks to you, for it is none other but you missionaries that have caused this revival."

The first address on the next day was given by a lady from Bangalore, which will probably astonish the readers. In his speech expressing thanks, the Secretary told us on the following day, that the lady speaker had first hesitated, when he asked her. But her husband had encouraged her, saying: "For the Śaiva Siddhānta, we must even be prepared to give up our lives." As we were somewhat late, we heard only the last part of the address. The lady spoke with exceeding fluency and rapidity, loud and distinctly. Her theme was "The Holy Ashes". To judge from the little we heard, she endeavoured to explain symbolically the custom of besmearing the forehead and other parts of the body with ashes¹. After the address, the President admonished the hearers not to abandon this custom, as, by the holy ashes, sin was removed.

After this, Mr. Nallasvāmi Piḷḷai mounted the platform. He spoke about *Iruvinai oppu*, that is, indifference as to the good and bad Karma. He was almost the only speaker who without making a show of his learning treated his subject in a manner suitable to the majority of the audience, and without slavish dependency on the sources². First of all, he demonstrated

¹ She explained the spiritual import of *bhasma-dhāraṇa*, and also pointed out what *bhasma* indicated.—Ed. L. T.

² 'Iruvinai-oppu' is not indifference to the good and bad karma, it is rather the apperception of the loving kindness of the Lord alike in the sweets and the bitters of this temporal life. The writer is evidently anxious to see the Āgamānta interpreted according to the *saṅkalpa* of man; but this can never be. For, if such a pass should ever be reached, the spiritual doomsday of India would be a certainty. Mr. Nallasvāmi Piḷḷai never said a word without the authority of the Āgamas at his back; only he did not cite them. The writer's way of putting the matter, however, is not by any means complimentary to the scripture-abiding instinct of Mr. Nallasvāmi Piḷḷai, and is hence regrettable. Mr. Nallasvāmi Piḷḷai would be the last person to do without scriptural sources, if the subject-matter actually needed their employment. The fact was, his exposition was made with a set purpose, so as to be easily popular.—Ed. L. T.

that according to the Śaiva Siddhānta, Iruvinai oppu was not ethical indifference, but stoicism to the joys and sorrows of life. This indifference was reached by following the aforementioned three paths, Śariyai, Kiriya and Yogam, and was the beginning of the way of Jñānam. The consequence of it was not inactivity, but works of charity. To give up the sensual appetites, was very difficult. It was only possible, if the soul had a longing for God. In the place of self-will, had to come the will of God. The perniciousness of the craving for an other good than God, he showed by the example of Adam and Eve, and by an old Indian legend¹ according to which the gods hankering after ambrosia, had begun to churn the milk-ocean; the first consequence of the desire had been, activity, exertion, and the result of the exertion, poison.

(To be continued.)

H. W. S.

A Triangular Duel over the Science of Prediction.

III.

JUDICIAL ASTROLOGY.

Sir,—“Astrolabus,” my friend, is mighty wroth at my having presumed to write on the subject of “Judicial Astrology” and he has poured down in torrents his vials of wrath on my devoted head.

The whole of the first paragraph running over half a column in the *Indian Patriot* needs no answer from me, nor the next one that runs up to the end; I can well afford to leave them plead “Astrolabus”’s cause by themselves. “Astrolabus” or any one else is welcome to abuse me, each to his hearts’ content, if that would be any consolation to them. But there is nothing in the one column and odd of “Astrolabus”’s so-called “rejoinder” which traverses any single statement of mine as such.

¹ The writer means a spiritual parable.—Ed. L. T.

Be my motive what it be, and be my ignorance of Astrology what it be, there is nothing in the learned "rejoinder" of "Astrolabus," barring his vituperation of "I, Me, and Mine," which need not necessarily affect me, because it is interlarded with the words "Mr. C. V. Svāminātha Aiyar". I think I can well afford to read my friend's valuable flow of vituperative epithets, "without having my digestion affected" as it is the fashion to say; or otherwise getting cross over it. I must really congratulate my friend on the discoveries he has made concerning "Mr. Svāminātha Aiyar" who has so offended him; but if he should greet me personally with the knowledge he has attained, with the aid, perhaps, of his knowledge of "Judicial Astrology", and a shy peep into the other's 'nativity' to boot, I should feel compelled to disown the honour of any acquaintance with the "Mr. Svāminātha Aiyar" who is evidently an offspring of "Astrolabus"'s tickled brain. I had not the remotest idea of questioning the truth of Astrology as "the science of the stars," and I said so plainly in the following sentence which I beg leave to quote again:—"To avoid any misapprehension, let me at the outset say, that I make a distinction between astrology as the "science of the stars" which is true, and the pretensions of the Judicial Astrologer, who, with human judgment, proposes to weigh the influences of the stars and planets and other heavenly bodies, in the tilting balance of his unconquered mind." In the whole of the two sentences following, describing the qualifications of those who really *understand* the language of the stars, there is not a word concerning myself and there is not a syllable there to give offence to any. "The Judicial Astrologer, who with human judgment professes to weigh the influences of the stars and planets and other heavenly bodies", *must* prove himself to be a *quack*; it does not require the ghost of a Newton to come and tell that. I am tempted to give it back in the words of the Motto quoted and say:—"Mr. Astrolabus, I know what I wrote about: you do not." I did not enter into the personal and professional side of "Astrology" as a profession. I dealt

with "Judicial Astrology" as such, in the light of my own experiences, and no one need take umbrage at the language I used. The idea of "an astrological bureau in a central place, with power to certify qualified men to sit in judgment over men's fortunes", is a presumptuous proposal, regarding which there must *certainly* be two opinions held, goes without saying. And not all the vituperative epithets of "Astrolabus", have convinced me that the opinion I have put forth is wrong. When the presumptuous "Bureau" has become a *fait accompli*, and attained to the statutory dignity of an "Institution established by law," to question which would be a "special crime", on which "Astrolabus" with his friends in council may order an "inquisition" to be held, it would be time enough *then* for thinking men to hold their pen, and mouth too, perhaps; but as that supreme consummation has not yet been attained, and it is a long way yet for "Astrolabus" to anticipate such a "golden age" for professional astrologers, it may be well for "Astrolabus" to be a little more tolerant of opinions that do not square with his own, and "sound his subconscious reservoir" a little, as to the truth, fairness and justice of the adage which says to all: "*Live and Let Live.*" I trust he would not consider my signing my name as an "advertisement," for I can assure him that the undersigned is *not* one who writes for the sake of seeing himself in print. He is a man wedded to journalism for better or for worse, and there is absolutely nothing for him to be ashamed of, in the profession he has chosen, and followed with fidelity, even with his nativity in the hands of "Astrolabus", and the stars and planets ready to aid and abet him at his bidding.

C. V. S.

JUDICIAL ASTROLOGY.—THE REJOINDER EXPLAINED.

IV.

Sir,—I must once again thank a valuable friend of mine for bringing to my notice the further communication on "Judicial Astrology" written by my friend, Mr. C. V. Svāminātha Aiyar, in "The Indian Patriot" of the 28th Instant.

Mr. Svāminātha Aiyar associates my name with the proposal for the establishment of "an Astrological Bureau in a central place, with power to certify qualified men to sit in judgment over men's fortunes", which he blackguards. I don't know who is responsible for this Utopian scheme, which has furnished Mr. Svāminātha Aiyar with ample opportunities to exhibit his "egg-dancing". Whether the scheme prospers like the proverbial mustard-tree, or vanishes into smoke, has no connexion at all with the rejoinder I was forced to make. I must however point out that Mr. Svāminātha Aiyar, who is able to rise above the "pretensions of the Judicial Astrologer", and poise himself in the dry-as-dust "actual worth" of the man-in-the-street with his "stern common-sense", has not the ghost of a plausibility to associate me with the Bureau's movement, and lavish the energy of his pen over its prayed-for doom. I have no objection to join Mr. Svāminātha Aiyar and say for his satisfaction, if not for the satisfaction of others, "let dying jackals howl over the grave of the Bureau's grandmother", as a London cockney might choose to swear in his happiest moments. He does not seem to understand that the adage, "Live and Let Live", is not his close preserve, and that its teaching is applicable not only to the gratuitous traducer, but also to the legitimate retorter.

Mr. Svāminātha Aiyar thinks that my 'Rejoinder' has not met his arguments. Whether I have met them or not, will be patent to one, who reads the original letter and the "Rejoinder", side by side, without "twisting his nose" over questions of personal equation, and with an eye to the main issue. Mr. Svāminātha Aiyar says that he believes in the science of the stars and not in the man who interprets it. He may as well say that he believes in the science of cookery and not in the cooks, or in the institution of matrimony and not in the parties that contract it. If the practitioners of "Judicial Astrology" are "humbugs" and "charlatans," with no redeeming features whatsoever, the "Science of the Stars" is a *fata morgana*. Where is the science without its interpreter, and where is

the interpreter without the science? But nobody disputes the proposition that there are impostors (some of them self-deluded and yet bull-headedly honest) in the field of astrology, as there are impostors in every other field of human activity, worth the name. Black sheep are everywhere to be seen, but is that an argument to brand the whole flock as naughty? I have already shown that "to conquer Fate" is a nightmare and a delusion, and shall therefore not labour the position here any longer. To show how faithful I have been in swallowing the pills so kindly "dispensed" by Mr. Svāminātha Aiyar, I clothed my rejoinder in almost his own words. And still he complains I have not "met" him. Even a Berkeleyan, with an utter absence of the sense of humour, will be more charitable to an earnest adversary, who takes the trouble to demonstrate, at the expense of a bruise of his fist, that the tactile sensation, though a "mere sensation," is not by any means to be despised as an empty "*phenomenal* nothing". I will say 'truce' for the present, and close this head.

I had not the least idea of saying anything personally against Mr. Svāminātha Aiyar, though he indulges in despicable raillery with a pronounced dash of horse-play, and though his thesis is to wage a crusade against all artists in the astrological field, and stamp them out of existence, if he can. But, since it is so difficult to dissociate the personality from the utterances to which it is directly contributory, certain expressions might seem 'personally' levelled, by a "fiction of language", even when they are not so meant. Mr. Svāminātha Aiyar has, truth to tell, the courage of his conviction to dissociate 'astrology' from 'astrologers'. Then, why not he be more charitable, and dissociate the Rejoinder from the person who gave it birth, or him whom it wedded? Thoughts quarrel with thoughts. Ain't it?

ASTROLABUS.

THE TITLE-PAGE FOR A NEW ENGLISH TRANSLATION
OF NAMMĀZHVAR.

TIRU-VIRUTTAM*

OR

"Religious Feeling In A Hundred Modes Of Love,
And In A Centum Of Erotic Stanzas Shown ,

Being The First Of The Four Drāvida-Vedas
seen by the Seer—

Nammālvār, or "*Our Saint par excellence*"

The Greatest Of Drāvida Seers, named also—

- (2) Drāvida-Brahma-Darśi ("Seer of the Drāvida-Vedas"),
- (3) Prapanna-iana-Kuta-stha ("The Faithful's Guide Immutable"),
- (4) Śaṭha-kopa ("Sin-healer"),
- (5) Parāṅkusa ("Appeaser of God and Converter of Strayers"),
- (6) Vakuḷābharāṇa ("The Wreathed of God"),
- (7) Māraṇ ("The World-transcender" or "Unworldly"),
- (8) Kurukā's Lord,
- (9) Kāri's Son, etc.

Translated, from the Tamil Original, into English Verse,

• WITH

(1) A Key to the esoteric expositions of Sacred Erotic Poetry, (2) Foot-notes, and (3) Headings *prefixed* and (4) Explanations *added*, to the Text of each verse (—conformably to the interpretation contained in the Standard Commentaries, Sage Vādi-Kesarin's Terse, Yet Most Luminous, Commentary being followed *throughout*, with respect to the esoteric explanations): and with the aid of Śrīmān M. Sampatkumārāchārya, B.A., (brother of Prof. M. Raṅgāchārya, M.A.), and Śrīmān V. Venkaṭāchārya, B.A., B.L., Vakil, Madras High Court and Co-editor with me of my English Translation of our Tattva-traya by S. Pārthasārathy-Aiyangār, B.A., B.L., A Retired Vakil of the Madras High Court,

* This is traditionally regarded as a digest of the spiritual teachings of the Rīg-Veda.—Ed. L. T.

I. Translator into English, of the (1) *Bhagavad-Gītā*, (2 and 3) *Śrī Bhagavad-Rāmānujāchārya's Vedānta-Sāra* and *Niyamanappaḍi*, (4 and 5) *Śrī Yāmūnāchārya's Gitārtha-Saṅgraha* and *Stotra-Ratna*, (6-10) *Lokārya's Śrī-Vachana-Būshaṇa*, *Artha-Pañchaka*, *Nava-Vidha-Sambandha*, *Nava-Ratna-Mālā*, and *Tattva-Traya*, (11) *Vara-Yogin's Yatirāja-Vimśati*, (12) *Yajus-Sandhyā-Vandana*, (13) *Yadugiri-Nārāyaṇa-Suprabhāta*, (14) *Royal Saint Kula-Śekhara's Mukunda-Mālā*, and other *Sam-skṛit* and *Sam-skṛit-Tamil* Sacred Books;

II. Translator into *Sam-skṛit*, of the (1) *Tiru-ppallāṇḍu*, (2) *Tiru-paḷḷi-yeluchchi*, (3) *Tiru-ppāvai*, (4) *Amalan-Ādi-Pirān*, (5) *Kaṇṇi-nuṇ-ṣīru-ttāmbu*, (6 and 7) Extracts from *Periyālvār-Tiru-Moḷi* and *Tiru-vāi-Moḷi*, included in the *Nityānu-sandhānam*, (8) *Jñāna-Sāram*, (9) *Prameya-Sāram*, and other *Tamil* Sacred Books; (10) *Parnell's Hermit* and other English Poems; and

III. Author of (1) "The Fifteen Senses of the Ego", (2) "The Saint's Fivefold Conquest", (3) "Universal Religion Formulated", and other Original Essays in (a) English, (b) *Sam-skṛit*, (c) *Sam-skṛit-Tamil*, (d) Telugu, and (e) Kanarese.

(1) A single soul—inspired by faith in truth divine,

Outweighs *world-fuls* of souls—who but with *int'rests* shine.

—[*Gītā*, 7, 18; J. S. Mill (see *post*, p. 3), etc.]

(2) If but a tithe of th' bliss I feel

In writing this, my readers feel,

It would, to worldlings all, reveal

The Med'cine That All Ills Doth Heal.

(3) Blessings be with them,—and eternal praise,

Who gave us nobler loves, and nobler cares,

The Poets—who on earth have made us heirs

Of truth and pure delight by heavenly lays.

—Wordsworth,—*Personal Talk*, cited on the title page of the *Subhāshita-Ratna-Bhāndāgāram* (Nirṇaya-Sāgara Press, Bombay); See also Wordsworth's *Works*, Routledge's Edn. 1858, p. 187.

(4) "Here 's writ—*naught* unsupported by authority,

(2) *Naught* that irrelevant is in the least degree".

[—Mallinātha's introduction to his glosses on our *Sam-skṛit Classics*.]

A. G.

Maritime Activity and Enterprise in Ancient India. *

(*Intercourse and Trade by sea with China—II.*)

(*Continued from page 414 of Vol. X.*)

V. INDIAN COMMERCIAL SETTLEMENTS IN CHINA.

The evidence of the oldest coins discovered in China corroborated by the testimony of various Chinese authorities prove that in the seventh century before the birth of Christ, Indian merchants established a powerful settlement on the coast of China, introduced the first coins into that country, and for several centuries continued to hold an independent and influential position, carrying, through their colony, an active trade between their mother-country and China and exercising a most remarkable influence on Chinese civilisation. The learned Professor Terrien De Lacouperie, Ph. D., Litt. D., proves from Chinese sources (vide his *Western Origin of the Early Chinese Civilisation*, p. 89), that the "Sea-traders of the Indian Ocean" founded around the present Gulf of Kiao-tchou, where the Germans have at present established a naval base, inspite of opposition offered by a small Chinese State in the neighbourhood about 680 B. C., a colony which they called *Lang-ga* or *Lang-ya* after the old Ceylonese Lanka and having their mart and mint at a place called *Tsi-mieh* or *Tsi-moh* to the north of the Gulf. These sea-traders "reckoned among them sea-farers from the Arabian Sea, but their chiefs were Hindus. One of them named Kutlu, i.e. *Gotra*, shown by the story of a cow connected with his visit, was the object of a grand and unusual reception at the Court of a Chinese prince (of Lu in the South Shantung peninsula) in 631 B. C." (*Ibid.* p. 89). The colony was independent and situated in territory beyond the Chinese dominion which did not extend to the coast in that part

* A paper contributed by Haran Chandra Chakladar, M.A., to the *Dawn and Dawn Society's Magazine* of June 1910, and reprinted for the benefit of the readers of this Journal.—Ed L. T.

in those days, and it seems they did not carry on trade under the approved Chinese method of paying tribute.

Numismatics or the Science of Coins and Medals furnish very clear evidence of the great influence exercised by these colonies controlled by and consisting in a great part of Indian merchants. There is clear evidence that they formed a powerful guild and they instituted the first inscribed metallic currency in China in 675 to 670 B. C. which was soon imitated by the prince of the neighbouring Chinese Kingdom with whom they were on friendly terms and carried on extensive relations. In later times in the sixth century, between 580 and 550 B. C. they formed a monetary union with several inland Chinese cities for the issue of coins with joint names. The colonists of Lang-ya again issued a currency of large plate coins between the years 472—380 B. C. in connexion with the guilds of merchants of two other Chinese towns. Various specimens of these coins issued by the settlers of *Lang-ya* inscribed with the name of the place of issue *Tsi-moh* where their mint was situated, have been found in China and been described by Professor T. de Lacouperie in his standard work on early Chinese numismatics—*Catalogue of Chinese Coins from the VIIth century B.C. to A. D. 621* (vide pp. xiii, xlvi and 224-225).^{*} The joint issues of coins show that the marts of these colonies established in those early days trade relations with various provinces in the interior and borders of China, and this fact alone would sufficiently demonstrate that the influence of these foreign merchants must have been extensive indeed.

VI. INDIAN COLONISTS : DETAILED ACCOUNT OF THEIR MIGRATIONS AND THEIR FORTUNES.

(A)

These colonists from the Indian Ocean arrived in China, as Professor Lacouperie notes, in vessels having the bows shaped

^{*} Vide also an article on "The Early Commerce of Babylon with India—700-300 B. C., by J. Kennedy, I. C. S. (retired) in the J. R. A. S., 1898, p. 265.

like the heads of birds or other animals with two big eyes painted thereon, and having two skulls at the stern, features which were imitated by the Chinese when building their own navy (1); the Professor is inclined to think that they were probably of Phœnician origin. In this, however, he is in error for we shall conclusively show that they were undoubtedly of Indian origin. Vessels having at the bow the figure of various animals—the peacock, the *Makara*, the fish hawk, the common aquatic birds and other animals—have been built in India from very ancient times and may even now be met with occasionally; in fact, the whole keel of the vessel was often so designed as to give it the appearance of an aquatic animal floating on the waves. The ship represented on the western gateway of No. 1 Stupa at Sanchi built in the third century B. C. has its prow "formed by a winged gryphon (i.e. a *Makara*) and its stern by a fish's tail." (*Vide—Sanchi and its Remains* by General F. C. Maisley, p. 59) The vessels painted on the walls of the caves at Ajanta representing the landing of Vijaya in Ceylon have the prows shaped like animals' heads; while a big sea-going vessel and a pleasure-boat painted in the same caves, have on them two prominent eyes at the bow, the former showing also two skulls at the stern. (*Vide* illustrations of them by the distinguished Bengali painter, Babu Nandalal Bose, in the *Modern Review* for May, 1910). These instances might be multiplied very easily. The big merchant boats, the remnants of the once famous Bengal marine, that now ply the vast rivers of Eastern Bengal, have on almost all of them, two big eyes either of brass or painted with vermillion under the bow.

(To be continued.)

H. C. C.

(1) *Vide* "Western Origin of the Early Chinese Civilisation" by Prof. Terrien de Lacouperie, pp. 106, 260 381.

A NOTE ON TEMPLE-WORSHIP.

A LETTER TO THE EDITOR.

To

V. V. RAMANAN, Esq.,

ŚAIVA SIDDHĀNTIN.

DEAR SIR,

The passage hereunder I chanced to find in the May number of the *Siddhānta Dipikā*, page 456 (the words of R. S. S. in his 'The work before us').

THE PASSAGE.

"Temple-worship has been losing its influence over the "so-called civilised section and allowed to become a dead letter. Temple-funds may better be utilized for the publication of Jñāna-Śāstras and the establishing of Charitable Institutions."

This is questionable. It is the Temple-worship that renders men Divine and that is the end and aim of *Jñāna-Śāstras*, and Charitable Institutions which will become useless and perverted save for the Temple-worship properly understood. Our Divines have shown that fact practically, viz, Jñānasambandha; and the four Samayāchāryas have impressed upon the Jñānis only the Temple-worship. It is only the Jivan-Muktas that know the inner-meaning of the Mūrtis, and therefore they have never lost sight of the need and sanctifying and blissful influence of the Temple-worship. Those who ignore 'ஆலயந்தொழுவுது சாலவுநன்று' cannot be Jñāna-Sambandhas or the "civilised section."

Any writer about 'Temple-worship' must think twice before he begins to pen; else, they will be failing in their duty to the Supreme.

Yours truly,

R. SHANMUKHAM,

ŚAIVA SIDDHĀNTIN.

THE "ĀGAMIC BUREAU" NOTES

The Mutturāja Mahājana Saṅgam of Woraiyūr, Trichinopoly, has caused a book entitled "Āchāra-vilakkam." *Achāra Vilakkam.* (= Rules for daily conduct) in Tamil verse, to be published under its auspices. It is a *brochure* of 20 pages, printed at the "Wednesday Review" Press, Trichinopoly, and priced 2 Annas. The Author, Mr. K. Somasundaram Pillai, summarises the various elementary, but useful rules relating to bathing, eating, dressing, sleeping and social intercourse, in view to providing young boys and girls at school with a hand-book on the subject. The plan adopted reminds us of that well-known *vade-mecum* in Sanskrit, known as *Sakalāgama-sāra-saṅgraha*, in which the various socio-religious duties, which every man is expected to observe; so long as he is "under the law" are marshalled under specific heads. Although the book is written in poetry, the verse is withal very easy reading, and the Author has apparently chosen the rhythm and studied march of poetry, in preference to prose, to enable the learners to memorise the rules the more easily. The Saṅgam under whose auspices the book is published, seems to be doing useful work in stimulating education among the clan of Mutturājas, by taking poor boys under its care, and giving them free boarding and schooling. The President of the Saṅgam who is apparently a gentleman of good impulses and culture, writes a foreword in Tamil to the "Āchāra-vilakkam", in which he gives a brief history of as to how the book came to be written.



The *Bala Bhārata* is a journalistic venture newly inaugurated at Pondicherry by Mr. C. Subrahmanya *Bala Bharata.* Bhārati, and conducted as a monthly in English. It styles itself a "Monthly Review of Indian Progressive Thought". But what constitutes true "progress in thought" is a thesis which must be approached with calmness and dispassion, and not merely argued as a

passing ebullition of environmental stress; for real progress in thought is impossible till right thinking is practised along spiritual lines, and the Fellowship of God is set as the only legitimate goal in view. We have the January, February and March issues before us, but the "principal contents" which are enumerated on the title-page, are of a mixed character, embracing both religion and polity, philosophy and nationalism. The extract from *the Maharatta*, appearing in the March number, re "A Temple for Śaṅkarāchārya", is valuable for the constructive elements it furnishes towards the ascertainment of the date of that mystic philosopher. The elements are however based on the Janus-headed tradition which usually lacks the guarantee of epigraphical results. To us the fixing of Śrī Śaṅkarāchārya's date has an essential bearing on the date of Śrīkanṭha-Śiva-āchārya who is one of the greatest exponents of the Āgamānta. We shall extract the related paragraphs from the excerpt in question:—

"Kālāṭi is a small village picturesquely situated on the banks of the Pūrṇā river* in the Travancore state, where the great Advaitin Philosopher, Ādi Śrī Śaṅkarāchārya, was born about 2,000 years ago. It must be admitted even by the opponents of the Advaita system that Śrī Śaṅkarāchārya was one of the greatest geniuses in the world, and that he has revolutionised the intellectual world by his profound philosophy, deep thought and sublime conceptions of the Infinite Intelligence. Therefore, the knowledge of the place, the surroundings, the position and the birth of this great intellectual giant, cannot but be most interesting and instructive to his disciples, his admirers and critics. His philosophy is too well-known to need any reiteration, but the wonderful place which produced such a great man deserves to be noted. For the last about 2000 years since his birth, this insignificant village lay almost concealed in the folds of a thick jungle commanding a wild scene. Excepting for those who waded through the interesting pages of Śrī-Śaṅkara-Vijaya, the name Kālāṭi was almost unknown.

"Śrī Śaṅkarāchārya was born in one of the richest families among the Nambūdri Brahmins (and was the only son of Śrī Guru and his wife Arvāmbā), according to the best authorities), on the 5th day of the

* The correct name of the river as given in Vidyāranya's *Saṅkara-dig-vijaya* is 'Chūrṇi'—Ed. L. T.

bright-half of the lunar month Vaiśākha, in the year Īśvara, the constellation Ārdrā and Vikrama-śaka 14 (= B.C. 44). The young genius was ordained as a Sanyāsin on the 3rd day of the bright-half of the lunar month Vaiśākha, in the cyclic year Pārthiva, in the Vikrama-śaka 22. Thus it will be seen that the boy Sanyāsin was less than 8 years at the time he entered on his sacerdotal career. In his 10th year he ordained Sureśvarāchārya as his disciple, who is said to have adorned the pontifical throne of Śringeri for 800 years (= 28 B.C. to 773 A.D.). Śrī Saṅkarāchārya is said to have gone to "Kailās" on the 12th day of the bright-half of the lunar month Jyeshthā, in the year Saumya, Vikrama-Śaka 46 (= B.C. 12). Thus it will be seen that, actually, this great Advaitin Teacher lived 32 years, 1 month and 7 days, as per lunar calculations".

Referring to the Kumbhābbhisheka or the Pratishthā ceremony of Śrī Śāradā and Śrī Saṅkarāchārya, which came off on the 21st February, the same article from *the Maharatta* says:

"News comes that the pratishthā ceremony at Kālāṭi has been a perfect success. The Maharajas of Nepal, Kashmir, Jammu, Travancore, Vizianagaram, Jaipur and Sirmūr have expressed their regret at their inability to attend, in letters to His Holiness (Sachchidananda Śivābhīnava Nṛsiṃhabhārati Svāmin). The Mahārāja of Benares had sent his son for the ceremony, and the Mahārāja of Darbhanga has deputed his private secretary. The Pradhān-mantri of Bhārata-dharma-maṇḍala has expressed his appreciation of the work being done. Dr. Paul Deussen, the German Vedāntin Scholar, has sent his photo to be hung as a mark of reverence for Śrī Saṅkarāchārya and his Philosophy".

* * *

The said Prof. Deussen is the only orientalist who seems to have some knowledge of the contents of Sankara's Horoscope. the Śaiva-bhāṣya of Śrī-Nīlakaṇṭha-Śivāchārya. In his learned work 'Das System des Vedānta', the Professor is minded to place Śaṅkara about 700 or 800 A.C., and, in a foot-note on p. 37, quotes the Ārya-vidyāsudhākara's view that Śaṅkara was born in Kaliyuga 3889 and Vikramāditya era 845, which works to 787—789 A.C. The Āryavidyāsudhākara discusses the question of Śaṅkara's date at p. 226, and the authorities that it relies on, may be found on a reference to that place. But Mr. C. V. Pichchu Aiyar, the State Astrologer for Cochin Government, recently prepared a Memorandum on "Śrī Saṅkarāchārya and the Date of his Birth",

which have gone the round of most of the Dailies in Madras, and which we also are reprinting elsewhere. Śaṅkara's place of birth as given by him, is in agreement with the Āryavidyāsudhākara and the article in *the Maharatta*; that is to say, Śaṅkara was, according to him, born at a place called Kālaṭi, near Ālvāy, in the Travancore territory. The subjoined elements of the speculum for Śaṅkara's horoscope, is given by Mr. Pichchu Aiyar, agreeably to the mode of calculation recognised by the *parahita* system, which was introduced into Malabar in 3785 Kali era :—

HOROSCOPE.

"Śaka year, 728; Vikrama year, 863; A.D., 805; Kali year, 3907. Month, Mesham; date, 18th; day, Monday; time, 17 ghaṭikas 25 vighaṭikas (12-58 p.m.); 13 ghaṭikas 5 vighaṭikas to sunset; first quarter of constellation Ārdra; Vaiśākha Śuddha, 5th day after New Moon; Ascending Sign, last dreshkāṇa of Cancer; the Moon had entered Ārdra 19 vighaṭikas ($7\frac{3}{5}$ hrs.) before birth; the fifth day after the New Moon had begun 10 ghaṭikas and 40 vighaṭikas (= 4 hrs. 16 min.) before birth. Number of solar days elapsed from Kali commencement, 1,426,715; 17 Ghaṭikas and 25 Vighaṭikas = 6 hrs. 58 min.

PLANETARY POSITIONS.

Planets	Signs	Degrees	Minutes.
Sun	0	16	36
Moon	2	6	44½
Mars	9	29	50
Mercury	1	1	58
Jupiter	3	19	41
Venus	1	29	27
Saturn	6	13	57
Ascending Node	6	7	44
Ascending Sign	3	29	17

"The Order of the Golden Age", London, a philanthropic society founded to proclaim Truth, to advocate the Humane Life, and to promote Social Amelioration, and whose official journal is "The Herald of the Golden Age", has published a number of tracts condemning flesh-eating, such as "Is meat-eating sanctioned by Divine Authority?" by Sir

William E. Cooper", "The Testimony of Science in favour of Natural and Humane Diet by Sidney H. Beard", "Is flesh-eating morally defensible? by Sidney H. Beard", "The Voice of Nature by Dr. Josiah Oldfield", "The Diet for cultured people by Dr. Josiah Oldfield", "A tale of shame and cruelty by Dr. Josiah Oldfield," "The Blood Tribute of Christendom by Sidney H. Beard", "The Bible in relation to flesh-eating by Bertram McCrie", and many others. The latest publication in this serial, is "The Church and Food Reform," by the Rev. A. M. Mitchell, M.A., Vicar of Burton Wood, Lancashire, England, a booklet dealing particularly with the effect of flesh-eating upon the mind and character of mankind, and demonstrating how incompatible is the carnivorous habit with the Christian Ideal. The booklet runs to 21 pages and is priced at 1½d. We cannot refrain from quoting the following lines from the concluding portion thereof, as they must be laid to heart by our Christian Missionaries in this country, who claim to know the Bible "rationalistically", and make of that Holy Document an abomination by their fatuous interpretation and "cussedness". We are glad, however, that the noble ranks of the ministers of God are not yet bereft of godly spirits through whom the Lord endeavours to speak, now and again. The booklet concludes:—

"The inhumanity, cruelty and butchery connected with flesh-eating are widely separated from all that is loving, gentle and kind; and naturally must prevent in a measure the development of the spiritual. Therefore it will be ultimately condemned by the conscience of Christendom.

"Who can think of the Christ of the four Gospels as the advocate of modern butchery? Who can picture Him as a sharer in English voracity, as a partaker of flesh meats provided by the inhuman torture of sentient creatures? The torture of animals to provide daily meat for hundreds of thousands of carnivorous diners is no chimera, it is, alas, an awful, hourly fact. Civilization is not Christianity, and Christianity, as it is, is not Christ. There is a wide divergence between the Christianity of our own time and the Religion of Jesus, a remarkable difference between the savage instincts of our presentday churches and the teaching and practice of our gentle and humane Exemplar.

"Religious societies and charitable institutions abound and the number of them is ever increasing, but they do not lead the people on to the higher, ethical and spiritual standard of Christ and His apostles. The Food Reform movement has now a right to be heard, it can fairly claim the serious attention and consideration of all sorts and conditions of Christian workers.

"Many who now follow Christ 'afar off' would be drawn very close to His holy and adorable Person, if they adopted for their life's menu—the bloodless diet.

"This challenge to the Christian religion, as we know it, to look to its ~~ethical foundations~~ may not be declined, it cannot longer be ignored. It ~~must be faced seriously~~ if the Church of Jesus is to fulfil Her Master's Mission in the spirit of mercy and of Love, if salvation, i.e. Health—of body and soul—is to be the portion of mankind in this world and the next".

The Christian Missionaries in India are under the impression that moral rectitude only consists in what their flesh-fed lips can preach in their cruel and unfeeling arrogance, defying the inviolable sanctity of animal life, nay, that moral rectitude lacks in grace without their stomachs being the horrid *abattoir* of cattle, fish and bird! Our Āgamānta is more scrupulous than even Jainism in its reprehension of every form of animal-slaughter on any account, and says in no uncertain tones that every living animal is the Temple of God, and whoso violates that fane is in inexorable danger of "hell-fire" and "flaming mortars and pestles of steel". These are expressions spoken in parables, and their significance is none too limpid to those whose intelligence is not blackened by the defenceless gore of the beasts of the field, the fowls of the air and the "finny tribe" of the water, which as it gets into the human stomach is charged with the fury of unavenged and, hence unpunished, wrong to the holy ordinances of the Lord. Misled by the teachings of the presentday Christian Missionaries, who have converted the Religion of Jesus into a grave scandal, if not mockery, many of our brethren, brought up originally in the teachings of the Āgamānta, are filling their stomachs with fetid carrion, and cramming their minds with hardened imaginings and vain conceits, in order to vindicate their lust after the life-blood of animals, and, thereby, to still the piercing voice of their God-speaking conscience.

Hence, there is considerable truth and force in what the Rev. Alexander Blake, M.A., Editor of the *Temperance News*, Bangalore, writes to us in the course of a very interesting letter, deploring the evil tendencies of mind our boys contract when wholly nurtured in Western ideas. The learned Presbyterian Minister says :

"I have thought with reference to the effect of Western education, ever since I was in Christian College in 1860-63, that the result of a purely secular education was injurious. I have always held it must be bad to take away the ancestral faith and give—nothing

The Rev. gentleman is an earnest advocate of Temperance, whose book "The nature and effects of alcohol on the human body" we reviewed at some length in the April number of our journal. He addressed a very valuable letter to "The Madras Times" *in re* "The Excise Debate" of April 6th, for the purpose of refuting the stock-arguments which are usually brought forward to support the so-called drinking propensities in moderation, that, of course, begin with the teetotaler's modest drachm of whiskey, but end only with beer-barrels and hogsheads of alcohol. In that letter he argues:—

"In an issue of April 7th on the local option debate you say: 'The non-official members come with their minds made up'. Have they not as much reason and right to make up their minds as those in favour of liquor? For really it was evident in the course of the debate that it was not a question of "location of shops" so much as of revenue and of the popular free use of alcohol. You say "There are those who will not allow themselves to reason calmly about the advantages of alcohol in moderation". It can be shown to unbiassed minds that the politicians, the scientists, the medical men, the social reformers, the Bible students, the Journalists who advocate abstinence are in the right. You say "A writer in the *Nineteenth Century* maintains that alcohol is a necessity and if not imbibed is generated within the body". Would you please send me the number of that magazine or at any rate tell me the date. As God has not made Alcohol, as it is a result of putrefaction, it is not likely to be found in healthy bodies. It is not in the grape or in the barley! You say that some men "In their ignorance,

denounce it as a poison". Will you say that the leading scientists and medical men of the present day are ignorant? Is Sir Victor Horsley ignorant? Is Dr. Mary Sturge ignorant? If you read their book "Alcohol and the Human Body," you will see that their statements regarding alcohol rest on scientific experiment and research, and cannot be challenged. Is Professor Sims Woodhead of Cambridge ignorant, or Sir Frederick Treves?

"I might go on naming men of wide reputation, in Europe and in the United States of America. But these may suffice for the present. You say, 'The drink habit has been established firmly in India from the beginning of time'. This cannot be said of the Brahmins and higher classes. And although a proportion of them have imitated the drinking customs of the West, introduced by the ruling classes, it is a libel on the great majority, whose ancestors never knew the taste, to say that they have violated their religious obligations, and have given way to the drink habit. You add that "it is impossible to "eradicate" it by legislation". Did these Indian members speak of eradicating it? What they did aim at trying to do was to "restrict" it by legislation.

"That they are right in this can be proved from the Order of the Hon. E. I. Company in 1838, which says "It cannot be too strongly urged upon the Collectors of Excise Revenue that the object which Government has in view is to restrain, and if possible diminish the total actual consumption of spirituous liquors, being fully persuaded that any amount of revenue that may be lost in that way, will be repaid a hundredfold by the preservation and advancement of moral feelings and industrious habits among the people." These words deserve to be printed in letters of gold. Lord Cross, the Secretary of State for India, in his despatch of 1888 said, "That any extension of the habit of drinking among Indian peoples should be discouraged."

"Lord Morley in receiving a deputation on this subject sometime ago, spoke of the drink habit in India as a "New and dire Plague." Although the drink habit is not sought to be eradicated by legislation, it can be eradicated. Witness 40 millions of prosperous people now living in ten States of America with the saloons closed, and the sale of alcoholic liquor as a beverage declared illegal. The same movement is going on in New Zealand and other lands. You proceed to suggest that if the Municipal Councillors were given the right to restrict the number of shops, and if they exercised it freely and with intolerance "they would soon find that the popular feeling might display itself in an ugly manner." etc. So far

from these Indian gentlemen who are in the best position for knowing the habits and feelings of the people, discharging their duty freely and with intolerance, I believe they would do so with prudence and caution, and so far from popular feeling resenting it in an ugly manner, I believe from what I have heard some of the drinking people say, that they would be thankful to have the temptation removed, while the wives would be grateful for sober husbands and money saved that is wasted. Eradication even has been tried in India before now. Sir William Muir, when Governor of the N. W. Provinces, having learned that intemperance was spreading among a tribe of aborigines in the hills near Mirzapore, issued a summary Order abolishing the traffic. The result was so satisfactory as to make it evident that a similar course could be safely pursued by all Christian Governments, if an honest attempt was made to do so. That was a successful attempt to abolish. This was an attempt to restrict, rendered unsuccessful by members of a Government that enjoins restriction. If any class might be expected to resent abolition of the traffic, it is the less civilised and most ignorant. And the Khonds have been trying recently to abolish the drink traffic of their own accord, and took a solemn vow to prevent the drink habit spreading. They sent a deputation to the Government Officials and so strong was the protest that all the shops were closed, crime ceased, and the jail was empty. But the Excise Officials insisted on opening 27 shops with the result that drunkenness broke out again. An inquiry is being made into the matter.

"This case and the Excise Debate together may indicate, with sufficient clearness, to unbiassed minds the reason why restriction of the sale of liquor is not carried out in India.

The Rev. A. Blake has also sent us the July and August numbers of "Temperance News", which are, in every way, a monument of his zeal and earnest labour on behalf of the Temperance Reform, which he has made his life-work. The articles are arranged under certain well-defined and natural heads, to wit, "Editorial", "Notes", "Indian topics", "World's echoes", "General articles", "Educational column" "Medical column", "Temperance story" and "Young folk's corner". The heads we have detailed will, we feel sure, give our readers a very good idea of the plan and scope of the journal, and we may say that the contents of the numbers before us afford instructive reading.

THE
LIGHT OF TRUTH
OR THE
Siddhānta Dipikā and Āgamic Review.

*A Monthly Journal devoted to the Search for Truth as revealed in the
Ancient Hindu Mystic Philosophy known as the Śaiva-Siddhānta or Āgamānta.*

VOL. XI.

AUGUST, 1910.

No. 2.

VIRAŚAIVISM, A PHASE OF THE ĀGAMĀNTA.*

BROTHERS IN GOD!

THE subject that has been proposed to me for elucidation before this learned assembly, is exceedingly weighty in that it constitutes a close compartment of the Yoga-pāda of the Divyāgamas. To my knowledge, no competent endeavour has yet been made, to present the superb teachings of the Saha-mārga, which is one of the ~~four~~ "modes" by which the "Pilgrim's Progress" is accomplished to the feet of the Lord. The crown of the Saha-mārga is Śiva-Sārūpya or 'Being after the image of the Lord'. The other "modes" corresponding to the Jñāna, Kriyā, and Charyā disciplines of the Divyāgamas, are spoken of as San-mārga, Sat-putra-mārga and Dāsa-mārga, and their goals are respectively Śiva-sāyujya, Śiva-sāmīpya and Śiva-sāloka.

The Dāsa-mārga which is appropriate to the discipline of the Chāryā-pāda, is to search for the Lord in the objective prapañcha, and has, for its object, the disposition of the ancillaries connected with His worship under the form of a material *pratīka*, the singing of His glories ever and anon,

* A Discourse delivered by Mr. V. V. Ramapan, F.Z.S(LOND.), ETC., on the 28th August 1910, before the Vira-Simhāsana of Tiruppāpuliūr (South Arcot Dt.), with Mr. T. Sadāśiva Aiyar, B.A., M.L., District and Sessions Judge of Berhampore (Ganjam District), in the chair.—Ed. L. T.

and the extension of *ātithya* to His genuine servants. The Satputra-mārga takes a step higher, and marks the transition, from the worship of the Lord under a material *pratika*, to that under a mental *pratika*. The subsidiary courtesies and externals connected with the worship of the Lord under a material *pratika*, are, in this stage, superadded to certain rites signficatory of the purification of the sthūla-śarīra of the worshipper and the symbolical and mental imaging of the sūkshma-śarīra of the same, the whole completed by the worship of the Lord under a mental *pratika*, that is to say, a *pratika* which is formed in the mind, in accordance with the descriptions given in the Kriyā-pāda of the Divyāgamas. The worshipper behaves towards the Lord, as a son does towards his father, with a combination of reverence and affection.

The Saha-mārga, the stage that is contemplated *par excellence* by Vira-śaivism, is pure subjective worship of the Lord, a stage in which the Jīva is slowly disentangled from the "lusts of the flesh" and its "bondage to corruption", and joined on to the Lord. Here, minified objective replicas of the Lord, which are the suggestions of paśu-bodha, however pure, are surrendered, and the paśu's attention is first rivetted on the inscrutable nexus formed by the vain imaginings and the inherited tendencies of its mind; these are eventually understood to be the products of the impure saṃskāras and vāsanās of a limitless number of its lives in the past, and the Jīva is thus taught to discern for itself that its inveterate identification of its own self with the *vṛttis* of its *chitta* and *indriyas*, is due to an inherited vāsanā, and its real station is in the Lord, in Whom it lives and moves and has its being. To the purpose of achieving this end, the whole of the Yoga-padās of the Divyāgamas, is devoted, and their practical bearing on the daily conduct of the searcher after God, is nowhere to be seen more clearly than in the life of a sincere Viraśaiva. The six Ādhāras which are recognised by the Yoga-pāda, are none else than the various specific regions of the Sūkshma-śarīra, taken along with their sympathetic counterparts or analogues in

the Sthūla-śarīra*. They are *en rapport* with the different layers of the antaḥkaraṇa. And so, when the Ādhāras are set in action by chitta-vṛitti-nirodha and ekāgralakshya, the various subtle evolutes formed out of the Sthūla-, Sūkshma- and Para-Prakṛitis, which go to make up the entire constitution of the Sthūla-, Sūkshma- and Kāraṇa-Śarīras, are shaken out of their torpor, and the sundry subjective phenomena associated with the Daśa-kāryāṇi become possible. The value of the prāṇāyāma is more or less physical and physico-mental, as it is nothing more than a sādhana to still the habitual waverings of the mind; for, when the pulmonary stir is becalmed off, the mind gets to be quiet, of its own accord. The fuel for thought is really prāṇa in motion. But it should not be forgotten that, though prāṇāyāma is a very good help, as an initial step, to suppress thought, it cannot be depended upon to achieve the rest, to wit, chittaikāgratā, nor even to prevent a backsliding of the mind on viśaya, unless there is subjective Īśvarapranidhāna, to keep the aspirant up. Hence, the function of Prāṇāyāma is that of a mere go-cart in teaching the child of antaḥkaraṇa to stand on its own feet and walk a few paces, but to expect the Prāṇāyāma to achieve for us Śiva-sāyujya, is the same as to expect the go-cart to help

* I have not forgotten, however, the Dvādaśādhāras culminating in the Dvādaśāntakṣetra, the Puryaṣṭaka, the Pañchakośas and the Pañchakaūchukas, to expatiate on which with any show of clearness will occupy more time than can be occupied by the limits of this paper. It is my intention to go over these topics on a future occasion in connexion with the Ekottaraśatasthalas and the 432 functional variations of the Līṅgāṅgabhedas of the Vira-Māheśvara Psychology and Soul-Culture. The six Ādhāras may also, in a sense, be regarded as Jīva's involucra of consciousness, though they are really regions of the Āṅga-Sthala (= human microcosm) where the Jīva may stand and meditate on the various forms of the indwelling Lord. The various appearances of God in man, appearing to the liberated soul as Light, are only paripāmas of Līṅga-Sthala (Divine Omnipresence). These Ādhāras are known as Mūlādhāra, Svādhishṭhāna, Maṇipūraka, Anāhata, Viśuddhi and Ajñā; of these Svādhishṭhāna is of the nature of the Nivṛitti-kalā, Maṇipūraka, of the Pratishṭhā-kalā, Anāhata, of the Vidyā-kalā, Viśuddhi, of the Śānti-kalā and Ajñā, of the Śāntyatītakalā. See also p. 335 of my paper on "The Psychology of the Śaṅkadhvans" (Vol. X, No. 9, of this Journal).

an adult cripple to walk. We see that Haṭha-yogins fall short of the mark, on account of their looking to the *kevala-kumbhaka* and the *jālandhara-mudrā* as their sole supports for planting them on the field of Dahara. When the antaḥkaraṇa is untrained and unattuned, and true bhakti, which is willing emotion, is lacking towards the Lord, the *anubhava* of *akhandā-vṛtti*, or even the enjoyment of genuine "Luminous Sleep", is a mere chimera. But Viraśaivism has so well perfected these deep truths of spiritual communion, in its teachings of *Shaṣṭhala* and *Līṅg-āṅgasāmarasya*, that we will have occasion to learn more of them presently.

The San-mārga is the "Supreme Mode*" or the "Royal Mode" (as we may perhaps style it), which again inculcates subjective worship of the Lord in spirit and in truth, but, when a *mukta*, I mean a *sa-deha-mukta*, has attained to the condition of *Śiva-sāyujya*, he becomes possessed of *sahaja-samādhi*, a state in which the sense of *tripuṣi* ceases to operate, the subject and object become indistinguishable, the Lord alone is seen in place of His prapañcha that we all see. In terms of Śaṅkara's Mysticism, which, you should remember, is *Āgama* in its basis, but, which the ignorant mistake with everything that their impure minds suggest (I must, however, distinctly tell you that the popular interpreters of Śaṅkara among Brahmins are hopelessly at sea with regard to his real *hṛdaya*), the Charyā, Kriyā and pūrva-Yoga disciplines of the Divyāgamas are Vyāvahāric (or, *temporal*, in the language of St. Paul), and the uttara-Yoga and Jñāna disciplines are Pāramārthic (or, *real*, in the language of St. Paul).

There is a great deal of misconception about Śaṅkara, on account of the unsound doctrine begotten of the misled *sambalpa* of human paroksha-jñāna. One understands the teachings of Śaṅkara better, after a good grounding in the Divyāgamas. He came of a family in Malabar, that had Makuṭāgama to follow, for its secular and spiritual discipline; and this is the very Āgama, mark you, which regulates, for

* This is, really speaking, no "mode" at all, as it is obviously the state in which truths stand revealed in their real reality.

the most part, the temple-rites at Chidambaram to-day. He was a Śākta for Vyāvahāric purposes, as his Saundarya-lahari, and the Śārādā-Piṭha which he consecrated at Śringeri, bear ample testimony to*. In the account given in Chapter II of Śaṅkara-dig-vijaya of Vidyāraṇya, it is stated that Śaṅkara's mother worshipped the Lord under a *jaṅgama* form, जङ्गमरूपमीशं. Our Umāpatiśivāchārya in his Paushkarāgama-vṛitti alludes to Śaṅkara with a good deal of deference and respect, as ब्रह्मचर्यः महान् श्रीशङ्करः. And Appaya, in his Śivārkaṃanidipikā, which Śivajñāna-svāmin utilises in his *Drāviḍa-mahā-bhāshya* § so unreservedly and fully, characterizes Śaṅkara in these terms आचार्यरत्नैः शङ्करादयैः. Nijaguṇaśivayogin, than whom a greater interpreter of the Āgamānta is yet to be found, refers to Śaṅkara in his Vivekachintāmaṇi, and that, in these words, under the caption सूत्रविचारः— “* * * तदनन्तरं उतरचतुर्ध्यायी ब्रह्मकाण्डात्मिका इति उक्ता तस्या ब्रह्मलैक्यप्रतिपादकं शंकरभगवत्पादाचार्यैः शारीरकब्रह्ममीमांसाभाष्यं निरूपितं”. In the Śāriraka-bhāshya itself, Śaṅkara, though making *pūrvāpaksha* of the Pāñcharātra-Āgamas, the early springs of the present-day Vaishṇava faiths, and Lagunīśa- or Laguḍīśa-Pāśupata (it is not, strictly speaking, to be called Nakulīśa-Pāśupata, as Mādhavāchārya styles it in his Sarvadarśanasāṅgraha), does not say a word against the Divyāgamas. His reason for not mentioning the Divyāgamas, in a popular and polemical Bhāshya, was, in my opinion, obviously due to their exceedingly holy and, hence, esoteric and unspeakable character. For, the Lord says in the Vātulāgama :

अप्रकाश्यं इदं तन्त्रं रहस्यं अतिदुर्लभम् ।

शिवज्ञानमहातन्त्रं संक्षेपत् वक्ष्यते मया ॥

* For his decided Divyāgamic leanings, see his *Prapañcha-sāra*, a work frequently drawn on by Appaya-Dikshit. See also verses 42 and 43 of Sureśvara's *Mānasollāsa*, under the second stanza of Śaṅkara's Dakṣiṇā-mūrtistotra, and the place assigned there to the Divyāgamic teaching.

§ This magistral commentary in Tamil on Śiva-jñāna-bodha, an episode of the Rauravāgama, owes its excellence to the unreserved manner in which it lays under contribution the two pregnant exegetical expositions in Sanskrit viz., Śivāgrayogin's *Guru-ṭikā* on the said Śiva-jñāna-bodha, and Appaya-dikshit's *Śivārkaṃanidipikā* on Śrīkaṇṭha's Śaiva-Bhāshya on the *Brahma-Sūtras*.

गुह्यात् गुह्यम् इदं तन्त्रं सर्वशास्त्रसमुच्चयम् ।
सूक्ष्मात् सूक्ष्मतरं सारं सारात् सारं महोदयम् ॥

The above is the opinion of the Vātula, regarding the *guhya* character of the Āgamic teaching, and this Vātula is described by Śrī-Mūla-Deva*, in his own pithy style. உற்றநல்லீரம் உயர்ந்தம் உறுதலாம். Again, in the recently edited *Sarva-siddhānta-saṅgraha* of Śaṅkara, also, there is absolutely no mention of the Divyāgamas, and I take it, hence, his view was that "pearls ought not to be cast before the swine" of the worldly.

I am led to speak so much about Śaṅkara as a mere digression, because there is a great deal of misconception about his teachings, though perhaps it is not to be wondered at, because even that sturdy bulwark of the Āgamānta, the great Aghoraśivāchārya, the prolix commentator on most of the Divyāgamas, is pilloried for his doctrine of the so-called Śiva-sama-vāda †, to which Śivāgrayogin inclines with a full heart, in his *laghu-tīkā* on the Śiva-jñāna-bodha of the Rauravāgama. No Āchārya has hitherto contended that the *pañchakṛtīya* of the Lord becomes the Soul's, except by gracious delegation. ~~How~~ *how* *huta* can exist without *svatantra-pañchakṛtīya*, in the *sampūrṇa-daśā* of the soul, and if the soul, in this full-blown condition, can also be endued with all the "powers of the spirit", not to speak of the "graces of the spirit", by the Lord's especial Grace, why should we, we who are leagues behind those spiritual giants of Śivāchāryas, throw stones at them, in our wordy fanaticism? I regard such traducings as nothing short of Śiva-nindā, and susceptible of adding to our Karmic liabilities and the uglier weighting of our Adhvanic coils, which the Lord forbid!

(To be continued.)

V. V. R.

* In his Śrī-Mantra-Mālikā (See, for a mention of this holy work, *Upamanyubhaktavilāsa*, *uttarabhāga*, *dvitīyādhyāya*, v. 31.). The work is usually known in Tamil as திருமந்திரம்.

† This doctrine, which quite approximates to that of Virāṣaivism, has, it may be remarked, also been made the basis of an extensive commentary on St. Śivānandaśivāchārya's *Śiva-jñāna-siddhiyār*.

HINDU ASTROLOGY.*

To

M. R. RY., V. V. RAMANAN AVARGAL,

EDITOR, "ŚIDDHĀNTA DĪPIKĀ",

CHĪLAI, MADRAS, INDIA.

SIR,

MY attention having been called to an editorial article† under this head I beg the courtesy of a page or two of your most interesting journal to straighten out a point on which we are apparently at variance, but concerning which it seems to me we are all seeking some degree of enlightenment. I would however first of all express my satisfaction with your treatment of my small monograph on Hindu Astrology in my *Manual*. I need hardly say that it was far from my intention to present it as in any way a representative or exhaustive statement of Hindu Astrology, or even as the only system in use. When in India I had the facility of reading through several of the greater works by Hindu Astrologers under the guidance of a qualified Śāstri, among these being the *Parāśarahrā*; and while duly impressed with the immense knowledge such works would have entailed if written from empirical sources, I failed to discern any conclusive evidence that they were the result of

* The writer of this interesting communication is the well-known English astrologer, "Sephariel", his real name being Mr. Walter R. Gorn-Old, M. R. A. S. It must be said to his credit that he is one of the very few European astrologers that have a sound knowledge of practical astronomy and its higher applications. He is also a student of mysticism.—Ed. L. T.

† The article referred to is entitled, "Hindu Astrology—A Reply to 'Sephariel'", and was published in Vol. X, No. 11 (May 1910) of the *Light of Truth*.—Ed. L. T.

actual experience*. We in the west set great store by experimental proof and I need hardly tell you that we are all born in a benighted condition of chronic scepticism. I have convinced myself by 30 years of research and experiment of the truth of a

* We regret we cannot agree with "Sephariel" in this view. In our issue of May 1910, we have fully expressed our conviction with the experimental basis of Hindu astrology, from first-hand knowledge of its dicta, both in theory and practice. It is also abundantly clear that the ancient Rishis who formulated the astrological canons in India, had other sources of interpreting the planetary and stellar influences than those of physical empirics. Till "Sephariel" is well-grounded in the right principles and methods of Hindu Astrology, of which we do not find much evidence in his book, "A New Manual of Astrology", we shall not be prepared to treat his reflections as of any value. He has fantastic ideas about the question of "House-Division" as it is treated in the *Bṛihat-Pārāśara-Horā*; he has totally neglected the various sub-divisions of the zodiac recognised by Hindu astrologers, the signatures of the ecliptic-degrees and their sub-divisions, the special rules of judging the configurations of planets and stars, both with reference to aspects and bare situations, by sign, house and secondary influence, and many an other point of importance. And it is not possible that he would know the true principles of the Hindu science of prediction, by merely reading the Sanskrit books with the help of a 'qualified Śāstri', since the bulk of the Hindu astrologers are charlatans and by no means accomplished students of the science. Further, the classical astrological works in Sanskrit are, like those on Yoga, purposely crammed with blinds, and unless the disciple gets under a competent guru, he has no means of having the veil lifted for him. To illustrate our statement by an instance, we may take up the case of Varāha-Mihira's *Bṛihat-Jātaka* (or even his *Laghu-Jātaka*). As the arrangement of the ślokas stand at present, the books bear the same relation to the real sequence of the texts and topical order (which is kept thoroughly hidden), as the aphorisms in Bhaṭṭoji-Dikshit's *Siddhānta-kaumudī* bear to their arrangement and grouping in Pāṇini's *Ashtādhyāyī*. It will be enough if, for the present, we point out that the published translations of Varāha-Mihira's astrological works can never help the un-instructed learner, and that, till the clue is obtained at the hands of an adequate guru, the student's progress in Hindu astrology will be of an illusory character. We hope to supply the much-desired key very soon, though we had considerable trouble in getting at it. It may perhaps be a greater surprise to "Sephariel" to know that, as an astrologer, Varāha-Mihira was a follower of the Sāyana system.—Ed. L. T.

large section of the occult arts and sciences, including in the foremost place, astrology. Now I am bound to say, as a matter of personal experience, that there is a very large body of Hindu Astrology which cannot stand the test of experimental application*. I must also say that the astronomical basis of the science

* From this opinion we totally dissent. This sort of vague generalisation is hardly of any utility. We would ask "Sephariel" to deal solidly with this matter by a careful practical reference to the works he may be thinking of, and not merely indulge in a theoretical bandying of words which can never settle anything. Let him cite chapter and verse of an authoritative Hindu astrological text-book, side by side with half-a-dozen genitures, and draw his conclusions. We shall then have an opportunity of pointing out to him how or where the error of judgment creeps in. The more modern of Sanskrit astrological treatises are mainly crude rehashes of the ancient writings, though jumbled up with some exotic additions of dubious value, imported, for the most part, from mediæval Arabian sources. We are prepared to throw open our columns for enabling "Sephariel" to work out the following horoscopes on Hindu, as also, if he pleases, on European lines:—

- (1) Kaiser Wilhelm II, born 27th January 1859, 3 p.m., Berlin. (This nativity is worked out by "Sephariel" on p. 140 of the *New Manual*, in the course of which he has fallen into serious mistakes in judging 'destiny' after *modern* European canons).
- (2) King George V, born 3rd June 1865, 1-18 a.m., London.
- (3) Mikado Mutsu Hito, born 3rd November 1852, 5-46 a.m., 35° N., 135° E.
- (4) Mr. A., born 16th July 1848, 10-13 a.m., 10° 21' N., 79° 53' E.
- (5) Mr. B., born 16th December 1881, 1-29 a.m., 11° 2' N., 76° 55' E. and
- (6) Mr. C., born 28th September 1860, 6-20 p.m., 16° 32' N., 80° 41' E.

The so-called reading of 'character', which is now palmed off as a phase of esoteric astrology and with which many an astrologer in the West 'pads' his delineations, is a convenient way of throwing dust in the eyes of the innocent folk, and screening from them his ignorance of temporal 'destiny'. Character-reading admits of a large amount of conscious imposition on the part of the commercially-inclined artist, which cannot, however, be usually detected by his client, as the latter is an ill-trained, if not an untrained student, as a rule. Some of the big-looking tomes on

is in a hopeless muddle in many parts of the Peninsula*. Out of nine different tests as to the Moon's true position at a certain point of time, two only were in agreement†. I made a number of enquiries to try to establish the exact time of the sun's entry into *Mesham*, but all were guided by the almanacs and of course the Nautical Almanac does not help us since it refers only to the equinox. This brings me to the point of the value of

astrology, published of recent years in the West, are full of long-winded inanities, and their substance will bear easy compression within the modest limits of a pocket-volume. Such drivelling twaddle cannot be found in any Hindu astrological work. But the Hindu ideal of a repertory of useful and pointed information, is, for instance, realised only in such Western works as 'Astronomy and Elementary Philosophy of Placidus de Titus', 'De Astrologia of Robert Fludd', 'La Lumière Astrale by Jean Mavério' and the like.—*Ed. L. T.*

* This is quite true not only of the Peninsular India, but also of India as a whole, and, what is worse, of Europe and America. In India, there are any amount of "fortune-telling" quacks who pass for sound "astrologers". But these are not the samples which "Sephariel" should have taken into his thoughtful consideration. The ordinary compilers of Hindu ephemerides are not well posted in the Siddhānta (astronomy) and Gola-nyāya (spherics); but we have already, in our article of May 1910, referred "Sephariel" to the right publications in the line, and he is needlessly troubling himself. The name of Mahamahopādhyāya Pandit Sudhākara Dvivedi, B.A., C.I.E., Professor of Astronomy, Sanskrit College, Benares, is well-known as one of the best extant authorities on the subject of Hindu Astronomy. Robert Sewell and Śaṅkar Bālakrishṇa Dikshits' "The Indian Calendar" and many of Dr. Hermann Jacobi's and the late Dr. F. Kielhorn's papers can be profitably studied by 'Sephariel' in this connexion. He may also read Mr. L. D. Svāmikkannu's paper on 'The Indian Calendar' in our issue of May 1910. Yet, it cannot be too strongly impressed on the attention of "Sephariel" that the large number of ephemerides published in India, are of precious little use to the student of Hindu Astrology, since their object is to regulate the fasts, feasts and ceremonies of the average Hindu, and not to furnish correct elements for the construction of the horoscopic speculation.—*Ed. L. T.*

† This is merely beating in the air. We want the exact facts and figures to be able to offer our comments. What were the 'nine different tests' and the two that agreed?—*Ed. L. T.*

ayanāmsā. I take Varāhamihira's statement of the coincidence of the solstice with the first point of *Kālakam* on its face value. It is either right or wrong. I am of opinion that it is quite right and that Varāhamihira followed his own "*Samhitā*" method of determining the solar position i.e., by use of the meridian line at mid-night and an applied equation of the sun's motion for 12 hours. At all events I have tested a number of progressive values from 18° to 20° for the year 1864 at Vernal Equinox, and the *daśas*, *antaras* and *antarāntaras* agree throughout with my life-experience on the basis that the Epoch was 498 A.D., and the mean precession 50 $\frac{1}{2}$ per year*.

* Sépharal's experimental determination of the value of the *ayanāmsā* was thus tested with reference to his year of birth and, hence, his nativity. But the testing had for its help only the *Vimśottari-daśā*-system, and was ostensibly not confirmed in the light of the results yielded by other Hindu systems of "directing". We know also that he went wrong in the horoscope of the late Queen Victoria, in regard to the fixing of her *terminus vitæ* (p. 86 of his Mylapore "*Lectures on Astrology*", Madras, 1893; *Modern Astrology*, Old Series, Vol. I, pp. 77 and 130). A Hindu Astrologer's opinion at the time seems to have been that "Sépharal" went wrong in his prediction, because the *ayanāmsā*-value assumed by him, happened to be erroneous. All we can say with reference to his present averment, is we do not exclusively pin our faith to the *Vimśottari-daśā*-system, but, since the principle on which it is based is, in the main, one of recurrent influence in a cycle, with sub-influences within influences and sub-cycles within cycles, the whole operative like clock-work, in tune with the planetary configurations in the radix, an accidental coincidence of his life-history with his assumed *ayanāmsā*-value is quite possible, though not, perhaps, very probable; for, it remains to be seen how he has interpreted the influences of planetary aspects (which, in Hindu Astrology, have a most direct bearing on the 'houses' ruled by the related planets in a given geniture), especially when we know that the system of "house-division" which he expounds in his '*New Manual*', has no foundation in Hindu astrological literature; and it must also be known how the planetary positions were judged, with reference to sign, house, secondary influence and stellar proximity. In any case, he will be welcome to work out his horoscope in the pages of our Journal, and we shall be only too pleased to render him every assistance in our power, to make the system of Hindu prediction plain to him. In the meantime,

As to the *sūkshma* and *prāṇa daśas* I have had no possible means of applying them to my experience, but the calculation of them is not a difficult matter, and all else that is needed is a consistent diary, and I have always been too busy to keep one.

we may invite his attention to the *ayanāṁśa*-value we have indicated in our last reply to him in this Journal, and to the circumstance that there is absolutely nothing in the writings of Varāha-Mihira pointing out definitely what constitutes the starting-point of the *Nirayana-bhagana* (=sidereal zodiac). Varāha-Mihira's greatest astronomical work is *Pañcha-Siddhāntikā*, to which "Sepharial" may refer and satisfy himself, as it has, fortunately for English astrologers, been translated into English by G. Thibaut and Sudhākara Dvivedi. From the chapters on the *Sūrya-Siddhānta* in the *Pañcha-Siddhāntikā*, it is clear that Varāha-Mihira considers the year 427 Śaka (=505 A.D.) as "the epoch of his *karapa grantha* from which all the astronomical calculations have to start; for all the *kshepa* quantities involved in the different rules, given in those chapters for finding the mean places of sun, moon and planets, can be accounted for satisfactorily on that basis"; but this epoch 505 A.D. has solely to do with *ahargana* and nothing altogether with the coincidence of the equinoctial point with the first point of the stellar zodiac. And if the *yoga-tāra* (= junction-star) Revati should be identified with Zeta Piscium, 572 A.D. would be the year of coincidence of the vernal equinox with the first point of the stellar zodiac; but, if the longitude of that star should be taken as $359^{\circ} 50'$ (and not as zero), the year of coincidence would be 560 A.D.; while, if we compare the longitudes assigned to the junction-stars of all the 27 *Nakshatras* in the *Sūrya-Siddhānta* with their actual longitudes in 560 A.D., we are led to the conclusion that the year of coincidence must have been 490 A.D. In this nexus of confusion, the safest thing will be to identify the true longitude (not merely the *dhruvaka* which is only 'polar longitude') of *yoga-tāra* Revati, first and foremost, and, then, proceed to determine the date of the exact coincidence of the stellar and equinoctial zodiacs. In our present state of benighted ignorance, the only way in which we can achieve the above for, at any rate, the purposes of astrology, will be by the empirical or experimental method, as we pointed out in our previous reply. We may also refer "Sepharial", in this connexion, to the remarks of the late Mr. N. Chidambaram Aiyar in the "Introduction" to his Translation of Varāha Mihira's *Bṛihat-Samhitā* (Madura, 1884), in the course of which he says that, tested by the genethliacal delineations of Satyāchārya's *Dhruva-Nūdi*, it becomes necessary to refer the year of coincidence to 416 A.D.—Ed. L. T.

I am thoroughly in agreement with you when you say, "The only way to settle this question of the value of the *ayanāmśa*, for astrological purposes, is through the employment of the empirical or experimental method". This is the only method I should be prepared to regard without suspicion and it is the only method I have myself employed. What you have written is valuable to me, but you do me an unconscious injustice when you cite *Varāhamihira* as my favourite author. I have no favourites. Something can be learned from all, and in this category I most willingly and gratefully include yourself *

Yours truly,

SEPHARIAL.

* We have not thought it necessary to be mealy-mouthed in the course of our general comments, as we have very good reasons to believe that our respected friend "Sepharial" is not likely to mistake the spirit in which they are offered.—*Ed. L. T.*

The shining light and the glorious life of the spirit is, of itself, bliss-instilling and knowledge-revealing. This side of life is but one glimpse. It is but a shadow, even as all things that are partial are shadows. The spiritual form of life is beyond the touch of physical form. Not that the latter is defiled, but that the former is exalted. Incomparable, inexpressible, divine, effulgent, undying and undecaying is that supreme life of which the individual soul is an image. At the most, man, the physical man, is not the real and spiritual self. That higher self, the spiritual self, the divine self is the source of whatever life and truth and joy manifest in the nature of man.

—W. W. KENILWORTH in *The Psychic*.

THE ŚAIVA-SIDDHĀNTA*.

THE subject to which I have the honour of inviting your attention to-day is one of such vastness, and its issues are of such immense importance in the history of both ancient and modern Indian religion and theology, that I tremble at my own temerity in raising it to-day, and feel constrained to ask in advance your indulgence for the necessarily superficial manner in which I must treat it. I shall endeavour to lay before you first a brief sketch of the Śaiva Siddhāntam, the system of theology which expresses the religious and philosophical ideals of the great majority of the Tamils in India and Ceylon and of a considerable number of their Dravidian neighbours; and this system I will try to trace to its origins and to connect with the ancient speculative movement which has for its literary monument the Sanskrit Upanishads.

The Śaiva Siddhāntam has been greatly neglected by European scholars. Many years ago the Rev. Mr. Hoisington published a few papers and translations, and the Rev. Mr. Foulkes and M. Vinson have since contributed their mites. The late Dr. Pope gave a rendering of some extracts in the introduction to his edition of the Tiru-vāchakam, and some useful material has been published by Hindu writers in the Siddhānta-dipikā in Madras. But no serious attempt has been made by Europeans to trace the broad outlines of the system; to mark its points of agreement and disagreement with other and more familiar schools of Hindu thought, and to trace it back to its origins. The present paper aims at being suggestive rather than dogmatic; and I shall be amply repaid if it should contribute a little to future studies.

* This is the paper of Dr. L. D. Barnett's which we reviewed in our editorial of June 1910, and which he has since contributed specially to our pages.—Ed. L. T.

The Siddhāntam is summed up in the Sanskrit formula *pati-paśu-pūṣa*, i.e. (1) the Lord, literally the master of the herd, who is the Supreme Śiva, (2) the cattle of the herd, who are the aggregate of souls bound in the cycle of repeated birth and death, and (3) the bond, that is, the material influences which keep the souls bound in the series of transmigration and hold them back from their natural union with Śiva. It would be more exact to define it as a system of four terms, which ultimately are reducible to two. These are (1) Supreme Śiva, (2) His *Śakti* or Power, (3) Souls, and (4) *Māyā* or Matter, of which the first three are really one, so that existence in the last resort consists of two entities, Śiva and *Māyā*.

The Supreme Śiva is transcendent or absolute Being, existing in inseparable union with His *Śaktis* or Powers, which in their highest forms are the principles of Thought, Bliss, Will, Knowledge, and Action. These Powers are the instrumental causes by means of which He creates from Himself in the exercise of His own free will and pleasure a finite world of souls, subjects of thought which, though transcendently identical with Him, are phenomenally unconscious of Him. The higher order of these souls, the *viññānākalas*, are associated only with the higher or pure form of *Māyā*, and possess only one impurity, the *āṇava mala* or illusion of differentiation in the Supreme unity of Being. The lower orders, *pralayaśākalas* and *sakalas*, are associated and conditioned with gross *Māyā*; the former, in addition to the illusion of differentiation, have the impurity of *karma*, i.e., they are moved by finite desires to works, which consequently influence their successive incarnations; and the *sakalas* suffer from a third impurity, that called *māyīya*, which arises from the presence in them of the material body. *Māyā* is thus the material cause of the finite world.

Existence is divided into a series of planes, graduated in order of their spirituality, to which correspond the 36 Tattvas or elements. Highest of all states is the 36th Tattva, the Nāda or Śiva-tattva, in which the Supreme, the absolute Thought,

dwells with His cosmic Powers or Śaktis suspended in their operation. This corresponds to the periods of cosmic dissolution after the *pralaya* or cataclysm at the end of each epoch, during which nothing exists but inchoate Māyā, the Supreme Śiva, and the souls crystallised out of His essence, which are doomed to expiate in finite experiences their works throughout each epoch, and in the intervals lie dormant. The next four planes are those of the Śakti-tattva, Sadāśiva-tattva, Īśvara-tattva, and Pure Knowledge-tattva, which arise in accordance with the relative predominance of the Śaktis in the Divine Idea. These 5 conditions are the "Pure Tattvas" or planes of complete spirituality. The subjects of thought inhabiting them are under the influence of only one impurity, the *āṇava mala* or illusion of differentiation in being, by which they are separated in consciousness from the Supreme Śiva: they are bodied of "Pure Māyā", or the *Bindu* of Śiva.

The second class is that of subjects of thought bodied of gross Māyā in its higher form, the *pralayākalas*. Their bodies are constituted of the Pañcha-kañchuka or "five-fold vestment", namely the principles of Necessity (*niyati*), Time, Determination (*kalā*), Passion, and finite Knowledge, imposed upon them by Māyā until the cosmic dissolution at the end of each world-epoch. Last is the order of beings like ourselves, the *sakalas* or completely materialised souls, on whom Māyā imposes not only the "five-fold vestment" but likewise the cloak of physical nature, Prakṛiti, which the Śaivas analyse in a manner very similar to that of the Sāṅkhya, ending the series with Earth, the 1st Tattva

L. D. B.

(To be continued.)

Oh, what a great happiness is it for a soul to be subdued and subject!
 what great riches is it to be poor! what a great honour to be despised!
 what a height is it to be beaten down!—MICHAEL DE MOLINOS.

A YOGIN IN SAMÂDHI AT NEGAPATAM.

THERE is now lying in the Ardhamaṇṭapam opposite to the Kalpaka-Vināyakar's shrine in the Temple of Nīlayatakshī at Negapatam, a Yogin in Samādhi who has been more or less continuously in that state of Samādhi for the past one year and more. Enquiries tend to show that he is a young man much under forty, born of a well-to-do family of Śaiva persuasion in the hamlet of Karuppambalam near Vedaraṇyam. Both his parents are still alive. He was for sometime, we are told, a disciple of one *Tēttākuḍiṣvāmī*†, an ascetic of the Alchemical school,* but soon left him in his insatiable quest after the Eternal. He received his *Dikshā* and was duly initiated into the mysteries of Yoga.

When he attained to the stage of *Mauna-Dikshā*, he had gone twice to Benares, and who knows what inspirations he received from that great and holy centre of spiritual influence, which deservedly enjoys the name of the eternal city, with the eternal Ganges running by its side. Suffice it to say that he returned from his holy pilgrimage a "changed man" who has gained the key to the mysteries of the Higher Religion. He was for two years found to be waiting and watching before the *sannadhi* of the great God at *Tirupperunturai*†, so famous and holy as the place of conversion of that great Saint and National Hero *Śrī Māṇikkavāchagar*‡. There is no idol in the temple there, but only the *mystic chakra*, the Wheel of the Eternal Law,

¶ He is also known as *Tēttākuḍiparadeśi* (தேத்தாகுடி பரதேசி)—
—Ed. L. T.

* This is usually known as the *Rasāyana* or *Pārada* school, and its greatest exponent is *Bhoga-muni*.—Ed. L. T.

† The modern *Āvaḍayārkoil* in the Tanjore District.—Ed. L. T.

‡ In Sanskrit works, the Saint is referred to as *Maṇivāchaka*.—
Ed. L. T.

with the mystic symbol of "UNITY" representing the Supreme Śiva and the mysterious Power of Unification,—the Mystic Harmony that reconciles the irreconcilable elements, and produces Heavenly Concord raining ambrosia, representing the *supreme Śakti*. The writer has been privileged to glance at the mantras forming the mystic worship of "the Unity in Variety Ideal" by means of Śiva-chakra and Śrī-chakra in this temple, and to those who have eyes to see and ears to hear, a more edifying and mystically scientific form of Supreme Worship cannot be conceived. The simple but elaborately spiritual worship of the temple consists in methodically going through the whole Process of Evolution from the Beginning to the ultimate merging of the Word (Logos) or Chit-śakti through Umā, the Vyashṭi-Praṇava, with the four states of consciousness merging in the One All-pervasive Consciousness of the Mahāvākya, "*Prajñanām Brahma*".

Into this Eternal, Infinite and All-pervasive Consciousness of Brahm (which, by the way, is not merely the "Cosmic Consciousness" of the American school of New Psychology), merges the conscious entities of "I", "Thou" and "This"—this process of mergence forming the unending theme of the Yajur, Sāma and Atharvaṇa Vedas respectively. In the immortal words of Browning, and according to the teachings of the Fourth Veda which is summed up by the *Mahāvākya*, "*Ayam ātmā Brahma*" :

"This world is no blot for us

Nor blank, It means intensely and means good".

Now the end and aim of a true Yogin's superhuman efforts is summed up in the poet's one sentence,

"To find its meaning is my meat and drink".

This Yogin now lying in long Samādhi at Negapatam was evidently determined "to find its meaning", and so he followed the mystic path in his own way.

After two years' expectant waiting and meditation at *Tirupperunturai*, he went to the great shrine of Tyāgarājar at Tiruvārūr, where the Principle of Sacrifice is deified as the Supreme Ideal to be followed by those who in this life would aspire "to walk with God". There the Initiator's faith and strength of mind was put to the severest test, and he passed through the ordeal, without flinching. His *Dikshā of Silence* under any and all circumstances, was tested by some one actually branding him with red-hot cinders, to make him speak. His Mauna-Dikshā triumphed, and he went to Negapatam to claim his right of admittance into the Inner Court of the Holy Mystery at the hands of the Universal Mother *Nilāyatākshi*, Who "directed" him to observe the meaning of the symbol of *Kalpaka Vināyaka*. He went, he saw, he fell in Samādhi and he conquered. He has evidently attained to *kāya-siddhi* as a *sāadhanam*; and letting his body look after its own wants in its own heaven-ordained mystery, he attained to "*kēvala kumbaka*" which is "success in Prāṇāyāma"; and for the last "one year and a half" he is giving himself up wholly and entirely, in what the scientists would call a "state of breathless attention", to witnessing the Power of Intelligence, disrobing itself of its various *upādhis*, which "veil upon veil", covered its workings and distorted them to the eye of Man, with unending vistas of delusive appearances which is the cause of all his woes, and the outcome of his bondage to the flesh. Of the milestones marking this path of redemption, which is technically called "the Path of Yoga", I propose to speak separately under that head. In the words of Mr. J. N. Farquhar of the Y. M. C. A. of Calcutta, the ascetic practice of Yoga "is no dilettante toying with a pretty thought, but has worked itself out in heroic efforts at self-renunciation", of which the Negapatam Yogin's case, furnishes but an insignificantly small instance, compared with the great achievements of the eternal heroes of our land.

"The Negapatam Yogi"—Where He is!

(Some Mile-stones in the Path of Yoga.)

THE FIRST MILE-STONE IN THE PATH OF YOGA.

In my last, giving particulars of "the Negapatam Yogi," whose long *samādhi* in a public place, is creating the greatest wonder and highest sensation throughout the country, I said, using the words of Mr. J. N. Farquhar of the Y. M. C. A., Calcutta, that "we know sufficient" of the principles underlying the ascetic practice of Yoga, which is "*no dilettante toying with a pretty thought, but has worked itself out in heroic efforts at self-renunciation!*". I shall now proceed to mark some of the mile-stones in the path of Yoga. And in doing so, I will necessarily have to be impersonal, for "the thousands of nameless men" who "have lived the life and formed their own practice in the silence", care not to reveal the secrets of the paths to all and sundry who may choose to be inquisitive about them, or even enquire and seek them with diligence. It is not enough that you seek the truth; but you must have acquired the *qualification to seek*. Śrī-Śaṅkara makes "*the sādhanachatusṭaya*" the indispensable minimum qualification for an inquirer after the True Path. Śrī-Sadāśiva-yogīndra equally prescribes four indispensable qualifications for the novitiate who would seek initiation into the mysteries of Yoga. These are:—

(i) *Dhyānam*, the power to abstract the mind and *think*. The *Śruti* defines *dhyānam* as "*nirvishayam manaḥ* *". This abstraction of the mind from concrete objects is impossible to any one who is saturated with the thought of "*dehōham*" and who consciously and unconsciously identifies oneself with the physical vesture known as the body.

*This definition occurs in the Skandopanishat, v. 11. The verse is this:—

अभेददर्शनं ज्ञानं ध्यानं निर्विषयं मनः ।

स्नानं मनोमलत्यागः शौचं इन्द्रियनिग्रहः ॥—Ed. L. T.

(ii) The next qualification is *Devotion* to the subject of thought. This is no easy thing unless the thinker is attracted by the *charm* and beauty of an Ideal that arrests his attention from everything else, including his own body and mind, and holds him continuously attracted towards it, like the North Pole attracting the magnetic needle, so that he cannot help thinking of it and pining after its realisation. Such an Ideal can be presented only by a *Guru* who has studied the *Śishya* through and through, and this fact is emphasised by *Śrī-Sadā-Śiva-yogindra* at every turn.

(iii) The third qualification is *Knowledge* of Ideal-Building i.e., the component parts that go to build up an attractive and complete Ideal as a Whole. Without this Knowledge, the novice's power to think in the abstract, and his devotion to an idea will degenerate into mental aberrations, causing a lot of trouble which none but a spiritual *Guru* may be able to heal, and that too if the mental aberrations have not made a way and cut a groove for themselves, and become settled thoughts.

(iv) The fourth qualification is *the Power to remain constant* to one's own inward thought. This, in the language of Psychology, is called "*Resolution*", but it is quite a different thing from the "resolutions" that conventions, congresses and conferences are in the habit of making, and passing nowadays. It is a *religious vow* which binds the man in thought, word and deed, entering every inch of his being, and influencing him through and through for all time, until the mental affirmation made by him becomes an accomplished fact. It is the "*MENTAL RESOLVE*" to be constant and faithful to the Ideal, through weal or woe, and through good report and bad report, for better or for worse! There is absolutely no absolution from a vow once taken. Once it is taken, it must be realised in every phase and aspect of it. It involves a life of self-dedication, the living the life of discipline through every nerve and fibre of your heart, flesh, bone and muscle.

These four indispensable qualifications duly and faithfully cultivated and successfully achieved to such a degree as to make

them natural accomplishments, prepare the *novitiate* to approach the inner court and look at "*the Veil of Isis*". He must now worship the Ideal itself, "in spirit and in truth", i.e., by *antar-pūjah*.* The Lord *Sadāśiva-yogindra* says that he who is not able to worship the Ideal in spirit and in truth is no MAN. He is but a cow i.e., an animal-man. Jesus Christ has said the samething; for, he insists on God being worshipped in spirit and in truth. He who has not attained to the stage of the "Thinking Man" is no Man at all, but only a COW or sheep (*Paśu†*), who is destined to be born again and again, and die every time he is born. For him, there is no release from the whirl of birth and death!

This is the First Mile-Stone in the Noble Path of Yoga, which every aspirant after the Royal Science (*Rāja-Vidyā*) of Yoga, should trudge on, and reach; and there is no escaping it.

THE SECOND MILE-STONE IN THE PATH OF YOGA.

The next Mile-Stone marks the stage where the weary pilgrim, way-worn and foot-sore, espies the *Oasis* in the desert-sands of Time and Space, which inspires him with hope, and stimulates his drooping spirits with Faith and Courage. The *Oasis* is the distant view of the Ideal in outline, the outstretching of the Guiding-Hand of Providence, that beckons him, from afar, to strive on and stop not, saying within his brave heart, the oft-repeated exhortation "Awake, Arise and stop not till the Goal is reached!" ‡

Here, at the end of the second mile-stone; the thinking man who has learned to worship the Ideal he lives in spirit and in truth, finds it clothed in the form he thinks, and meeting and greeting him in person, to give him the helping-hand that he so much needs, and longs after. The *Guru* appears now and here,

* The correct Sanskrit phrasing should be either *Antahpūjā* or *Āntarapūjā*.—Ed. L. T.

† 'Paśu' means literally 'a tethered beast' and figuratively 'the corruption-bound soul'—Ed. L. T.

‡ The exhortation occurs in the *Yājurvediya-Kāthaka-Upanishat*, iii, 14; the translation alters the order of the injunctions.—Ed. L. T.

it may be in vision, or it may be in name and form and flesh as the thinker has been longing after to see, and seconds his efforts, describing to him the glory of the Ideal that he has been vaguely thinking after, and hazily building with love and hope and fear and trepidation! For, hitherto, he has been building only with Hope and Faith! He has yet to learn that Love which endures to the end, and transcends time and space and the limits of causation.

The *Guru* here takes the novitiate in hand, describes to him in the clear light of reason the glory of the Promised Land (*Yoga-Bhūmikās*) and prepares him therefor, by testing his powers, his constancy, and, last but not the least of all, his moral stamina, by a series of disciplinary exercises which yield to him immediate results. Herein comes the Yogic powers or *Siddhis*, which have in them the power to make or mar the greatest and most ardent *tapasvin*, just as he resists or yields to their bewitching temptations! Resist them and they become powerless, yielding all their strength and power to you, merging themselves in you, and becoming part of you as their conqueror. Yield to their temptations, and they lead you on and on, through hills and dales and woods and goods that reveal themselves to your wondering gaze and tickle your sense of pride, while binding your spirit like 'Asmodeus with the sacred fire' to the rock of Phenomenal Existence! He who meets not with the *Guru* at this second-mile stone is a lost man, who must beat about the bush in the astral plane, and, Leadbeater-like*, lead a life of pleasure and pain in the Astral World! Far, far is he from the true goal, and much and weary are the wanderings of his soul from birth to birth; for, the pleasures and adventures of the Astral world are more tempting, and the sowings therein yield a quick and abundant harvest that is not as quickly reaped and consumed! For, here, the tares and wheat grow in such promiscuous mingling that there is no separating them, until they are

* I am using the name in quite an innocent and entirely inoffensive sense, as his name has become a by-word with newspaper readers for Astral light and learning.

harvested together, and *then* the task of separating them is not so easy, for, the poor confused soul cannot easily distinguish the grains of wheat from the seeds of the tares! Thus the soul reaps and sows a mixed seed of wheat and tares which again grow together, and the process goes on *ad infinitum*, prolonging the way, and leading the wandering soul through by-paths and lanes and crooked ways that take you round and round a labyrinthian maze, without bringing you a jot nearer the Goal, thus arresting your spiritual progress, and prolonging the series of births and deaths, to an endless extent!

Hence is the necessity and warning which the Lord *Sadā-śiva-yogindra* utters at every turn, that the *Guru's Grace* is essential and indispensable for the novice who would walk the straight and narrow "Razor-edge path" of Yoga, without coming to harm. For, here, occur the parting of the ways into Black Magic and White Magic, and none but the *Guru* can lead a soul aright and free from danger, at this most critical stage! Here I shall stop for a moment, just intimating that our Negapatam Yogi has passed far beyond these two early stages of the Path; and let the over-strained reader have breathing-time, to collect his thoughts and gather up his attention, once again, to *concentration-point*, before entering on THE THIRD MILE-STONE IN THE PATH OF YOGA.

(BRIEF SUMMARY OF THE PATH TRAVERSED BEFORE.)

The first mile-stone in the Path of Yoga determined the *man*, the *thinker*; the second mile-stone determined the *ideal* he is aspiring after, and which he is to realise, through the medium of the *Guru*. The *Guru* is absolutely necessary for the right guidance and safe progress of the aspirant towards the Goal, even as the matrix of the mother is absolutely necessary for the descending spirit, to materialise itself into a living organism. Now I ask my readers to give their *full and undivided attention*, as I trace the *Path of Light* beyond the second mile-stone.

C. V. S.

(To be continued.)

THE ĀDHĀRAS AND THE KUṆḌALINI
OR
FORCE CENTRES AND THE SERPENT-FIRE.

(Continued from page 16 of No. 1, Vol. XI.)

This serpent-fire may be taken as the lower end of another of His streams, the physical-plane manifestation of another of the manifold aspects of His power. Like vitality, it exists on all planes of which we know anything ; but it is the expression of it in etheric matter with which we have to do. It is not convertible into either vitality or electricity, and does not seem to be affected in any way by either. I have seen as much as a million and a quarter volts of electricity put into a human body, so that when the man held out his arm towards the wall huge flames rushed out from his fingers, yet he felt nothing unusual, nor was he in the least burnt unless he accidentally touched some external object ; but even this enormous display of power had no effect whatever upon the serpent-fire. In *The Voice of the Silence* this force is called "the Fiery Power" and "the World's Mother". There is much reason for all these strange names, for it is in very truth like liquid fire as it rushes through the body, and the course through which it ought to move is a spiral one like the coils of a serpent. It is called the World's Mother because through it our various vehicles may be vivified, so that the higher worlds may open before us in succession.

In the body of man its home, as we have said, is at the base of the spine, and for the ordinary person it lies there unawakened, and its very presence unsuspected, during the whole of his life ; and it is indeed far better to allow it thus to remain dormant until the man has made definite moral development, until his will is strong enough to control it and his thoughts pure enough to enable him to face its awakening without injury. No one should experiment with it without

definite instruction from a teacher who thoroughly understands the subject, for the dangers connected with it are very real and terribly serious. Some of them are purely physical. Its uncontrolled movement often produces intense physical pain, and it may very readily tear tissues and even destroy physical life. This, however, is the least of the evils of which it is capable, for it may do permanent injury to vehicles higher than the physical.

One very common effect of rousing it prematurely is that it rushes downwards in the body instead of upwards, and thus excites the most undesirable passions—excites them and intensifies their effects to such a degree that it becomes absolutely impossible for the man to resist them, because a force has been brought into play in whose presence he is as helpless as a swimmer before the jaws of a shark. Such men become satyrs, monsters of depravity, because they are in the grasp of a force which is out of all proportion to the ordinary human power of resistance. They may probably gain certain supernormal powers, but these would be such as would bring them into touch with a lower order of evolution with which humanity is intended to hold no commerce, and to escape from its awful thralldom may take them more than one incarnation. There is a school of black magic which purposely uses this power in this way, in order that through it may be vivified those lower force-centres which are never used by the followers of the Good Law.

Even apart from this greatest of its dangers its premature unfoldment has many other unpleasant possibilities. It intensifies everything in the man's nature, and it reaches the lower and evil qualities more readily than the good. In the mental body, for example, ambition is very readily aroused, and soon swells to an incredibly inordinate degree. It would be likely to bring with it a great intensification of the power of intellect, but at the same time it would produce abnormal and satanic pride, such as is quite inconceivable to the ordinary man. It is not wise for a man to think that he is prepared to cope with any

force that may arise within his body ; this is no ordinary force, but something resistless. Assuredly no uninstructed man should ever try to awaken it, and if such an one finds that it has been aroused by accident he should at once consult some one who fully understands these matters

It may be noticed that I have specially and intentionally refrained from explaining how this arousing is to be done, or mentioning the order in which the force (when aroused) should be passed through these various centres, for, that should by no means be attempted except at the express suggestion of a Master, who will watch over His pupil during the various stages of the experiment. I most solemnly warn all students against making any effort whatever in the direction of awakening these tremendous forces except under such qualified tuition, for I have myself seen many cases of the terrible effects which follow from ignorant and ill-advised meddling with these very serious matters. This force is a tremendous reality, one of the great basic facts of Nature, and most emphatically it is not a thing to be played with, or to be lightly taken in hand, for to experiment with it without understanding it, is far more dangerous than it would be for a child to play with nitro-glycerine. As is very truly said in the *Īlāṭhayogapradīpikā* : "It gives liberation to Yogīs and bondage to fools". (iii. 107.)

In matters such as these, students so often seem to think that some special exception to the laws of Nature will be made in their case, that some special intervention of Providence will save them from the consequences of their folly. Assuredly nothing of that sort will happen, and the man who wantonly provokes an explosion is quite likely to become its first victim. It would save much trouble and disappointment if students could be induced to understand that in all matters connected with occultism we mean just exactly and literally what we say, and that it is applicable in every case without exception. For there is no such thing as favoritism in the working of the great Laws of the Universe. Everybody wants to try all possible

experiments ; everybody is convinced that he is quite ready for the highest possible teaching and for any sort of development, and no one is willing to work patiently along at the improvement of character, and to devote his time and his energies to doing something useful for the work of the Society, waiting for all these other things until a Master shall announce that he is ready for them. The old aphorism still remains true : "Seek ye first the Kingdom of God and His Righteousness, and all these things shall be added unto you ".

There are some cases in which the fire wakes spontaneously, so that a dull glow is felt ; it may even begin to move of itself, though this is rare. In this latter case it would be likely to cause great pain, as, since the passages are not prepared for it, it would have to clear its way by actually burning up a great deal of etheric dross—a process that cannot but engender suffering. When it thus awakes of itself or is accidentally aroused, it usually tries to rush up the interior of the spine, instead of following the spiral course into which the occultist is trained to guide it. If it be possible, the will should be set in motion to arrest its onward rush, but if that proves to be impossible (as is most likely) no alarm need be felt. It will probably rush out through the head and escape into the surrounding atmosphere, and it is likely that no harm will result beyond a slight weakening. Nothing worse than a temporary loss of consciousness need be apprehended. The really appalling dangers are connected not with its upward rush, but with the possibility of its turning downwards and inwards.

(To be continued.)

C. W. L.

No man really owns anything ; all he has is merely the trouble of maintaining what he thinks is in his possession. Still he possesses nothing, since in his fading away that which seemed *his* possession remains and passes into other hands to be maintained, while he himself has not anything but his own entity.—Sermonettes in *Mazdaznan*.

THE SPIRIT OF BUDDHISM.

WERE I obliged to give an approximate definition of Buddhism in one sentence, I should say that it is the religion of deliverance from evil by enlightenment.

In his *Ethic of Freethought* Prof. Karl Pearson writes :

"Without sensuous pleasure would life be endurable? Without belief in immortality can man be moral? Without worship of a god can man advance towards righteousness? Yes, replies Gautama ; these ends can be attained, by *knowledge*. Knowledge alone is the key to the higher path ; the one thing worth pursuing in life. * * * Knowledge is that which brings calmness and peace to life, which renders man indifferent to the storms of the phenomenal world."

Buddhism teaches that the universe is of one essence, developing to one end, according to one law.

Buddhism asserts the truth of the transiency of all there is, which Huxley expresses thus [*Evolution and Ethics*] :

"In the whole universe there is nothing permanent, no eternal substance either of mind or matter."

Heraclitus expresses the truth in these words :

"Everything throughout the universe is in constant flux, and nothing permanent but in transition from being to nothing, and from nothing to being, from life to death and from death to life, that nothing is, that everything becomes, that the truth of being is becoming, that no one, nothing is exempt from this law, the law symbolised by the fable of the Phœnix in the fire."

Buddhism enunciates the truth thus: There is no Individuality without a Putting Together, no Putting Together without a Becoming, no Becoming without a Becoming Different, and no Becoming Different without a Dissolution.

Buddhism casts out the delusion of a metaphysical ego and upholds the existence of the feeling, thinking, aspiring soul—called mind—born of contact between sense and object

When you say *It rains*, you do not separate *It* from *rains*—you speak only of *raining*. Just so, in thinking, feeling, aspiring, there is no separate entity that thinks, feels, aspires.

This "I", this my personality, is born of a cause which is transient, and so there is nothing eternal in it—no persisting soul. Man is but an aggregation of form, sensation, perception, discrimination, and consciousness. And when death strikes down the present personality naught remains but the causes generated, which can be negated by their logical consequences. The force set in motion, in life, cannot lie fallow—it must fructify. No energy is lost—no deed is lost. Not an act, not a word, not a thought of ours, can be lost and wasted in space.

Thus John (now Lord) Morley [Critical Miscellanies] :

"When our names are blotted out, and our place knows us no more, the energy of each social service will remain, and so too, let us not forget, will each social disservice remain, like the unending stream of one of nature's forces. The thought that this is so, may well lighten the poor perplexities of our daily life, and even soothe the pang of its calamities; it lifts us from our feet as on wings, opening a larger meaning to our private toil and a higher purpose to our public endeavour; makes the morning as we awake to its welcome, and the evening like soft garment as it wraps us about; it nerves our arms with boldness against oppression and injustice, and strengthens our voice with deeper accents against falsehood, while we are yet in the full noon of our days—yes, and perhaps it will shed some ray of consolation, when our eyes are growing dim to it all, and we go down into the Valley of Darkness".

Buddhism recognises the fact of Sorrow. Misery has been the constant mate of the human race.

There is sorrow in birth, in disease, in death, in the separation from the pleasant, in the union with the unpleasant, in the craving for things that cannot be had. Sorrow arises from a morbid cleaving to objects. Sorrow ends if the fires of lust

and hate are put out. Self-control, Self-culture and Love of fellow-beings lead to the extinction of Sorrow.

Misery arises from self-seeking. Joy there is where there is a desire for the welfare of others.

With self at his command, with an all-embracing love to one and all, man triumphs in a joyous repose over Sin and Sorrow. What else does man seek? What else can help him to this blissful state?—but a peaceful mind and a loving temper. There can be no higher wisdom than self-control: there can be no higher contemplation than pervade the four corners of the world with thoughts of love: there can be no deeper faith than a generous mind. Yes, there can be nothing beyond the reach and grasp of Love.

THUS Shelley [The Revolt of Islam]:

“Reproach not thine own soul, but know thyself,
Nor hate another’s crime, nor loathe thine own.
It is the dark idolatry of self,
Which, when our thoughts and actions once are gone,
Demands that man should weep, and bleed, and groan;
O vacant expiation! be at rest.—
The past is Death’s, the future is thine own;
And love and joy can make the foulest breast
A paradise of flowers, where peace might build her nest”.

The Blessed One:

“Self is our error and illusion, a dream. Open your eyes and awake. See things as they are and you will be comforted”.

“He who has found there is no I, will let go all the lusts and desires of egotism”

“The attainment of truth is possible only when self is recognised as an illusion. Righteousness can be practised only when we have freed our mind from the passions of egotism. Perfect peace can dwell only when all vanity has disappeared”.

“Him I call indeed a Brāhmaṇa who, though he be guilty of no offence, patiently endures reproaches, bonds and stripes—

who, though he be cursed by the world, yet cherishes no ill-will towards it".

"He, whose evil deeds are covered by good deeds, brightens up this world like the moon when she rises from behind the clouds". Thus you see the Blessed One gives strength and peace to every child of Sorrow.

There is no crime, no mistake—but ignorance. Clear ignorance and grow strong in will—and the sinner dies and the sage is born in you. And the awakened sage brushes aside the sophistry of his little self, and bids all the terrors of life welcome. He is high above all the storms and tempests of life. Abolishing all egotism of self he enjoys Peace Unutterable—he enjoys the beautiful Vision of Nirvāṇa.

Let go this mean, miserable care for self. There is no truth, no happiness in—*This is I* and *This is Mine*. Let go the desire to keep yourself separate. Separation involves limitation and limitation means ignorance, and ignorance is pain.

Where there is no idea of *I* and *Mine*—there every care and fear shall have passed away, every shame and ignominy shall have been stripped of their poisonous fangs: there thought would do the bravest, and courage the noblest: there would be the precision of truth, the exactitude of justice and the solicitude of love: there would reign supreme, Dauntless Freedom and Undying Peace.

Here, you see all the treasures of the heart and brain, all the songs of love, and all the trophies of thought.

What more could we desire? And what could be more rational and more conducive to the happiness of the human race?

I have but little to ask. Let me be what I should be—let me strive and realize the best in me—my God—My fairest dreams and hopes of a fuller, freer life—or be Nothing.

A. S. M.

NĀMMĀLYĀR'S TIRU-VIRUTTAM.

(Continued from page 35 of No. 1, Vol. XI.)

DEDICATION.

To

SRI-MĀN BHĀSKARA-SETU-PATI,

MAHĀRĀJĀ OF RĀMNĀD.

"Bhakti-kṛito Janārdanaḥ,"—

"He who *curbs* souls—devoid of Love,

Is ^{bought}_{won} by souls—who bear Him love!"

The present Hymn—show'ng this Great Truth,

Thee, Setu-pati! I inscribe!

Salvation's "Bridge" or "Setu" 's God,—

Who's also "Bhās-kara" as be'ng

The Source of Light and Life to all

Parts of His inf'nite universe ;¹

Him *buy* thou with thy love, thence make

[10] Thy life a comment on thy *name*—

Which is "Lord of Salvation-Bridge

And Source of Light and Life to all"!

Thus, Arjun—"Keśav's *soul*" became ;²

¹ "Amṛitasyaisha Setuḥ".—Muṇḍakopaniṣad, 2, 2, 5. The same truth is revealed also in the Chhāndogyopaniṣad, 8, 4, 1 ; *id.*, 8, 4, 2 ; Brīh. Up., 4, 4, 22 (according to the reckoning in Jacob's book.); Maittri. Up. 7, 7; Kaṭha-Up., 3, 2; Śvet.-Up., 6, 19; and a host of other authorities.

² "Tasya bhāsā sarvam idam vi-bhāti".—Kaṭha-Up. 5-15; Śvet.-Up. 6-14; Muṇḍ.-Up., 2, 2, 10, etc.

³ "Arjunaḥ Keśavasyātmā".

Pāṇḍavs grew—"Keśav's *vital-air*s".*

Thus may'st thou, with thy line, e'er glow!

Thus thee bless I—Śrī-Pārthasār'thi-dās, Madras

By Pārthasār'thi taught to spurn all else as dross!—

This Blessing's date's the Twelfth of Kārtik'-Śuddh,

That is, The Holiest of All our Days,

[20] Come into Th' Holiest of our Cycle-year—^a

Named "Plava" or "The God-sent Saving Ship"!

"He's but a killer of his soul, who, though endowed

With that (1) chief of organ'sms—called the human frame,

(2) A pearl of rare attainment in organ'sms' seas,

(3) A well-built ship wherewith souls, birth-sea, can safe-cross,

(4) Piloted as it is by 'Gloom-dispellers' wise,

(5) And, as by fav'able wind by myself propelled!"

This counsel too of our Lord Kṛishṇa, lay to hear and

Prapanna-Pārijāta, 44;

It, Bhāgavat records, and Varad'-Guru quotes.—

[30] In his 'Saint's Manual'—'Prapanna-Pārijāt'.

"'Gu' is the name to darkness giv'n,

. And its dispeller—'ru' is named!

The soul—who darkness doth dispel,

Is, for *that* reason, "Gu-ru" called".

Thee e'er attend the blessings of

[36] Such darkness-clearing Gu-rus Great!

* "Mama Prāpā(h)ḥ nī Pāṇḍavaḥ?" Our Lord and Saviour Śrī-Kṛishṇa's own Speech. [Mahā-Bhārata.]

^a November, 23, 1901, Kauśika-Dvādaśī, the holiest day in our year.

MOTTOES AND TESTIMONIES.

- I. (1) Praise of the Seer of our Drāviḍ Veds,
(2) And him who these Veds' whole sense best explained,—
 Making e'en us, to borrow Cyprian's happy words,
 "An ocean of thought in a drop of language" * see,—
Say'ng, (Cowper-like,) the heart, high lessons gives
 the head!
And (like Fred'rick the Great and Bacon too,)
Religious truth 's through ardent sermons, better
 reached,
Than by the reading of elab'rate treatises;
And (as said Milton touching Spenser's works,)
More thought's contained and is imparted in
The pieces short than in the longer works.

[Cf. Tyndall's Fragment "On the Scientific Use of the Imagination.]"

- (1) "Bow'ng my head with humbleness, I reverence,
The *Vakul* ** -decked and Saint-served Feet of our
 Fam'ly's
First-Sire and Saviour, which *alone* my Elders, as
Mother, sire, beauties, children, wealth and all, e'er
prized!"

[—Sage Yāmunāchārya's Hymn of Hymns, v. 5. = "Mātā, pitā," etc.]

[* Motto on the title page of "Evans's Vintage Gleanings", Second Edition, 1850.]

** Garland made of the flowers of "a beautiful tree commonly called *orbicular*, well known in Bengal by the names of Moulserree and Boulserree". —Dr. Adam Clarke's "Notes on the Gita-Govinda" annexed at the end of the Song of Songs (in his Bible Commentary of 6 royal 8vo. vols.). This word 'vakul' is spelt by Dr. Clarke as "bacul", and bears No. (19) in the list of words explained in these "Notes".

- (2) "I humbly bow to that Great Ocean of Blest Speech—
 'Blest Liege of th' Iron-Age's Antidote' by name,
 E'en beggars of whose school's stray sayings grow—
 First 'mong the scholars of all other schools!"

[—The King's Preceptor Kandāḍai Tolappachārya's confession, when, with humbled pride, he became a disciple.]

- II. "If I had ne'er seen any of the fine works of Correggio", said Reynolds, "I should ne'er.....have remarked
 In Nature th' expression,...I,...in...his pieces" "find",
 "Or if I had remarked it, I might have thought it
 Too diff'cult or impossible to execute".

—Henry Morley's Intro. to Reynolds' *Discourses on Art* (in Cassell's Series), p. 7.

III. "Those who, in things divine, trust to their own sensations and reflections only (as the Brahmos do), and those too, who add to these two sources of knowledge, barely their own judgment of the meaning of the words of a Divine Revelation (as certain unthinking Christians and widow-marrying Indians do), must either be themselves inspired or go astray; for he that has not lived the life of the inspired saints by being subjected to their sole discipline, cannot have the experience requisite to enable him to understand and appreciate their doctrine and aspiration, his inner eye not being aided in its vision, by their spiritual telescope and microscope and their thousand other instruments of observation. Accordingly,

'Look at things with *my* mental sense and ye shall know', said the Greatest of our Ālvārs or Drāviḍa Saints. In this connection, let every one ponder the following consummate classic observation of Mr. J. S. Mill:—"To find people who believe their religion as a person believes that fire will burn his hand when thrust into it [and be it observed that it is this state of mind that is intended to be secured by the rule of Nididhyāsana or 'walking with the eye of faith',] we must seek them in those oriental countries where Europeans do not

yet predominate, or in the European world when it was still universally Catholic'.—*Three Essays on Religion*, p. 80. All the temporal advantages boasted of by certain unthinking Protestants and by thinkers still more sceptical [such as the new Japanese leaders], cannot in the least atone for the diminution [in the smallest degree—] even by the measure of a 'grain of mustard seed (Luke, 17, 6.)', of that 'faith unto salvation' which has been so vehemently preached [as being capable of working even miracles,] by Christ and other preachers of the like character in Christendom itself. In the same spirit too is J. S. Mill's other consummate observation that a man with a belief, is equal to ninety-nine [he might have said "is more than millions of millions"] who have interests only. Columbus's strength of faith in Astronomical and Geographical Science conquered another temporal world. The like strength of faith at least, if we could bring it to bear on the science of God, will make us masters of every world in God's universe....."—A. Gopālāchārlū's *Devout Benedictions*, p. 1, Note iii.

IV. "I would chiefly recommend" says Sir Joshua Reynolds, one of the greatest of the world's painters, "that an implicit obedience to the rules of art, as established by the great masters, should be exacted from the *young* students. That those models, which have passed through the approbation of ages, should be considered by them as perfect and infallible guides: as subjects for their imitation, not their criticism.

"I am confident that this is the only efficacious method of making a progress in the arts; and that he who sets out with doubting [*Cf.* Gītā, 4—40] will find life finished before he becomes master of the rudiments. For it may be laid down as a maxim, that he who begins by presuming on his own sense (the "pandita-mānin" of Indian Sages) has ended his studies as soon as he has commenced them. Every opportunity, therefore, should be taken to discountenance that false and vulgar opinion that rules are the fetters of genius. They are fetters only to men of no genius [i.e. genuine taste]; as that

armour, which upon the strong becomes an ornament and a defence, upon the weak and misshapen turns into a load, and cripples the body which it was made to protect:—" *Seven Discourses on Art*, Cassell's Edition, p. 16.

"From the remains of the works of the ancients, the modern arts were revived, and it is by their means that they must be restored a second time. However it may mortify our vanity, we must be forced to allow them our masters; and we may venture to prophesy, that when they shall cease to be studied, arts will no longer flourish, and we shall again relapse into barbarism."—*Id.*, p. 138.

"The truths here expressed concerning Art may, with slight adjustment of the way of thought, be applied to Literature or to any exercise of the best powers of mind for shaping the delights that rouse us to the larger sense of life." *Id.* H. Morley's Introduction, p. 5.

Compare the following expressions of Indian Sages :—

- (1) "In Thy world-processes—which constitute Thy play,
Thy Devotees delight as fellow-play'rs to join.
Nay, Thy Commands—through Ved conveyed,
Follow in th 'wake of these souls' wills!"

—(= "Tvad-āśritānām", etc.—Sage Yāmunāchārya's
Hymn of Hymns, v. 20).

- (2) "Whate'er in joke such Saints say, will,
As highest Scripture, weighty be".—Jñāna-Sāra, v. 40 = Avidu
Śrutī-yām."

V. Lamenting the extinction of religion in his own country, Professor Tyndall said:—Religion once came from the East, and from the East it must come again [Barrow's History of the Parliament of Religions, end of Pratāp Chandar Mazūmdār's speech].

A. G.

(To be continued.)

—

Tamil Language—A Phase of its History and an Aspect of its Modern Requirements.*

INDIA¹ is a vast country peopled by different races speaking different languages. It was, even from the earliest times, not free from foreign disturbances and at each period of such disturbances there was an amount of influence brought to bear upon the peoples and their languages. To trace the order in which the several changes took place, is perhaps a difficult task and the difficulty is rendered greater when we see that we have only uncertain and unsafe materials to build any theories upon.

2. Tamil language, has, however, an antiquity not much affected by foreign influences and we have in it a literature which may be called original. The earliest of our Tamil works in exis-

* A paper read by the Hon. Mr. S. R. M. M. Rāmasvāmi Chettiṃyār, at the Anniversary of the Śaivasamayābhivṛddhi Sabhā, Palamcottah, on 28th May 1910, and specially contributed to our Journal.—Ed. L. T.

¹ This paper is obviously based on the late Mr. V. G. Sūryanārāyaṇa Śāstri's *History of the Tamil Language* (Madras, 1903), a work of indifferent value, as a product of historic, epigraphic or linguistic research. A recent treatise of much greater scientific utility is "*The Linguistic Survey of India*, Vol. IV, Muṇḍā and Dravidian Languages, compiled and edited by G. A. Grierson, Calcutta, Government Printing Office, 1906, fol., xvi + 681 pp., and two plates." The volume was prepared by Mr. Sten Konow, the Director-General of the Archaeological Survey of India, and the proofs of the Dravidian part, revised by Mr. V. Venkayya, Epigraphist to the Government of Madras. See, in this connexion, Julien Vinson's lucidly-written "*Les Etudes Dravidiennes et particulièrement les Etudes Tamoules de 1900 à 1906*," *passim*, published in *L'Année Linguistique* publiée sous les auspices de la Société de Philologie, Tome III, 1905-1907, Paris, 1908. It is our intention to translate this exceedingly valuable paper of Julien Vinson's, in some of the future numbers of our Journal, for the benefit of our readers.—Ed. L. T.

tence is தொல்காப்பியம்³. Its commentator நச்சினர்க்கினியர் says in his commentary that that work was written at the end of the first ஊழி or erosion⁴. According to Professor Elliot there were many erosions and the last of which was about 9000 years ago. Even taking the last erosion (ஊழி) as the basis of calculation the Tamil language must have existed 9000 years ago. If it is as old as 9000 years it must perforce have been an original and independent language as will be noticed later on⁵.

³ A much earlier work is அதத்தியம் of which only fragments are at present available. For indigenous authorities to say so, see the late Prof. M. Śeshagiri Śāstri's *Tamil Literature* (Madras, 1904), pp. 1 *et seq*; also, chap. viii of Sūryanārāyaṇa Śāstri's *History of the Tamil Language*.—Ed. L.T.

⁴ The earliest mention of கடல்கொள்ளல் is to be found in Nakkirar's இறையனாரகப்பொருளுரை. Others like Nachchinārkkiniyar (in his தொல்காப்பியப் பொருளதிகாரவுரை) and Aḍiyārkkunallār (in his சிலப்பதிகாரவுரை) have merely copied that mention. But whether நக்கீரர் or the later நீலகண்டனார் is the author of the extant இறையனாரகப்பொருளுரை (p. 24 of Śeshagiri Śāstri's *Tamil Literature*) need not here be enquired into, though it has considerable chronological interest. The date of Nakkirar cannot be earlier than 500 and later than 700 A.C. (cf., p. 359 of the *Light of Truth*, Vol. X.)—Ed. L. T.

⁵ The assumptions involved in these findings cannot be said to be judicious. The commentator Nachchinārkkiniyar is generally referred to the 13th Century A.C. His statements are shown by Śeshagiri Śāstri to be considerably open to question, and we cannot take them as anything more than pious fantasies. The existence of the three Saṅghas to which Nīlakaṇṭhanār (600 A. C. or later?) makes the first mention, cannot be regarded as a proven fact, without irrebuttable archæological or historical authentication. Śeshagiri Śāstri points out at great length that the Saṅghas were the outcome of the pretty imagination of the mediæval Tamil *literati*, and proves that the only genuine Saṅgha that assembled at Madura was in 470 A.C., and that under Jain auspices (p. 47 of his *Tamil Literature*). Hence, the date of Tṛina-dhūmāgni's Tolkāppiyam (= Skt. Dola-Kāvya) has to be established on independent literary, if not historical, evidence. The weight of scholarly opinion is inclined to refer that work to a period which is not earlier than 100 B.C. According to Nīlakaṇṭhanār, Tolkāppiyam was the additional *lakṣhaṇa-grantha* of the second Saṅgha. In the uncertainty which surrounds Nachchinārkkiniyar's statements, we may, for the present, leave the discussion of ஊழி alone, be it the result of a sudden tidal bore, or other marine phenomenon. The records of the Geological

3. Tamil language has an originality and a singularity of its own and it cannot be classified under the Turanian group particularly where no striking or forcible similarity can be found between them². The distinction between *வடமொழி* and *தென்மொழி*

Survey of India do not help us in fixing the exact times of any of the epochal erosions, submergences, upheavals or the like; for palæontological or stratigraphical evidence can only give us approximations of 'periods', 'ages' and 'horizons' (cf., pp. 4 *et seq* of Mr. V. V. Ramapan's *On the Non-Marine Mollusca of Madras and its Vicinity*, Madras, 1900) and not actual centuries or years. It has almost been a besetting fashion with ancient Sanskrit works to refer to pralayas, but scholars have rightly treated it as of no value for purposes of definite chronological land-marking. 'Professor Elliot' is an unknown figure in the geological world, and what he means by 'erosions' and how he fixes their dates, will need to be critically examined, before his observations can be accepted by Hindus as, at any rate, safely and scientifically inferential. Yet, we need not trouble here about him, nor about his method of determining the time of "erosion", since we have, for reasons already mentioned, to fix the date of Tolkāppiyam independently of Nachchinārkkinīyar's accounts in his Commentary.—Ed. L. T.

² Cf., also the late Rev. F. W. Kellett's *Introduction* to the late Mr. V. G. Sūryanārāyaṇa Śāstri's *History of the Tamil Language* (p. 10): "The origin of Tamil language still remains to be discovered—a secret to reward some scholar patiently treading in the path along which this book points the way". Mr. Kellett, scholar as he was, happened to write in this hopeful vein, as he did not know the subject-matter of Mr. Śāstri's book. To one that wades through it with a seeking eye, the book has no clear ideas to offer, as regards the basic lingual and linguistic elements of Tamil. But for an idea of the genetic relationship of Tamil we may refer our readers to "*The Languages of India*: being a reprint of the Chapter on Languages contributed by G. A. Grierson to the Report on the Census of India, 1901; Calcutta, 1903". It would appear that the Dravidian family comprises fourteen principal languages, most of which, however, are only to be met with in the various portions of the Peninsular India, the leading exception being Brāhūi which is spoken on the confines of Afghanistan. The more important of these languages are *Telūga*, *Tamil*, *Canara*, *Māṇḍari* and *Gondi* which are spoken respectively by 20,600,000, 12,500,000, 10,500,000, 6,000,000 and 1,200,000 inhabitants. A good discussion of the affinities of the *Dravidian* with the *Munda* group of languages, and of the inter-relationships of the languages comprising the *Dravidian*

could have arisen only when there were two languages standing side by side, one in the north and the other in the south, both coming in contact with each other. The following peculiarities among others lend countenance to the position that Tamil must be a language independent of any other^a:—

(i) In Tamil Grammar, gender and number are treated under one head பால் peculiar to Tamil language alone⁷.

(ii) The indications of tense, present, past, and future by the doubling of the root, by affixes and by inter-letter (இடைநிலை) for each tense are other peculiarities not found elsewhere⁸.

(iii) Gender in Sanskrit is upon words. Gender upon meaning of words is peculiar to Tamil and not found in Sanskrit. For example கைம் which means hand is of masculine gender.

family, is to be found in the *Revue de Linguistique* (15th July 1907, Vol. 40, pp. 196-199). See also A. Ludwig: *Über die Verbalflexion der Dravidsprachen* (Prague, 1900), and the same scholar's "On a Phonetic peculiarity of Telugu and the term Dravidian" (*Zeitschrift für Kunde des Morgenlandes*, Vol. 18, pp. 132-135), and M. Julien Vinson's *Manuel de la Langue Tamoule* (Paris, 1903), for interesting observations on Tamil philology and its relation to that of the Dravidian family of languages.—Ed. L. T.

^a The distinguishing peculiarities pointed out in this paragraph are also to be found in one form or another in the other Dravidian languages, and, again, in the Mundā family.—Ed. L. T.

⁷ We do not quite catch our author's meaning. But of this we are quite sure that whatever may be claimed as a close peculiarity of Tamil will equally be shared by the other Dravidian languages. And to say definitely whether the peculiarity contemplated here is also shared by the Indo-European family of languages, we require to have a clearer illustrative exposition of the author's sense.—Ed. L. T.

⁸ We do not understand our author intelligibly. Whatever it is, the peculiarity is sure to be found in the other Dravidian languages, as well as in the Mundā group, since the latter is agglutinative. But, so far as we know, the law of the reduplication of letters, and of the affixing of tense-terminations, the so-called 'conjugational signs' and initial syllables or letters, in order to mark off sundry verbal paradigms, is a common enough feature in Sanskrit, Latin, Greek, German, Russian, etc.—Ed. L. T.

தாரம் which means wife is also masculine, while கனத்திரம் which also means wife is of neuter gender⁹.

(iv) More than one half of தொல்காப்பியம் deals with பொருளிகாரம் which is a branch of grammar peculiar to Tamil language and to Tamil language alone¹⁰.

⁹ All the Indo-European languages whether ancient or modern (viz., Sanskrit, Latin, French, German etc.), barring English (which very nearly resembles the Dravidian family in point of vocabular gender-differentiation, though decidedly more perfect) and a few others, have, for the sake and convenience of classifying declension-modes, grouped nouns under gender-classes; so much so that 'gender' is the face-label of the noun, giving a clue to its inflectional idiosyncrasy. It is (to speak philologically) due to a sheer accident that the three-fold 'gender' is denoted by the attributes, masculine, feminine and neuter; for, one may as well call it positive, negative, and neutral; or cardinal, fixed and mutable; or fiery, airy and watery; as it makes a hair of difference how we call it, so long as we know the *rationale* of the appellations. The Dravidian family has, strictly speaking, no 'gender of words', as it has really no need therefor. It coördinates its so-called 'gender' with the sex of the objects denoted by the words, but even here there is much room for improvement (when compared, e.g., with a language like English) in regard to the 'gender' of the vocables describing the non-human province of the biophoral Nature. But, it should be said to its credit that, viewed from its own stand-point, the Tamil language is freedom itself, when compared with the 'gender'-shackles of Sanskrit, German, French and so on; while Russian, as every student of that tongue knows, marks only a half-transition from the 'gender'-complication of German to the 'sex'-simplicity of English.—Ed. L. T.

¹⁰ The word இலக்கணம் which is apparently rendered into 'grammar' in the present instance, is a modification of the Sanskrit 'lakṣhaṇa', and really means a great deal more than 'grammar'. It is a misnomer to speak of 'lakṣhaṇa' as 'grammar' in the English sense. 'Lakṣhaṇa' literally means 'characteristic' and, in an extended sense, 'the art of composition'. The Sanskrit word 'Vyākaraṇa' is the nearest approach to the modern notion of 'Grammar'. The பொருளிகாரம் of தொல்காப்பியம் had its own interesting vicissitudes (cf., the expressive Sanskrit name 'Dola-Kāvya') in the history of Tamil. Poruḷ-lakṣhaṇa first included prosody which later on switched off into a separate department; eventually it dealt purely with rhetoric, to wit, with the elements of the finished architecture

(v) The Tamil prosody especially வெண்பா possesses rules which are peculiarly its own and such rules are not to be found in the prosody of any other language; the metre found in புறநானூறு is peculiar only to Tamil and the work itself is purely Tamil¹¹

(vi) Words representing measurements and weights such as ஆழாக்கு, நாழி etc., and முந்திரி, அரைக்காணி etc., are found only in Tamil¹². These distinctive and other characteristics of the Tamil language had already been noticed by the great இயலாந்நாஸ்தாமிதன்

of thought, emotion and imagination. The *poruḷ-lakṣhaṇa* of Tamil is considerably indebted to Sanskrit (cf., Chap. IV of Śūryanārāyaṇa Śāstri's History of the Tamil Language), and, as every scholar knows, Tṛṇadhūmāgni's *Tolkāppiyā* (= Skt. *Dola-kāvya*) is inspired out and out by the Aindra School of Sanskrit Grammar (as testified to by the well-worn statement ஐந்திரம் நிறைந்த தொல்பாப்பியம்), which always seems to have had a fascination for the Jains (cf., the late Dr. Burnell's monograph on the Aindra School of Sanskrit Grammarians, Mangalore, 1870). The ancient Sanskrit was under the influence of nine different schools of grammarians, of whom Pāṇini represents a particular school and nothing more. *Poruḷ-lakṣhaṇa* is known as *Rasa-lakṣhaṇa* in Sanskrit wherein it is, as a rule, treated under *Sāhitya* (= literary composition). Sanskrit has perfected this *Rasa-lakṣhaṇa* to a fault, so much so that Sanskrit rhetorical literature literally bristles with its treatment. The Tamil *poruḷ-lakṣhaṇa* has, to be sure, also its counterpart in the other Dravidian languages.—Ed. L. T.

¹¹ It is quite natural that the principles of versification should vary with the genius of each language. But the other Dravidian languages are no less rich, in point of music, cadence etc., of their verses, than Tamil. Neither the வெண்பா verse nor the புறநானூறு metre can be without its analogue in the myriads of living languages that cover the face of this wide earth. For dulcet-toned and sweet-strained numbers, Greek, German, Italian, French, Telugu, Canarese, Maharatti, Bengali etc., etc., have, each of them, been commended, and we cannot praise our tongue, on this score, without knowing fully the resources of other languages. Again, for aught we know, புறநானூறு is by no means free from importations of Sanskritised Tamil.—Ed. L. T.

¹² Our author obviously means to say that these words indicating measures and weights, are purely Tamil words. But the other Dravidian languages have their own words to indicate the same measures and weights,

in the following words viz., “தமிழ்மொழிப்புணர்ச்சி கட்டப்படுஞ் செய்கைகளும் குறியீடுகளும் வினைக்குறிப்பு வினைத்தொகை முதலிய சில மொல்லிலக்கணங்களும், உயர்நிலை, அடையாள முதலிய சொற்பாட்பாடுகளும், அகம் புறமென்னும் பொருட்பாடு பாடுகளும் குறிஞ்சி வெட்சி முதலியவினைப்பாடு பாடுகளும், அவற்றின்பகுதிகளும் வெண்பா முதலியசெய்யுளிலக்கணமும் இன்னோரன்னபிறவும் வடமொழியிற்பெறப்படா”¹³. These and other peculiarities will go to show that Tamil is an original and independent language. It may have been influenced at subsequent times by other languages coming in contact with it.

(To be continued.)

S. R. M. M. R. C.

and Sanskrit is hopelessly hair-splitting in its measures of capacity and measures of weight, from what we know of them through its numerous works on pharmacy, assaying, etc., and through also those of a miscellaneous character. The Indo-European family can always afford to stagger us by its systematic tables of every conceivable weight and measure, whether now or then.—*Ed. L. T.*

¹³ Śivajñānasvāmin was a great Tamil scholar, and a master of philosophic dialectics. As a writer of racy and ornate Tamil prose, he has deservedly occupied the premier place in modern Tamil literature. But whether he was half so thoroughly-read in Sanskrit as he was a ‘man of letters’ in Tamil, is, on all hands, a moot question. The case is, however, different with Umāpatiśivāchārya and Śivāgrayogin, as their status as accomplished *śaṣṭas* in Sanskrit, is evidenced by their extant, classical Sanskrit writings. And be the fact what it may, we regret to find that most of Śivajñānasvāmin’s observations in the passage quoted, betray a lack of sturdy acquaintance with all departments of Sanskrit culture, Vedic and post-Vedic. An opposite and truer opinion is expressed by ஈசானதேசிகர் in his invaluable இலக்கணக்கொத்துரை :

“அன்றியுந்தமிழ் நூற் காவினையவற்று
 ளொன்றேயாயினுந் தனித்தமிழுண்டோ?
 அன்றியுமைந்தெழுத்தா ளொருபாடையென்
 றறையவுநாணுவ ரறிவுடைபோரே;
 ஆகையால் யானுமதுவையறிக;
 வடமொழி தமிழ்மொழியெனு மிருமொழியினு
 மிலக்கணமொன்றே பென்றேயெண்ணுக.”—*Ed. L. T.*

THE "ĀGAMIC BUREAU" NOTES.

The Sixth Anniversary of this Sabhā at Tiruppādiripuliyūr (S. Arcot Dt.), came off with considerable *éclat* in the local Viraśaiva Mutt, under the presidency of Mr. T. Sadāśiva Aiyar, B.A., M.L., the newly-appointed District and Sessions Judge of Berhampūr, on the 26th, 27th and 28th of August. It was in every way an enjoyable function, as the Sabhā had secured the services of many eminent students of Hindu Philosophy to discourse on various themes. The proceedings of each day were visibly enlivened, off and on, by the recitation of hymns from the Tevāram, the book of Śaiva canticles in Tamil, to the accompaniment of music. On the opening day, Mr. S. Pālvaṇṇa Mudaliyār, Member of the London Society of Arts, gave a lecture on 'Praṇava', unveiling its symbolism to the best of his knowledge. On the second day, Mr. V. Tillaināyaka Mudaliyār of Chidambaram gave an interesting discourse on "Religion", in which he dealt with the essence of sense underlying the concept of that word in Tamil, and Śrī Śiva-Śaṇmukha-Satyajñāna-Śivāchārya-Svāmin, the reputed Head of the local Viraśaiva Abbey (= Vira-simhaśana) addressed the audience, with his fascinating clearness and eloquence, on the "Pañchajñānas" i.e., on their true character and significance, as *samskāras* for the expurgation of the evil human tendencies and *prāyaścittas* for the wrongs committed by man unwittingly or unavoidably. The third day was occupied with the discourses of Mr. P. Veṅkaṭasvāmi Mudaliyār, B. A., retired Huzur Sheristadar of Tinnevely, on the "Sundara-Kāṇḍa", of Mr. V. V. Ramanān, Fellow of the Zoological Society of London, etc., etc., and Editor, "The Light of Truth", on "Viraśaivism—a Phase of the Āgamānta" and of Hon'ble Mr. S. R. M. M. Rāmasvāmi Chettiyār, Member of the Madras Legislative Council, on 'Tiruvalluvar's Holy Kuṛaḷ'. Mr. Veṅkaṭasvāmi Mudaliyār endeavoured to assign a reason for the specific naming of the Sundara-Kāṇḍa of the Rāmāyaṇa, as such, and compared and contrasted the treatments by Vālmiki and Kamban of the several

incidents related in the Sundara-Kāṇḍa. Mr. Ramanāṇ took a bird's-eye-view of the whole field of Viraśaivism, and presented, in a lucid and scholarly fashion, the basic mystic elements comprising the Viraśaivic teaching and discipline, and pointed out its place in the Āgamānta, fortifying his discourse with a number of quotations from the Divyāgamas and Viraśaiva sacerdotal literature in Sanskrit. Mr. Rāmasvāmi Chettiṃyār contended that the Author of the Holy Kuṛaḷ, Tiruvalluva-Nāyanār, was an Āgamāntin, and proceeded to vindicate his contention by examining its first chapter. He made out, in effect, that 'ஏண் குணத்தான்' is none else than துயசிவம், and the வாழ்த்து itself refers solely to வழிபடுகடவுள், and not to ஏற்புடைக்கடவுள் as Parimelazhagar would have it. He also spoke of the 'Holy Kuṛaḷ' as "Uttara-Vedam" (=the later scripture), and his delivery throughout was both racy and mellifluous, as it had the unmistakable echo of the chaste diction of Parimelazhagar himself. On all the three days, the President Mr. Sadāśiva Aiyar never spared himself, in critically analysing the subject-matter of each discourse, and presenting it in his own way, with his remarks, as soon as it was finished. Previous to the closing of the proceedings of the last day, he was liberally thanked for his trouble in coming over to Tiruppāpuliṃyūr, to preside over the Sabhā. He remarked that Mr. Ramanāṇ's paper was so learned and weighty in its pronouncements, and so thoughtfully worded, that it should be printed and circulated, if only to give the public an opportunity of studying it with deliberation and attention. We have accordingly commenced to publish that paper in our Journal, from the current number onwards.

This is the name of a work, in Tamil, on the Hindu methods of Hypnotism, recently printed at the "Aryan Press", Kumbakonam. Its author is Mr. S. Rāmasvāmi Aiyar, a practising hypnotist of some repute. It would appear that the book is the first of its kind in Tamil, judging from the Introduction which is written thereto, in English, by Mr. S. Panchāpikēṣa Sarma, B.A., of Kumbakonam. He says :

Sri-Subrahmanya-
Sarva-roga-nivaraṇa-
mantrika, pp. 141,
Rs. 1-8-0.

"We are the children of the great Rishis and Mahātmās who in ancient times wrought miracles by means of *Mantra-śakti*. The Rishis were dreaded and respected by men and celestials of all rank, only on account of their spell-power, whose merit they obtained after long years of penance and contemplation. Do we not read how a word from them made or unmade the world? *Mantra-śakti* is only another name for concentration of the will-power or contemplation on the soul, which, according to our faith, is the seat of the whole universe. This is being known by different names in other countries. What is called hypnotism and mesmerism, is only the mere external form of the virtue practised by our ancestors. Do we not see even the most venomous of the reptiles made harmless by this power?.....We might see even now men here and there (of course I do not mean the quacks who pretend to knowledge) who by a few hours' *Japam* are able to cure the most complicated diseases, or to render harmless the bites of the most poisonous insects, or to restore health to people possessed by evil spirits. These men have been practising this *Mantra-śakti*.....Great as the benefits of such power are, the means of obtaining it had hitherto been kept secret. Though there are many who say that such a state of perfect success could never be attained in this 'bad *Kali-yuga*, still there is ample evidence that something at least in this direction can be done, if we only take a proper guide. Even men having agnostic tendencies have shuddered with fear at the name of God Subrahmanya and His actions. When we believe in Him, the greatest of the greatest, the curer of all incurable diseases, shall we be left helpless?"

The book is divided into two sections of which the first is devoted to an explanation of the *rationale* of the *mantra-yoga* and its uses in the cure of the several ills flesh is heir to. The second section is devoted to a consideration of all the *mahā-mantras* that are of hypnotic value, the *upāsanas* connected with them and the *yantras* that are to be used in connexion with those *Upāsanas*. In the treatment of diseases, mental, medical and surgical, as detailed in this work, hypnotic 'passes' and incantations, and water charged with *mantra-śakti*, are specially in request, over and above the operator's prior *mantra-siddhis*, which are always assumed to be indubitably *en evidence*. The book is written in readable Tamil and, as far as it goes, bids fair to be an excellent *vade-mecum* of *mantric* therapeutics.

THE
LIGHT OF TRUTH
OR THE
Siddhānta Dipikā and Āgamic Review.

*A Monthly Journal devoted to the Search for Truth as revealed in the
Ancient Hindu Mystic Philosophy known as the Śaiva-Siddhānta or Āgamānta.*

VOL. XI.

SEPTEMBER, 1910.

No. 3.

THE JÑĀNA-PĀDA OF THE SŪKSHMĀGAMA*.

BROTHERS IN GOD,

I have taken upon myself to discourse to you, this afternoon, on the Vidyā-pāda of the Sūkshamāgama. There is a prevalent misconception amongst those, who have not had an opportunity of studying the Divyāgamas in the original, that all of them deal with the same class of details, and the same particulars of mystic doctrine. A more serious mistake can never be made. It is no doubt true that each Mūlāgama or Upāgama is capable of the quadri-partite division into the Charyā, Kriyā, Yoga and Jñāna Pādas, and teaches only the basic principles and truths, which make of the Āgamānta a living faith; but it is equally true that each Mūlāgama or Upāgama specialises in its own way, and takes up a particular aspect of the Āgamic doctrine or discipline, and works it out in exhaustive detail, from point to point, in the general setting of the Śivādvaitasiddhānta, with its *tripadārtha* verities and *chatushpāda* programme of *nivrūti*-discipline. You may, hence, reasonably presume that the Sūkshamāgama is, as its name implies, concerned with subtler things than are usually the

* A discourse delivered by Mr. V. V. Raman, F. Z. S. (LOND.), etc., at the Śaiva-Prakāśa-Vidyā-Śālā at Chidambaram, (South Arcot District) on the 11th September 1910. The occasion was the opening ceremony of the new buildings of that institution.—Ed. L. T.

province of Āgamas in a generic sense, with, in fact, the *sūkshma-avasthas* and *vivechanas*, higher experiences of truths and higher stages of spiritual culture. And, thus, *Sūkshmāgama* must be regarded as a weighty spiritual document, though I should, at the same time, tell you that Manuscripts thereof, are not frequently to be had, and the few that are occasionally met with, are exceedingly scrappy or fragmentary, consisting only of a meagre number of *paṭalas* and *ślokas*.

A reprehensible tendency with most of our men, in whose families valuable manuscripts of the *Divyāgamas* chance to be deposited as a rightful legacy or heirloom, is to jealously secrete them from the necessarily prying eyes of enthusiastic researchers and bibliophiles, even when their object is to unearth those holy documents, and either edit them, or give a reliable digest thereof to the reading public, in the form of papers in learned Journals. The consequence of such an unwise procedure, is, the rare works never see the light of day, and, in course of time, become an easy prey to white ants and moths. I make these statements not for the mere sake of making them, but to impress upon you the grave damage we are causing to the propagation of the *Divyāgamas*, which is daily becoming more and more imperative, by putting an obstacle in the way of their circulation, and allowing the available materials to be invaded by decay and destruction, and to reach positive ruin.

That precious Āgamic florilegium which is known by the name of *Sakalāgamasārasaṅgraha*, includes, amid its garland of extracts, many a choicest flower from the *Sūkshma-āgama*. Maṛai-Jñāna-Deśika, one of the accomplished commentators on Aruṇ-Nandi-Śivāchārya's *Śivajñānasiddhiyār*, draws freely on the *Sūkshmāgama*, in the course of his illuminative commentary, when clearing up some of the moot-points of the dogmatics of the *Śivādvaitasiddhānta*. In the *Vīra-Māheśvara* literature, which is merely of the nature of specialised exegetics on the higher reaches of the *Yoga-pāda* of the *Divyāgamas*,

the references to the Sūksh māgama are enormous. Further, in the usual bead-roll of the Mūlāgamas and the Upāgamas, and their *śloka-saṅkhyā*, which we come across in the *tantrāvatāra-paṭalas* of the Suprabhedāgama, the Kāraṇāgama, both Pūrva and Uttara, the Kāmikāgama and the Vātulāgama, and in the *dvitiya-parichchheda* of Nijaguṇaśivayogin's *Vivēkachintāmaṇi*, a masterly digest of the Āgamānta, a becoming mention is always made of the Mūlāgama, Sūkshma, and its Upāgama, the Sūkshmasamlutā.

The Sūksh māgama is also known as Sūkshmatantra, and I have not, so far, met with any copy of the Sūkshmasamhitā, in spite of much search and many enquires. The Sūksh māgama is a Divyāgama, with its full complement of the four *pādas* or sections, but none of the *pādas* is known in its entirety, or even, if fragmentary, as organically connected and systematic disquisitions, with anything approaching the character of natural sequence of orderly thought. It is, therefore, clear that we have, in circulation, only disconnected patches of a once very large fabric, and we are only left to mentally visualise the magnificence and character of the ancient building, with the sole help of a few eroded chips, and bits of well-fashioned mosaic. The whole mode of visualization reminds me of what expert zoologists sometimes do, in determining the form and structure of extinct animals of past geological periods, from a stray bone-fossil that, perchance, luckily falls in their way, in the course of their arduous and tireless investigations.

According to the very modest estimate of Śambhudeva in his *Śaiva-Siddhānta-Dīpikā* *, the total number of *ślokas* in the Sūksh māgama, is ten millions. But the Vātula and other Āgamas, which I mentioned a little previously, estimate the number of *ślokas* in the Sūkshma, at a tremendously higher figure. And yet we can quite believe them, because, as

* The name of the author appears, however, as Sarvātmasambhu, against the codex of the same name, on page 279 of the "Catalogue of Sanskrit Manuscripts in the Government Oriental Library at Mysore" (Mysore, 1900, pp. 330).

in the case of the Vedas, each Āgama had a number of recensions or *bhedas*, in accordance with the needs of particular classes of Āgamic followers, who used it in widely-separated regions of ancient India ; and these *bhedas* necessitated a varying number of *ślokas* for the same Āgama, from province to province. For, as we know, the Āgamāntins are roughly divisible into the Śuddha-Śaiva followers of Southern India, the Vira-Maheśvaras of Western India and the Pratyabhijñā-Māheśvaras of Upper India, including Cashmere and Nepaul. The twenty-eight *Divyāgamas* and their *Upabhedas* are equally the Scriptures of these three divisions of the Āgamāntins, and we must be proud to feel that our God-Taught Mysticism of the Āgamānta, covers, within its ample folds, the entire spiritual dominion of India, and that its ancient head-centre was none else than that Bhū-Kailāsa, the Land of Śiva-rāja-yogins, viz., Kashmere, with the heaven-kissing Mount Kailās for its spiritualising background. I have tested a number of important mystical works written both by Pratyabhijñā or Spanda Māheśvaras*, and they all quote, in their expositions and descriptions, just the very Āgamas which we hold dear and sacred. The Paushkarāgama and the Mataṅga-pārameśvarāgama, to quote an instance, are drawn upon in the Pratyabhijñā work, The Spanda-pradīpikā, with the utmost devotion and deference. The title Māheśvara or Śivāchārya is assumed by all these three sections of the Āgamāntins, as an outward token of their inner "sanctification-in-spirit", and there are many other points of exceedingly intimate community of doctrine, discipline and spiritual culture, connecting all the Āgamāntins, to enter into which, will be straying beyond my limits for the present occasion. Suffice it to say, therefore, that the varying estimates of the exact number of *ślokas* in the *Sūkshmāgama*, stand well-vindicated, and it is hardly just to pit one estimate against another, and draw prejudiced and ill-meaning conclusions, as an European scholar will be only too readily inclined to do.

(To be continued.)

V. V. R.

* These are sometimes also known as *Paramārthavādins*.

THE ŚAIVA-SIDDHĀNTA.

(Concluded from page 64 of No. 2, Vol. XI.)

This system is obviously at bottom a dualism very like that of the Sāṅkhyan antithesis of Soul and Matter with the Yogic addition of a Supreme Soul. *Māyā* is eternal and *real*, a positive entity coexistent with *Śiva*. It is not in itself an illusion, like the *Māyā* of the Śāṅkāra school; it is only a means subserving the will of the Supreme to produce illusion, the imagination of a differentiated finite universe, in order that the alienated souls may therein consume their karma and finally reach salvation by realising their unity with the Supreme. In so far then as *Māyā* is regarded as a means for the execution of the Divine Will, the system may be styled a Viśiṣṭādvaita or modified monism; and the Śaivas, with the usual Hindu reverence for the blessed word Advaita, lay stress upon its monistic aspect, asserting it to be derived in its gross form from the Pure *Māyā*. It thus becomes a phase of the Śakti-tattva, a Power of the Supreme. But it seems at any rate possible that this harmony did not exist in the original sources of the Siddhāntam, which I strongly suspect were closely allied to the classical Sāṅkhya-Yoga, perhaps identical with it.

The oldest scholastic text-book of the Siddhāntam in Tamil is the Śiva-jñāna-bodham; composed by Meykaṇḍār about the year 1223. This is a metrical version of 12 Sanskrit stanzas which are derived from the Raurava Āgama, but are sometimes also said to be taken from the Paushkara. In any case they are part of the Sanskrit Āgamik literature, which is the source whence the Tamil and Kanarese Śaivas directly drew their scholastic theology. The Śaiva cult among the Tamils is of course much earlier than the 13th century, and had a copious devotional literature by the 8th and 9th centuries. The famous poems of the Tiru-vāchakam of Māṇikka-vāchakar frequently use the technical terms of the Siddhāntam—*pati*, *paśu*, *pāśa*, *paśu-pati*, *māyā*, *śatti*, *nādam*, &c.—in their Sanskrit

forms. As Māṇikka-vāchakar lived between 800 and 1000 A.D., it may be with probability inferred that for 2 or 3 centuries before Meykaṇḍār Tamiḷ votaries were acquainted with a Sanskrit Śaiva theology from Northern India. But so far as we know, Tamiḷ scholastic theology begins with Meykaṇḍār about 1223; and it is important to note this date, for in the middle of the 12th century occurred that great upheaval in the neighbouring Kanarese country, which dethroned for ever the Jains and made the Śaiva church dominant for many ages there. This fact suggests an interesting conclusion. Śaiva theology in Kashmir reached its culmination in the school of Abhinavagupta about the end of the 10th century. The doctrines formulated by Abhinavagupta are in all essentials exactly the same as those of the Tamiḷ Siddhāntam. We are therefore led to the conclusion that it was from Kashmir and the neighbouring regions that the Śaiva theology came to the Dravidian South, at first flowing in slight currents of incoherent ideas, and gradually gathering force until it swept in a great stream of reasoned thought southward, taking its course chiefly through the centre of India and thence flowing south-east into the Tamiḷ lands. The exact course of this development is uncertain, but that it was in the direction that I have suggested is shown by the fact that the elements of the Tamiḷ Siddhāntam, the Sanskrit Āgamas, and the Śaiva theology of Kashmir are all contained in the Śvetāśvatara Upanishad, which was canonical long before the days of Śaṅkara.

The two chief schools of Śaiva theology in Kashmir are those of the Pratyabhijñā and the Spanda. To the Pratyabhijñā our author Abhinavagupta belongs. The late Dr. Bühler, in his Report on the search for manuscripts in Kashmir (p. 80), gave it as his opinion that the Pratyabhijñā was not older than the end of the 9th century. I regret that I cannot follow him here. Utpalāchārya, who wrote in the 10th century a commentary on the Spanda-kārikā of Kallaṭa, who flourished about 850, quotes in this work from Pratyabhijñā text-books as already ancient authorities. The Pratyabhijñā therefore may well have existed

in the 7th or 8th centuries, and, as I have said, all its essential ideas are found in the Śvetāśvatara Upanishad, which is probably considerably older. This conclusion is corroborated by the history of the Spanda doctrine. Between the Spanda and the Pratyabhijñā there is no essential difference: The Pratyabhijñā lays more stress upon the subjective idealistic tendencies which, like the Spanda, it had inherited from the Upanishads; practically this is all that divides them. Now the founder of the Spanda is usually said to be Vasūgupta, who must have flourished about 800, as Kallaṭa was his disciple. But Bühler admits that the principles of the Spanda may be considerably earlier. Since then the two schools are parallel in doctrine, they may well have been contemporary from the first, and in their origins are probably very ancient.

If I may be permitted to repeat myself to some extent, I would sum up my conclusions as follows. At some date, possibly about the beginning of the present era, and most probably not later than the 5th century, the inchoate idealism of the older Upanishads was harmonised with the growing belief in the reality of the material principle in nature. The chief literary document in this concordat is the Śvetāśvatara Upanishad, which asserts that Māyā is matter, a mode of thought imposed upon the real consciousness or Self by the will of the Absolute Thought, which is regarded as a personal deity, Śiva, and that this fettered condition is sublated by the free grace of this Deity inspiring the soul to recognise its true absoluteness and essential unity with Him. This body of ideas gradually developed in Kashmir into the Spanda and Pratyabhijñā schools, meanwhile filtering down through various channels into the lands of the Dravidians, for whose ancient cults it supplied a theological basis. The Pratyabhijñā was finally codified about 1000 A.D. In that form it passed through Āgamik and other channels southwards, notably into the Kanarese country in the middle of the 12th century, and reappears at the beginning of the 13th as the basis of the Tamiḷ Siddhāntam.

L. D. B.

A YOGIN IN SAMĀDHI AT NEGAPATAM.

(Continued from page 72 of No. 2. Vol. XI.)

"The Negapatam Yogi"—Where He is!

Some Mile-stones in the Path of Yoga.

THE THIRD MILE-STONE IN THE PATH OF YOGA.

With the meeting of the *Guru*, he has entered on the transition stage. The *Goal* he has to reach is fully impressed on his mind and fairly well described, until he grasps it in the fulness of his Faith. Now he liveth in Faith and by Faith, and the *Guru* leaves him awhile to his own devices! He begins by his own efforts to build the ideal bit by bit and thought by thought. Every thought he thinks now, becomes a "*brick*" which he must utilise or destroy again. He cannot merely reject them, and leave them to encumber the ground. For, as I have said, the *path of light* is at first as narrow as the edge of the Razor, and there is absolutely no room to spare, for useless materials to lie about. Now he finds himself confronted with a new difficulty: He has learnt to think and to make thought; but he now finds he has also to learn how to destroy thought-forms, how to erase the hieroglyphics (the *mystic* picture-forms = *chitra-gupta**) that his *thinking* leaves on the impressionable ether, that surrounds him and permeates him through and through! And for this purpose, he has first to learn to read the picture-alphabets of thought-forms, the poetic "foot-prints on the sands of time". Every earnest thinker leaves his foot-prints on the sands of time, and thus marks out for himself the sacred ground which he will tread in the *grand march of Evolution*. (This is *Mantra-yoga*.)

The *Guru* teaches him to proceed *straight on the path*, and not be tempted or weeded into those *labyrinthian mazes* that

* *Chitra-gupta* literally means the 'Warden of the Panorama.'—Ed. L. T.

lie across the way all through, attracting the inquisitive wayfarer to enter in, and have a look at the magical turns and forms that stud the mystic maze, to fill the traveller with surprise after surprise, and unending wonders! Herein lies the net that Satan spreads to tempt aspiring souls, and catch them for his own purpose, promising to teach them the art of attaining wonderful powers over the elements. This is the beginning of Black Magic, which the vigilance of the Guru, with the full faith and devotion of the disciple combined, can alone save the pilgrim on the path from falling an easy prey to. Herein comes the benefit of success achieved in *Mantra-yoga*! The Guru is now forced to keep aloof, and leave the novitiate to his own choice: And He, like Jesus, says to his disciple:—"Hereafter I will not speak much with you: for the prince of this world cometh, and hath nothing in me." The *Mantra-yogin* has now to shift for himself, and fight his own battle with the powers of Darkness and overcome them!

To speak the truth in plain language: The laws of the Physical World (*deha-dharma*) begin now to assert themselves; for the novitiate's bungling interference with their laws, under the masterful guidance of the *Guru*, has been too much for them to put up with, and the inevitable *reaction* sets in, bringing with them a serious crisis, which must sorely test and try the novitiate. Here, the only safety for the perplexed *Yogin*, lies in his taking refuge in the *Guru*, and letting Nature's laws run their course. Herein comes the Great Principle of *non-resistance* or *passive resistance*, which the novitiate learns with much suffering and untold pain to himself. This is the *third mile-stone*, where he finds that he could do nothing in the way of following up his ideal, so long as he is encumbered with his physical body, which is both a necessity for success, and a great hindrance on the path!

When he finds himself faced with this dilemma, he reflects, and retraces his steps, and carefully examines the way he has trodden, over and over again. He now finds the many mistakes he had committed in building the ideal, and how unseen forces

have interfered with his building, and shaped the ideal to suit their own natural laws. Thus confronted with the interfering effects of the great but subtle Laws of Nature, he sits down on the Way, and turns round in his mind how to circumvent or overcome them. He thinks, and thinks, and reflects, until he swoons of exhaustion, when his *Faith in the Guru* rises up, and takes him to the holy feet of the Guru, when the body lies exhausted and worn-out! This is a new experience, and a great one! He now learns for the first time "*the secret of thought*"—that he can think and act in a higher plane, without being encumbered by the material organs of thought. He learns the great secret of "*thinking in sound sleep*" (not in dream-sleep, mind!) and hankers after that power. But it came to him not by self-effort! On the contrary, he first experienced the secret, when he had fallen exhausted and could think no more! What is this New Power? This New Secret of thought-power, without the material organ of thinking? In sound sleep, the normal consciousness, becomes "dead", so to say, but the body lives on, recouping itself and gathering strength for its next effort!

THE FOURTH MILE-STONE IN THE PATH OF YOGA.

"Can this state which naturally occurs, be brought about by conscious efforts?"—this is the question of questions, that agitates his mind. The mind thinks, and thinks, and falls out again, in a fainting fit, when the long-cultivated Faith and Devotion to the *Guru within his heart of hearts*, rises up, and leads the soul once again to the feet of the *smiling Guru*. The Guru's *smile* turns up the *subtle knot* that ties the soul to sense-and-thought-perceptions, and now the novitiate feels a buoyancy of spirit and freedom, which he had never before felt!

"The still small voice within" rises up in musical cadence, and sounds the first note, in *parā-vāk*, of the *mantra* which, in the open words of *vaikharī*, sounds as follows: *Mūlādhāraikya-nīlaye! Brahma-granthi-vibedini!*"

This is a Greeting to the *Guru*, who unfastened the *knot* known as *Brahma-granthi*. "O, Thou seated in *Mūlādhāra*,

that loosened the *knot of Brahmā!*"—the power and force of Physical Nature's Cosmic Law, that tied my soul (the inner consciousness that discerns things in their true nature, in the light of the Spirit) to sense-and-thought-perceptions, and made me helpless to perceive anything without their aid!". Concerning the use and function of *Brahma-granthi*, the following pathetic appeal of the Statesman-Saint *Tāyumanāvar** to *Devī*, would and should serve as an eye-opener, to all those who cannot perceive it for themselves. Says the Saint in piteous appeal to *Devī* :—

“பூதமொடு பழகினார் இந்நிரிய மாம்பேய்கள்
புந்திமுத லான பேய்கள்
போராடு கோபாது ராசுதப் பேய்கள் என்
போதத்தை யுட ழித்து
வெள்ளை வளர்த்திடப் பதவ்வேத வஞ்சன்
விதித்தான், இவ்வல்ல மெல்லாம்
வீழும் படிக்கு உனது மெளனம் திராடிக்ய
வித்தையை வியந்து அருள்வையோ!
நாதவடி வாகிய மஹாமந்திர ஸுபீயே!
நாதாத்த வெப்ப வெளியே!”†

“O, Thou that art of the Form of Mahāmantra! and
That which transcending, is the Infinite Space Beyond!
The deceitful Brahmā, the master of the four Vedas,
Hath caused me all these woes, destroying my soul-perception
By the hobgoblins of sense-and-thought-perceptions,
That fight with me, like those devils arising out of the Powers of
Darkness :
I am helpless and woe-begone : Prithee, teach me
The Secret of Thy thought-and-mind-transcending Science,
And help me get out of the grip of these monsters !”

Such the prayer and supplication of the novitiate at the fourth mile-stone in the Razor-path of Yoga, wherein he learns to ask for what he really wants from the true *Guru*, whose holy vision has fixed his soul to the one loving thought of realising

* The Sanskrit form of this name is *Mātrībhaṭṭavara*.—Ed. L. T.

† This occurs in 9.3 of the மஹாமந்திர Section of *Tāyumanār's* Canticles.—Ed. L. T.

his ideal! This is his first step in Initiation, and he who has been duly initiated, thus into the mysteries of the Yoga-path, will feel no difficulty in "investigating the case" of "the Negapatam Yogi", whose body is in a state of sound sleep, preserving itself and being preserved by the *Prāna* within, which has charge of the body, during the "daring plunge" which the Yogin has taken into the *Void*, to reach the other side of the Yawning Gulf, and find his Way Beyond, to the Goal!

This is the only *investigation* that is legitimate and possible: and the way to do it, is to study the state of consciousness by running through the infinite scale of one's own consciousness, until one finds one's way stopped, and the individual consciousness is *attracted* (not distracted) by the Yogin's state of consciousness, under the operating influence of the Divine Law of Attunement, which Nicola Tesla has fully demonstrated and proved, by practical experiments on Mr. Clemens (Mark Twain) and other eminent men. To touch *his body*, or molest it in any other way, is a heinous crime which the guilty must pay dearly for, from birth to birth*! To Western minds, this mode of investigation is impossible, and must prove incomprehensible, for, as *Professor Wodehouse* truly remarks:—

"The Western thinker dare not take the plunge, which Eastern sages have taken with such splendid boldness. Infected by that anthropomorphism, which has crippled all Western religions, he cannot think of consciousness, save in organic creatures, such as animals or men".

Here, I must let Nature drop her veil, which none but She can lift, and She lifts it only to Him who is Her accepted Lover! And the Love She demands, "Oh! How Perfect It is!" Only He can realise, who hath loved Her and Won Her, saying, "I have overcome the World!" *Aum!*

C. V. S.

(To be continued.)

* Mr. Svāminātha Aiyar is referring, in this sentence, to the Negapatam Yogin.—Ed. L. T.

ŚRĪ ŚAṆKARĀCHĀRYA AND THE DATE OF HIS BIRTH.

(Concluded from page 24 of No. 1 Vol. XI.)

7. *Three independent lines of enquiry lead to the same conclusion regarding the year and month of birth:*—It is also stated in the Śaṅkara-Vijayam of Mādhavāchārya, that the Āchārya passed away from this world, after his 32nd year (*vide* śloka quoted below):—

Evam prakāraiḥ kali-kalmasha-ghnaiḥ
Śivāvatārasya śubhaiḥ charitraiḥ,
Dvātrimśat atyujjvala-punya-kīrtaiḥ
Samāvyattiyuḥ kila Śaṅkarasya.*

If, within a period of 32 years prior to 3927, Kali era, the planetary combinations mentioned by Mādhavāchārya occur in any year, we may safely accept that year as the year of Śaṅkara's birth. The Sun reaches his exaltation only in the month of Medom†, and, so, we may conclude that to be the month of Āchārya's birth. Since the year and the month can be secured in this manner, is there any means of finding out the date of birth and the Ascending Sign?

8. *The significance of the annual Śaṅkarajayanti festival at Śringeri.*—Even now, in Śringeri and other places, a festival is celebrated, in the month of Medom, under the following astronomi-

* एवं प्रकारैः कलिकल्मषघ्नैः
शिवावतारस्य शुभैः चरित्रैः ।
द्वात्रिंशदत्युज्ज्वलपुण्यकीर्तैः
समाव्यतियुः किल शङ्करस्य ॥—*Ed. L. T.*

† This is the Malayalam form of the Skt. word 'Mesham'.—*Ed. L. T.*

cal conjunction ‡—the Moon in the constellation § *Ārdrā* (Betelgeuze) § on the 5th day after the New Moon. This festival is in honour of Śrī Śaṅkarāchārya. From this we infer that he was born under the same conjunction ‡. But the Moon may remain in the constellation § *Ārdrā* § on the 4th, 5th, 6th, or 7th day after the New Moon, which phenomenon is however confined to the month of Medom.

9. *Combined evidential value.*—From the Śrīṅgeri festival we may gather that the birth of the Guru was on the 5th day after the New Moon, and that the Moon was then in the constellation § *Ārdrā* §; *Śaṅkaravijayam* tells us that the Sun, Mars, Jupiter and Saturn were occupying exalted positions *. If, within a period of 32 years prior to 3927, Kali era, these combinations ‡ and conditions occur in any year, then, that year may be set down as the year of the Āchārya's birth.

10. *The deduction drawn from the foregoing facts.*—Fortunately, one such year fulfils all the conditions. From the astronomical data thus supplied, the subjoined horoscope of the holy Śaṅkarāchārya is prepared.

11. *The mode of calculation adopted.*—Of the different modes of calculation advocated and resorted to by the different schools

‡ The writer evidently means 'configuration'.—Ed. L. T.

§ The writer means the "Nirayana lunar mansion" (= 'asterism' of 13° 20' in range) of that name: 'constellation' is rather a misleading word in the present case. Betelgeuze is a principal star of the constellation Orion and usually identified only with the 'junction-star' of the 'asterism' Viśākha (= *Ārdrā*). It does not correspond to the *nakshatra* (= 'asterism') itself. Again, the name *Ārdrā*, as a *tārā*-appellation, is always applied to the 'junction-star' (= *yoga-tārā*) of the 'asterism' Viśākha, and never to any "constellation" (= *tārā-samūha*). The *nakshatras* of the Hindu *Siddhānta* (= astronomy) are merely names of the specific regions of the moon's path in the heavens, which take their names after the stars or constellations that chance to be caught up within their limits.—Ed. L. T.

§ The reader may also be referred to our foot-note * on *Ārdrā* on p. 263 of Vol. X of the *Light of Truth*.—Ed. L. T.

* The writer means that these planets were in their exaltations.—Ed. L. T.

of astronomy in India, I have followed the *Parahita* system which has been in vogue in Malabar, since its introduction in 3785, Kali era (*vide* śloka quoted below), because this great man was born in Kālāṭi, 125 years after the introduction, into Malabar, of this astronomical system :—

Drig-vaishamyam abhūt mahasthalaṁ kalyāṇaṁ nischitaḥ,
samskāro vividho yataḥ parahitaṁ tvekaṁ vīnaḥ nasvayam । *

The Ascending Sign being Cancer, the presence of Jupiter in it, makes it also auspicious, and it is also aspected (*vide* śloka in 'Bṛihat-jātaka' beginning with *Tridaśa-trikona*) by the two benefics Mercury and Venus, from the 11th house † (Taurus). The Sun, Mars, Jupiter and Saturn are in their exaltation. Thus, all the astronomical conditions described by Mādhavāchārya in his verse, are fulfilled in this horoscope, and the local legends ‡ also corroborate it to some extent.

HOROSCOPE.

"Śaka year, 728 ; Vikrama year, 863 ; A.D., 805 ; Kali year, 3907 ; Month, Mesham ; date, 18th ; day, Monday ; time, 17 ghaṭikas, 25 vighaṭikas (12-58 p.m.) § ; 13 ghaṭikas 5 vighaṭikas to sunset ; first quarter of the constellation Ārdrā ; Vaiśākha, Śuddha, 5th day after New Moon ; Ascending Sign, last dreshkāṇa of Cancer ; the Moon had entered Ārdrā, 19 vighaṭikas (7 3/6 hrs.) before birth ; the fifth day after the New Moon had begun, 10 ghaṭikas and 40 vighaṭikas (4 hrs. 16 min.) before

* दृग्वैषम्यं महान्महस्थलमिते कल्यण्डके निश्चितः,

संस्करोविधिधोयतः परहितं त्वेकं विना नस्वयम् ।—Ed. L. T.

† The writer means the eleventh sign from the rising sign. 'House' always refers to the Bhāva or, more strictly, to the Bhāva-madhya, which can only be ascertained after making Bhāva-sphuṭa (= "House-Division").—Ed. L. T.

‡ The writer apparently means 'tradition'.—Ed. L. T.

§ The writer has obviously presumed the Kālāṭi mean time at sun-rise to be 6-0 A.M., which is not strictly accurate for the year in question.—Ed. L. T.

birth. Number of solar days elapsed from the Kali commencement, 1,426,715; 17 Ghaṭikas and 25 Vighaṭikas = 6 hrs. 58 min. §

PLANETARY POSITIONS

Planets	Signs	Degrees	Minutes.
Sun	0	10	36
Moon	2	6	44½
Mars	9	29	50
Mercury	1	1	58
Jupiter	3	19	41
Venus	1	29	27
Saturn	6	13	57
Ascending Node	6	7	44
Ascending Sign	3	29	17

C. V. P.

§ The Horoscope was referred to Mr. L. D. Svāmikkannu, M.A., LL. B. (Lond.), for his remarks, and he writes: "The problem is interesting. It does *not* work for *expired* or *gata* year Śaka 728 (A.D. 806) or expired Kali-yuga 3907, but it works all right for the *vartiamāna* years, Śaka 728 and Kali-yuga 3907 i.e., A.D. 805. The tithi (Vaiśākha-Śuddha-l'āñchami) ended at 7 ghaṭikas, 44 palas, after sun-rise, Trivandrum time (8° N. Lat.), —I have taken only 2 decimal places, but, in the present case, it is enough,—on Tuesday, 8th April, A.D. 805 (old style). It must have *begun* about the same time on the previous day, *Monday, 7th April*, and was, therefore, the tithi current at 17 ghaṭikas, 25 vighaṭikas, on Monday, 7th April 805 A.D. (old style)".—Ed. L. T.

Who is powerful? He who can control his passions. Who is rich? He who is contented with that he has.—*Talmud*.

If a man conquer in battle a thousand times a thousand men, and if another conquer himself, he is the greater of conquerors.—*Dhammapada*.

THE ŚAIVA SIDDHĀNTA CONFERENCE AT TRICHINOPOLY.

(Continued from page 29 of this Volume.)

The next speaker was a Vishṇuvite, a High Court Vakil. The president welcomed him especially. In former day, Śaivites and Vishṇuvites had always been sparring. But, now, they had understood that they belonged together, and did agree well together like two good brethren. He was honest enough to ascribe this peace to the influence of Christianity¹. The advance of Christianity has forced the former enemies to be reconciled with each other for the purpose of defence. The Vishṇuvite spoke on the philosophy of the Bhagavadgita according to the commentary of Śrī Rāmānuja, the philosopher of the Vishṇuvites. As he had written his lecture in English, but delivered it in Tamil, probably for the sake of the audience, the majority of which did not obviously understand enough English, he was not able to finish his paper, although he had 1½ hours at his disposal. He first compared Śrī Rāmānuja's commentary on the Vedānta-Sūtra, with Śrīkaṇṭha's commentary on the same Sūtras, which is highly esteemed by the Śaiva-Siddhāntists, and maintained, amid the applause of the hearers, that the doctrines of both the philosophers were the same. (I may mention, here, that there exist, on the whole, nine commentaries² on the Vedānta Sūtras, of which that of Śrī Śaṅkara, well-known in Europe through Prof. Deussen, takes rather a particular position, and can hardly be considered as a right interpretation of the Sūtras³).

¹ This is news to us ; but we were not present at the lecture at the time.—Ed. L. T.

² As a matter of fact, there are more than twice that number.—Ed. L. T.

³ The *real* position of Śaṅkara is nothing else than *āgamāntic*, but it has been a great deal travestied by later indigenous commentators and interpreters. The late Mr. M. N. Dvivedi has correctly set out the *hṛdaya* of Śaṅkara, in his truly valuable production, "Monism or

The speaker said, the Vedānta Sūtras were neither Śaivite nor Vishṇuvite, but both Śaivite and Vishṇuvite. That was also the case concerning the Bhagavadgita. The difference between Śaivites and Vishṇuvites was, after all, only this, that the Śaivites called the Supreme God Śiva, and His Śakti, Vishṇu, while the Vishṇuvites did contrariwise. On this I would make the note that I have not found in any of the Tamil Śaiva-Siddhānta works I read, the Śakti of Śiva called Vishṇu, but rather that Vishṇu is reckoned among the souls. In how far the Śanskrit literature justifies the assertion of the lecturer, I am not in a position to judge*. Because of the shortness of time, or rather because of his over-diffuseness, the speaker did not give us an account of the philosophy of the

Advaitism?—An Introduction to the Advaita Philosophy" (Bombay, 1889, pp. 104). Regarding this *savast*, Sir E. Arnold wrote in his "India Revisited", "Neither does Poona nor Bombay contain any Śāstri with clearer conclusions on Hindu Theology and Philosophy, better command of lucid language, or ideas more enlightened and profound, than Mr. Manilal Nabhubhai Dvivedi, Professor of Sanskrit in the Sāmaldas College here (Bhavanagar—*Ed. L. T.*), whose book just published on the Rāja-Yoga ought to become widely known in Europe, and to converse with whom has been a real privilege". Our friend, Mr. Schomerus, will do well to read all the publications of Mr. Dvivedi, who was considered a stout Śāṅkarin, and dismiss from his mind the hare-brained expositions of Śāṅkara's philosophy, with which he may hitherto have been familiar. And it may also be here indicated that Col. G. A. Jacob (*apud* his edition of the Vedānta-Sāra, Nirṇayasāgar Press, Bombay) rightly takes exception not only to Dr. G. Thibaut's translation of Śāṅkara's *Śāriraka-Bhāṣya*, but also to his presentation of Śāṅkara's teaching.—*Ed. L. T.*

* The writer is referred to Śiva-Mahā-Purāṇa, Kailāsa-samhitā, chapter x, (Calcutta edition); the same Purāṇa, Vāyaviya-samhitā, Pūrvārdha, chapter xxviii, (Calcutta edition); Kāṭhakopanishat, iii, 9; Rīg-Veda-Samhitā, I, xxii, 20, etc., etc. Mr. Schomerus will do well to remember that the basis of the Śaiva-Siddhānta (= Āgamānta) is Sanskrit, without a grounding in which it will be dangerous to dogmatise.—*Ed. L. T.*

Bhagavadgītā⁵. I feel therefore, no necessity to give an outline of the philosophy of the Bhagavadgītā here, and to express an opinion as to whether this philosophy is indeed identical with the Śaiva-Siddhānta philosophy or not.

After this speech there was a pause of an hour. We went home, and excused ourselves from hearing the other lectures of the day. I can, therefore, report about the second part of the second day, only from hearsay. According to my authority, the first speaker, who had to speak about the worship of God, spoke chiefly against atheism. Europe was really the land of atheism, but nowadays there were, also, in India many atheists, at least, atheists in action. The true perception of God was in Hinduism. It was true that many called Hinduism foolishness, but they did so, only because they did not grasp the wisdom of it.

The train of thoughts of the lecture on the social aspects of the Śaiva-Siddhānta, delivered by the Secretary, was, according to my informer, the following. God is Love. Therefore, it was our duty to show love. The Śaiva-Siddhānta was the religion of Love. The difference of castes was against the Śaiva-Siddhānta, and had, therefore, to be removed. Upon that, the President is stated to have said that it was true the caste-system was contrary to the teaching of the Śaiva-Siddhānta, but the caste spirit was still ruling only too strongly over the inner mind of the people, to be given up at once. They would risk that, but their wives would not give them food. It was necessary to proceed slowly. By admitting all castes, the Conference was working for the removal of caste.

Since my informant also had not heard the last paper on the "Knowledge of Self," I am sorry I cannot report anything about it. Likewise I must pass over in silence the first address

⁵ Mr. A. V. Gopāla-hāriyār, M.A., B.L., who is the speaker referred to by Mr. Schomerus, has since published the lecture in book-form in English, entitled the "Philosophy of the Gītā, as expounded by Śrī-Rāmānujā-chārya". It is excellent reading and eminently clear.—Ed. L. T.

of the third day about Truth, as we, for fear of finding no seats, appeared only at 12 o'clock.

The second paper of the third day was on "the Nature of Salvation." The lecturer, closely in accordance with the sources, first described the many stages, which souls have to pass through, to reach Salvation and, then, the entity of the state of Salvation. Though the subject of this paper is certainly exceedingly interesting, I must, on account of space, refrain from giving the contents, since it is impossible to give them in short, and must hold out to the readers hopes for the future. I may only say that the ladder has an almost endless number of rungs, and that Salvation consists in union with Śiva, which puts an end to the individuality of the Soul, but not to the existence of the Soul in itself⁶.

The third speaker of this day was a young Sannyāsi, arranged in a saffron-coloured penitential garment, and wearing golden spectacles. His theme was "Siddhānta, and its relation to the mercy of the Living Beings."⁷ He exhorted his hearers to lead a life of Love and especially to abstain from killing, and eating the flesh of animals.

The next paper again was on a philosophical subject, namely, "the Individual Soul." The speaker reasoned from the doctrine of the Śaiva-Siddhānta (as contrasted with the doctrine of Śaṅkara's Vedānta⁸) that the soul is not identical with God, but exists along with God. He described the soul

⁶ What Mr. Schomeras obviously means to say is this: In the state of salvation, the intrinsic individuality of the Soul is not lost, but only its sense of differentiation from God.—*Ed. L. T.*

⁷ The writer evidently means to say 'compassion for living beings'.—*Ed. L. T.*

⁸ The writer may, with greater appropriateness and truth, write 'as contrasted with the *pseudo-Śaṅkaric Vedānta* of word-banding controversialists', since Appaya-dikṣit's allegiance to Śaṅkara's doctrine, is alone enough to show that, in his mystic teachings, Śaṅkara did not swerve, by so much as even a hair's breadth, from those of the Āgamānta.—*Ed. L. T.*

as the small intelligence, in comparison with the great intelligence of God, as if instructed perceiving intelligence, in contradistinction to the instructing intelligence of God; he explained that the soul could not stand by itself, but must necessarily lean upon something,—either upon God or upon the Malam (evil)—and that the soul assumed the nature of that to which it attached itself. Primordially⁹, the soul existed leaning upon the Malam, which is co-existing with the soul, as the husk with the rice-grain. This was the Kevāla state, which resembled a dark night, in which the soul could neither know nor do anything. From this state the soul was, through the Śiva's Śakti, transferred to the so-called Śakala state, which resembled a night lighted a little by a light, by Śiva causing the world, with all its bodies, to evolve from the Māyā, the primal matter, and placing the soul, in this world, and endowing it with organs and faculties. The manner in which the soul uses these organs, and obtains through them a certain, but imperfect, knowledge, was shown in detail. In this Śakala state, the soul has to remain, until it has worked its way up to the above-mentioned indifference to the good and bad Karma¹⁰, and, thus, can enter the so-called Śuddha state, which resembles the day, and in which the special Salvation is prepared, *i. e.*, in which the threefold Malam,—Āṇava-malam (the original evil), Karma-malam and Māyā-malam (matter)—is neutralized, and the union with Śiva is accomplished.

After this paper, we had a little time to rest our minds. Then followed, by way of change again, an English paper on

⁹ Or, previous to *Prapañcha-sṛṣṭi*, and subsequent to *Prapañcha-pralaya*. For a good summary of the Āgamic teaching regarding the original condition of the soul, that is, its condition previous to St. John's "In the beginning" (St. John, I, 1), Mr. Schomerus may be referred to the *Śiva-Mahā-Purāṇa*, Kailāsa-saṃhitā, Chap. X, (Calcutta Edition) *passim*. His account cannot be said to be quite true to the Āgamic teaching.—Ed. L. T.

¹⁰ See foot-note 2 on page 28 of this Volume.—Ed. L. T.

‘The Work Before Us.’ The chief need was to foster religious life; however, the social and economic reform-work was not to be considered less important. Caste was to be abolished. It was a shame for the Indian nation that drunkenness and other vices, were not held to be humiliating, while breach of caste was regarded an inexpiable crime. Instead of diminishing, the differences of caste were increasing. As to the religious problem, they had to be thankful to the British Government, for perfect tolerance. It was, indeed, to be considered a divine benefit, that India was under the British rule (loud cheers). Religious education which had formerly been to the forefront, was now much neglected. The priests were content to ring the bell, and to perform the other ceremonies, but did not even understand the meaning of the ceremonies. The Purāṇas were often misunderstood. The lower castes were altogether left without religious influence. The speaker recommended religious addresses at Hindu festivals, religious instruction in the schools, frequent lectures, opening of schools for the religious education of the young, giving up of caste, the combating of superstition and a demanding from government that the certificates of marriage etc., given by their priests, be recognised in the same way, as those given by Christian pastors.

(To be continued.)

H. W. S.

The Sanskrit language is the language of the pure undefiled voice of Nature. Hence it is called “the language of the gods”, who are representatives of Nature's Attributes. These Attributes are blendings of Forces. Each Force has a name (sound), a form and a quality. It is a common belief among the Hindus that Sanskrit characters were born with the Creation, and are Entities in Nature or form-expressions of Her Forces. They are eternal and indestructible *Aksharas* as characters are called. The vowels are masculine forces, while the consonants are feminine—
Sachchidananda Svamin in the *Hindu Spiritual Magazine*

NAMMĀLVĀR'S TIRU-VIRUTTAM.

(Continued from page 86 of No. 2, Vol. XI.)

VI. (1) Pope's *Essay on Man*, (2) *India in Greece* by Pococke, (3) Emile Burnouf's "Science of Religions" ("written," as the Cambridge Professor E. J. Rapson says in his commendatory preface prefixed to the work, "with the object of proving that Christianity is essentially an Aryan Religion", "such an attitude" being rendered "possible at the present day" by "the revelations of comparative philology" which have made Burnouf "deeply impressed with the supreme importance of these discourses"), (4) Barrow's *History of the World's Parliament of Religions* (Chicago, 1893), (5) Dr. Hunter's *History of the British Empire* (where he confesses that religion and philosophy are India's contributions to the knowledge-fund of the world), (6) M. Barth's *Indian Religions* (where he admires our faith in Divine Inspiration and Incarnation), (7) Dr. George Thibaut's Introduction to his English Translation (in "the Sacred Books of the East" series) of Śaṅkarāchārya's Commentary on the *Vedānta-Sūtras*, (8) Cardinal Newman's confession that the Doctrine of the Incarnation is Indian, the Rev. Dr. William Miller's confession of the Christendom's Need of the Indian ideal, and a host of similar authorities, will justify my appropriating also, to the holy work I now present to the English-reading public, the praise contained in the following lines:—

"Still green with bays each ancient altar stands,
Above the reach of sacrilegious hands;
Secure from flames*, from envy's fiercer rage,
Destructive war, and all-involving age!

* *Vide* Jacolliot's warning against Hindus' suffering their Holy Books to fall into the hands of Jesuit missionaries.

See from each clime the learn'd their incense bring !
 Here in all tongues consenting pæans ring !
 In praise so just, let every voice be joined,
 And fill the gen'ral chorus of mankind !
 Hail bards triumphant ! born in happier days,
 Immortal heirs of universal praise !
 Whose honours with increases of ages grow,
 As streams roll down enlarging as they flow ;
 Nations unborn your mighty names shall sound,
 And worlds applaud that must not yet be found !
 O may some spark of your celestial fire,
 The least, the meanest, of your sons inspire
 (That on weak wings from far pursues your flights,
 Glows while he reads, but trembles as he writes,)
 To teach vain wits a science little known,
 To admire superior sense and doubt their own !"

—Pope's *Essay on Criticism*.

VII. "I do not know of any country where people are more naturally interested in religious subjects or where there is a keener pleasure taken in discussions on philosophy and religious belief. It springs, I believe, from the naturally religious character of the people of India...it would be well.. if for a time there could be a truce to religious disputations, if our attention could be directed more earnestly to those great and important moral truths and moral ideas of life and character upon which we are all agreed. We may differ here with regard to questions of Theology, but we do not differ upon the Supreme greatness of love, we do not differ upon the value of unselfishness"—*The Hindu*, Madras, October 14, 1901, p. 3, col. 4.—Speech of the Lord Bishop of Madras. Yet, it is strange that it is this Bishop's Church that (if I mistake not,) haughtily declined even "for a time" to grant the "truce" here recommended, and to take part in the World's Parliament of Religions held at Chicago in 1893, the aim of which was formulated by its President in nearly the same terms as are employed in the following extract :—

"Professor Silvanus Thompson ranks among the greatest

half-dozen men of science in Britain. This is what he said at the recent Peace Conference in Glasgow :—

‘ We are here to discuss peace as it was indicated in the Sermon on the Mount. But in the newspapers and on platforms, and even in the pulpit, we have read and heard a most amazing inversion of all that we hold most dear in the teaching of Christianity. I would suggest a new series of beatitudes—Blessed are the avaricious, blessed are the war-makers, hate your enemies, etc., but the sentiment which animated such a series of beatitudes can go no further with the Sermon on the Mount. The very Fatherhood of God prohibits the blasphemy of adding “That ye may be the children of your Father Which is in Heaven”. The new Gospel is ‘Thou mayest kill, thou mayest steal, thou mayest bear false witness, if only it is done in sufficiently large numbers, collectively as a nation, as a portion of organised society? How can the doctrine be right that a nation, a number of individuals, may do what nations agree in forbidding to one individual”.—*The Hindu*, Madras, Oct. 14, 1901, p. 4, col. 4.

VIII. Dr. Adam Clarke, the Bible-Commentator (already referred to, see *ante*, p. 83, foot-note **), in his introduction to the Songs of Solomon, remarks as follows :—

“...I received from India a part of the *Gita-Govinda* or *Songs of Jaya-deva*...the finest lyric-poet of India,...written professedly to celebrate the loves of Kṛishṇa and Rādhā, or the reciprocal attraction between the divine goodness and the human soul. The author leaves us in no doubt concerning the *design* of this little *pastoral drama*; for in the conclusion he thus speaks: ‘Whatever is delightful in the modes of music, whatever is divine in Meditations on Viṣṇu, whatever is exquisite in the sweet art of love, whatever is graceful in the fine strains of poetry; all that let the happy and wise learn from the *Songs of Jaya-deva*, whose soul is united with the foot of *Nārāyaṇa*’. Viṣṇu and Nārāyaṇa are the epithets of Kṛishṇa, or the Supreme incarnated God of the Hindus. I found the general phraseology

of this work and its imagery as well as its *subject*, to correspond so much with those of the *Canticles*, that in the short notes which I wrote on this book in 1798, I proposed the illustration of many of its passages from the *Gita Govinda*; and was pleased to find, several years after, that my view of the subject had been confirmed by that encyclopædia of learning and science, *Dr. Mason Good*, who, in his translation of the *Song of Songs*, with *critical notes* published 1803, 8vo., has illustrated many passages from the *Gita-Govinda*."

"After having made a selection from this ancient poet for the illustration of the *Canticles*, I changed in some measure my purpose, and determined to give the whole work and leave it to my readers to apply those passages which they might think best calculated to throw light upon a book which professedly has the *wisest of men* for its *author*, and according to the opinion of many, the most *important doctrines* of the Christian religion for its *subject*."

After annexing the whole poem, Dr. Clarke adds:—"I have now placed before my readers this extraordinary poem, which I believe will be considered by every adequate judge to be equal, if not superior, to every thing of the kind that has been produced, either by the ancients or moderns. The poem is confessedly *mystical*, relating to the pure and affectionate intercourse between the Deity and human souls; and is capable of a very extended comment, to illustrate its phraseology...

"But the chief design of its introduction here is to illustrate the phraseology of the *Song of Songs*. The most superficial cannot but be struck with the similarity of the language of the metaphors and imagery. There are few turns of thought in the *Song of Songs* that may not find a parallel in the *Gita-Govinda*; and even the strongly impassioned language of Solomon may be everywhere supported by that of *Jayadeva* and *vice-versâ*."

The following is a further extract from Dr. Clarke's Introduction to the *Songs of Solomon*:—

"I have thus placed within the reach of all my readers three *especial helps* towards a good understanding of this book :
 1. The ancient English Translation, with its curious *dramatis personæ*. 2. The *Gita-Govinda*, a most curious poem of the spiritual and allegorical kind. 3. The *Chaldee Targum*, the oldest comment on this song.

IX. "Sufy ; a term for the erotic and pantheistic school, borrowed apparently from the Greek *Sophia* (see Chap. ii. Book III *ad. fin.*) Their idioms are taken from the expressions of earthly lovers ; these ranking next in vehemence of feeling to that with which they held themselves possessed. The Song of Solomon is a standard work with this school. Hence it is that books are devoted (as that above) to developing, and of course limiting, the analogy. The author (of 'Sufy idioms') was Abdorazāk of Kash, who wrote in the reign of Abū Saāid, of the first Mogul dynasty ; reign 1316-1335 ".—Note 41, p. 20, Introd. to the *Akhlāk-i-Jalaly*, translated by W. F. Thompson Esq., of the Bengal Civil Service, [London : W. H. Allen & Co., Leadenhall Street, 1839.]

X. The Saiva Saint—Mānikka Vāchakar's "Tiru-chchigṛambala-kkovaiyār " (which has been commented on by Tol-per-āṣiriyar), is an erotic poem somewhat similar to the Tiru-viruttam.

XI. Erotic Poems Sacred, sanctify souls' love,
 Transferring it from earthly things to God and His.
 Without instilling *fear* as by the Law is done,
 They souls convert by *pleasing* them, as mothers heal
 Their froward children by drugs giv'n in sweetmeats
mixt.

We're thus—"for one restraint, lords of the world
 besides ", (Milton's *Par. Lost*, Bk. 1, para. 2.)
 Enjoy'ng "the glorious liberty of God's children"!
(Luther ?)

XII. Tamed elephants are sent for catching el'phants wild ;
 So, our ripe Seer is sent to bring strayed souls to God.

...XIII. Be'ng in devotion's nectar-ocean dipped,
Our Seer and his kin are named "The Dipped"
(= Ālvārs).

XIV. Unlike most Saṃskṛit Seers, our Seer and his kin,
Made Seers, by *Grace*, not *works*, sang not for *some*
but *all*.

XV. Unlike e'en other Drāviḍ Seers—akin to him,
Our Seer, by Grace, was sent from his *nativity*,
And, hence, tow'rs over all the rest, as Seer-in-chief,
As th' Sum Unique—'tween th' Stars who, 'fore and
after, rose!

XVI. The Lord's Feet—placed in Temples on His Dev'tees'
heads,
Have, after our Seer, been named "Śaṭha-kopa", (= His
name No. 4. See *ante*, p. 1.)
While our Seer's own feet have been named Rāmānuja.

XVII. (1) The Saṃ-skṛit Veds, for th' most part, on
The Lord's Supremest Man'festation dwell;
(2) Pañch'-rātra dwells on the' Man'festation op'rative;
(3) It'-hāsa, on th' Distinctive Man'festation's bent;
(4) On the Pervasive Man'festation Smṛitis rest;
(5) The Man'festation Worshippable, our Seer hymns.

[For standard definitions of these Manifestations, *vide* Introduction 1 to my English translation of our Śrī-Vachāṇa-Bhūṣhaṇa or "Good-Word Jewel"—which Dr. Miller sent to the World's Parliament of Religions held at Chicago in 1893.]*

"(1) What fruit yields meditation in the Golden Age;
(2) What fruit, in th' Silver Age, from Sacrifice is
gained;
(3) What fruit, in th' Brazen Age, from Temple-Worship
springs;

* See the *Artha-Pañchaka* by A. Govindadāchārya Svāmi in the Journal of the Royal Asiatic Society for July 1910. [This was sent to us by the author recently, and awaits our early review.—Ed. L. T.]

(4) *That* fruit, in th' Iron Age, from hymning God 's
derived."

Our Seer's disciples, hence, follow'ng Madhur'-Kavi, [See
post.]

The first in this disciple-line, hymn relish most ;
And holier hymns than our Seer's the world hath not,
Whether it weighs (1) his *life's*, (2) his *song's*, or (3) his
Lord's charms.

"Inferior far, e'en Upanishad (Saṃ-skṛit) is
To *that* nectar that's called 'Kṛishṇa's Biography."
This heard,, hearts melt, eyes shed joy-tears, hair
stands on end.

Up'nishad Saṃ-skṛit can't, with *such* pow'r, souls affect ! "
Although, by parting now and then,
Kṛishṇa makes His lovers weep too,
This but augments their after-joy,
As hunger makes souls *relish* food. (*Vide* the Text:
"Nāhaṃ tu sakhyo!" etc.—Bhāgavata, Bk. X, Ch. 32,
verse 21.)

The pow'r of Kṛishṇa's story, th' Bhāgavat thus shows :
To (1) *love God* and (2) loathe worldliness, is Bhāg'vat's
fruit. (*Vide* the texts: "Bhakti-virakti, Bhāgavatena";
(2) "Pārmātmāni yo rakto, virakto 'paramātmāni," etc.)
E'en Barth, in "Indian Religions", this records :
More melting than e'en th' Bhāg'vat is our Seer's Song.
"Saṃ-skṛit's the most *majestic*, while
Tamiḷ 's the most *harmonious*, tongue",
Said the Rev'rend scholar—Percival.

(*To be continued.*)

A. G.

आदर्शे मलरहिते यद्वद्वदनं विभाति तद्वदयम् ।

शिवशक्तिपातविमले धीतस्ये भाति भारुपः ॥

—Abhinavagupta's *Paramārthasāra*.

VIRAŚAIVISM, A PHASE OF THE ĀGAMĀNTA.

(Continued from page 54 of No. 2, Vol. XI.)

I told you a little previously that Viraśaivism is a specialization of the yoga-pāda of the Divyāgamas, but you must not infer therefrom that no provision is made therein, for disciplines corresponding to the other pādas. As a matter of fact, the charyā, kriyā and jñāna-pādas of the Divyāgamas, find their most authentic emphasis in Viraśaivic mysticism, but all those disciplines are steadied and based on the major discipline of the yoga-pāda. In other words, we have in Viraśaivism, yoga-charyā, yoga-kriyā, yoga-yoga and yoga-jñāna, the last imperceptibly shading off into real Samyak-darśanam, Śiva-sāyujya or "Fellowship of the Lord" *. The truths of the yoga-pāda of the Divyāgamas are elaborated with an unmistakable profundity and thoroughness, not only with reference to subjective Illumination and *antaraṅga-vṛttis*, but, what is most important and the most distinguishing trait of Viraśaivism, also with reference to objective conduct and attitude towards men and things, or, as we might say, to *bahiraṅga-vyāpāra*. The subjective culture of the soul proceeds *pari passu* with the objective training of the attitude of the vyāvahāric man towards the Lord's prapañcha, including animate and the rest. The *Spanda*, *Pratyabhijñā* and *Paramārthavāda* cults of the Northern Māheśvaras, who constitute a most influential branch of the followers of the Āgamānta, have also laid the greatest emphasis on the subjective culture of the soul, the aparoksha-jñāna of the Lord and Śiva-sāyujya whilst in the flesh, but their mode of elaboration of the yoga-pādic teachings of the Divyāgamas, reminds us strongly of the *daśa-kāryāni*, so well treated of in the Tamil āgamāntic works, *Tattvaparakāśam* (an adaptation from

* The expression is used in the technical sense of the Christian mystics, and means "intimate and indistinguishable union with God".

a Sanskrit work of that name) and the துகளறடோதம்*. Yet, the Pratyabhijñā-Māheśvaras are not by any means to be regarded as blind to the value of the charyā, kriyā and jñāna-pādas of the Divyāgamas, for they are no less emphatic in recognising their relative importance in the culture of the soul, and have, in fact, gone even further than the God-taught Apostles of Vīra-śaivism, in making provision for these three other pādas of the Divyāgamas, in the yoga-pādic discipline itself. The Apostles of the Spanda mysticism of Kashmir are, as you know, avowed Āgamāntins, and their *Spanda-pradīpikā* quotes *inter alia* from two Upāgamas of the Pārameśvara, the Mātāṅga-tantra and the Paushkara, to vindicate its teachings†. As Dr. Barnett of the British Museum has recently pointed out in a lecture‡, the Spanda and Pratyabhijñā mysticisms of Kashmir are so closely related to the Śivādvaita-Siddhānta of the South that their Āgamic kinship cannot for a moment be kept out of our minds §.

The philosophy at the back of the Viraśaiva mysticism, is nothing else than the Śivādvaita-Siddhānta, which is the glory and pride of the Vaidika-mahā-pāśupatas, as can be easily seen

* The daśa-kāryāṇi (= "the ten spiritual triumphs") forms the special theme of portions of the Sūkshmagama. There is a Sanskrit manuscript of the name of *Daśakāryāṇi* in the Adyar Library, Madras, and Dr. F. Otto Schrader informs me that it is 'in the Telugu character, a little worm-eaten, but on the whole good'. There are two works in Tamil, of the same name.

† Cf., the *Spandapradīpikā* of Utpalāchārya, a commentary on the *Spandakārikā* of Bhaṭṭa Kallāṭa, edited by Paṇḍit Vāman Śāstri Islampurkar of Bombay, Benares, 1898, pp. 28 and 3.

‡ The lecture has since been published in this Journal (pp. 62-64 and 101-103 *q. v.*)

§ For further remarks on this point, the reader may be referred to my article, "An European Orientalist on the Āgamānta", in Vol. X, No. 12, of this Journal.

from a close study of the Śrikara bhāshya * on the Brahma-sūtras, the well-known Śrikaṇṭha-bhāshya, the Kriyā-sāra, the Śivādvaitamanjarī of Svaprabhānanda-śivāchārya, the Śaiva-siddhānta-dīpikā of Śambhu-deva, and the Siddhānta-Śikhāmaṇi of Reṇukachārya-śiva-yogī †. This Reṇukāchārya is different from the Reṇuka ‡ who taught Agastya, and helped Vibhishana in carrying out the Śiva-līṅga-pratiṣṭhā which Rāvaṇa, the great Śiva-bhakta, had commenced. The mysticism, on the other hand, of Viraśaivism, that gives expression to the Śivādvaita-siddhānta philosophy, that weaves the truths of that philosophy into the code of spiritual discipline prescribed for the subjective Illumination of the soul, that, in fact, makes of that philosophy a genuine and substantial basis for the līṅgāṅga-sāmarasya or the "at-one-ment of God and the soul", to use a term of Viraśaiva mysticism, is all its own. The bulk of the Divyāgamas that I had opportunities of reading, in one connexion or another, have special or mixed paṭalas, in which the characteristic discipline of the Viraśaiva soul-culture, is detailed in all clearness, earnestness and grace. And as the Siddhānta-Śikhāmaṇi says :

वेदसिद्धान्तयोः ऐक्यं एकार्थप्रतिपादनात् ।
 प्रामाण्यं सदृशं ज्ञेयं पंडितैः एतयोः सदा ॥
 सिद्धान्ताख्ये महातन्त्रे कामिकाद्ये शिवोदिते ।
 निर्दिष्टं उत्तरं भागे वीरशैवमतं परम् ॥

Thus you will see, from this statement of Reṇuka-śiva-yogī, that each Divyāgama has to be divided into an Old Testament

* This is the classical Līṅgāyita-Bhāshya in Sanskrit on the Brahma-sūtras. It was printed in part in Kanarese at Secunderabad in 1893, and a Devanāgarī *editio princeps* of the same Bhāshya was also contemplated in 1901 by Mukunda Śāstri Aḍakar, under the patronage of Govinda Dās (See p. 11 of the bhūmikā to Vijñānabhikṣu's Brahma-sūtra-bhāshya, Benares.).

† Or simply, Śiva-yogī, Śiva-yogī-rāṭ or Śiva-yogīśvara.

‡ Also known as Reṇukāgaṇeśvara or Revaṇasiddheśvara.

(=pūrva-viśeṣha-vibhāga) and a New Testament (=uttara-viśeṣha-vibhāga *), the former being devoted to the Śuddha-śaivism and the latter to the Viraśaivism †. This amounts to the same thing as saying that the Viraśaiva mysticism builds on that of the Śuddha-śaivism, and perfects it, by adorning it with a cupola of its own, gemmed with all the iridescent brilliants, which the yoga-pāda of the Divyāgamas is capable of yielding to the true searcher after God. You will remember the reference to the *Viraśaiva-viraktas*, in the uttarārdha of the Kāmika, I mean in the Upāgama of the Kāmika, named the *Uttara-kāmika* ‡, in connexion with the episode relative to Ajāmiḷa and his wife, and the robber-in-chief, Mitrāgupta. The whole of the *Yogaja* expatiates on the Viraśaiva mysticism, wherever and whenever there is an opportunity. The *Sūkṣmāgama*, which is so little known or studied in these parts, refers to and explains Viraśaivic mysticism, over and over again. The Viraśaiva-Pañchāchārya-pañchamoṭpatti is fully dealt with in a portion of the *Suprabodhāgama*, as well as in the *Svāyaṃbhuvāgama*, and the *Pāśupata-tantra* of the Virāgama. *Vijayāgama*, and the *Virāgama*, more especially the Upāgama thereof named the *Viratantra*, are full of Viraśaiva mysticism. I need

* Cf., for instance, the names *Uttara-kāmika*, *Uttara-niśvāsa*, *Uttara-raurava*, *Uttara-makuṭa*, *Uttara-lalita*, *Uttara-vātūla*, etc., etc.

† The entire body of the Āgamic Canon comprising the twenty-eight Divyāgamas, is, according to another classification, divided as a whole into a pūrva-vibhāga and an uttara-vibhāga, a Śaivic section and a Raudric section, or an Old Testament and a New Testament. This division is characteristic and significant in that the dominant note of the Old Testament is Pratyabhijñā mysticism and Śuddha-śaivism, while that of the New Testament is Viraśaivism. But none of the twenty-eight Divyāgamas can, as an organic whole, be said to exclusively advocate any single phase of Śaivic mysticism, though all of them are solely and profoundly inspired by the Śivādvaitasiddhānta philosophy, Paramārtha-vāda, or the teaching about subjective Illumination, known as the Āgamānta.

‡ This is so far known only in manuscripts of which there are five in the Adyar Library.

not stop to name the *Makulāgama*, the *Chandrajñānāgama*, the *Śāntāgama* and the *Pāramēśvarāgama*, since they are only too well-known as being specially devoted to an exposition of the mystic discipline inculcated by the Vira-māheśvaras. Lastly, I will mention that mystic gem, the *Vātulāgama*, of which the whole of the Upāgama, *Uttara-vātuḷa*, is a magnificent *exposé* of the mysticism of the Viraśaivaites. Probably, most of you may know, by name at any rate, the *Anubhava-sūtra* of the Uttara-vātulāgama ¶, in which the shatsthala-discipline finds its best elaboration. The discussion between Dharmaputra and Bhīṣma in the Anuśāsanaparvan of the Mahābhārat §, and the various purāṇas such as the Laṅga, Śaiva, Āditya, Śkānda especially the Śāṅkara-samhitā) and others, and exegetical works like Śiva-rahasya and the rest, will be enough to show that the mysticism of the Viraśaivaites, has won the regard and admiration of our early spiritual teachers and guides. I am not going to labour my exposition with any allusion to the recent epigraphical researches, with the object of placing before you lines of historical evidence *re* the ancient origins and bearings of Viraśaivism. The curious may be referred to the volumes of the *Epigraphica Carnatica* issued by the Mysore Government, and other kindred records published by Messrs. Sewell, Fleet, Mackenzie and other archæologists and palæographers.

The indigenous tradition among the Viraśaivas, calls their system of faith '*anādi*', that is to say, avers that its truths have existed from the foundations of the world. The primeval sthāvara-liṅga form of worship is said to be due to Kaśyapa, Attri, Bharadvāja, Gautama and Vasishṭha, and the jaṅgama-liṅga form of worship that supplanted it later, to Revaṇārādhya, Maruḷārādhya, Ekorāmārādhya, Paṇḍitārādhya and Viśvārādhya, and their followers and successors, Makhāri, Kālāri, Purāri, Smarāri and Vedāri. The Viraśaivas also say that, according to the sthāvaraliṅga form of worship,

¶ Also known as *Vātulottara-tantra*.

§ *Apud* Anuśāsana Parvan, Chap. xxii, *passim*.

which they call *prākṛit*, man can attain *Mukti* only after three births, which *Mukti* I take to signify *krama-Mukti*, by means of the Charyā, Kriyā and Yoga, the last straightway landing him in Jñānam or Śiva-sāyujya. But the jaṅgama-līṅga form of worship, which is *aprākṛit*, is said to secure *Mukti* for man with the present birth alone, and no further need to wander along the wearisome race-course of metempsychosis.

The riddle-loving Hindu Mind has the inveterate habit of clothing serious truths under puzzling allegories, and what is, at first sight, apparently repellant, sectarian and intolerantly dogmatic, proves, on close, thoughtful and sympathetic examination, to contain sterling truths. The true meaning, therefore, of the Viraśaiva tradition is that the Ādi-śaivas who were the decendants of the Rishis like Kaśyapa and others, slid away from the true aim of the temple-worship or objective worship, which is Ātma-pūrāṇam, Ātma-darśanam and Śiva-darśanam, whilst in the flesh, entered on the never-ending path of pravṛitti, by worshipping Prakṛiti and Her modifications and evolutions, and thereby became *prākṛitic* or wordly. The Pañchāchāryas like Reṇuka, Dāruka and others, were Apostles of God, who, with the beaming sense of the Divine commission filling their souls, introduced the śaṭsthala-discipline as a safeguard against *prākṛitic* tendencies and spiritual backslidings, and preached that *Mukti* within the span of the present life, was an assured fact, should one choose to conform, in all sincerity, to that discipline. And yet, the acts of the Lord Allama in the Prabhu-līṅga-līlā, and the sacred doings recorded in the Basaveśvara-purāṇa and the Channa-basaveśvara-purāṇa, show clearly that the work of the Pañchāchāryas needed occasional stimulus from positive Divine interference, and later saints, to keep the purity of the Viraśaiva faith from outside tainting, and the Viraśaivas from becoming *prākṛitic* or lovers of the māma-rūpa-prapañcha.

The Pañchāchāryas, I mean the Mūlāchāryas, are said to be *Paramēśvaramukhodbhava*, that is to say, born of the

pañcha-mukhas of the Lord, Sadyojāta, Vāmadeva, Aghora, Tatpurusha and Iśāna. Their successors are regarded as *Pañchavaktragaṇādhiśvarodbhava*. It is also usual to say that both the Mūla- and the Upa- Āchāryas were the incarnations of the Lord's *pramatha-gaṇa* or "chosen band of eternal *bhaktas*", who are free from every taint of *prakṛiti* or "corruption". The Vīraśaivas believe that the Mūlāchāryas appear from age to age for the sake of dharma-samsthāpana, while the Upāchāryas and special saints, who are an *amśa* of the *pramatha-gaṇa*, though appearing in the same manner, do so, not only for dharma-samsthāpana, but also for dharma-samrakshaṇa or restoring the purity of the Vīraśaivic faith, whenever vicious practices and ideals, tend to choke or poison its free and proper growth. I must not omit to bring to your notice, in this connexion, that the names of the Mūlāchāryas as given in the 9th Paṭala of the Svāyambhuva Āgama are not the same as those furnished by the Suprabodha Āgama. The Svāyambhuva Āgama mentions Ghaṇṭa-karṇa, Gaja-karṇa, Reṇuka, Dāruka and Viśva-karṇa, as the Mūlāchāryas of the Vīraśaiva faith, and also adds that these Apostles of God appear from yuga to yuga, assuming different names. But the Suprabodha-Āgama calls the Mūlāchāryas as Ekorāmārādhyā, Paṇḍitārādhyā, Revaṇārādhyā, Maruṭārādhyā and Viśvārādhyā, and the Pāśupata-tantra of the Vīra Āgama supports this list. If the account of the Svāyambhuva Āgama is to be taken as our sole authority, the Mūlāchāryas mentioned by the Suprabodha Āgama will only have to be regarded as the powerful successors of the real Mūlāchāryas*. The Mūlāchāryas are usually credited with founding the Vīraśaiva faith, but we must understand such opinions only in a figurative sense, for, in the accredited Divyāgamas, which are *apaurusheya* † as much

* Or, perhaps, as the identical Mūlāchāryas contemplated by the Svāyambhuva Āgama, but with a different set of names necessitated by the *yuga-bheda* or *kalpa-bheda*.

† Cf., Kriyā-sāra, upodghātāprakaraṇa, v. 23 :

अगमानां अशेषाणां उपदेष्टा महेश्वरः ।

वेदानां अपि नैतेषु युक्तः प्रामाण्यसंशयः ॥

as the Vedas, the dogmatics of Viraśaivism find, as already remarked, a detailed exposition, with quite the warmest approbation. Hence, we should say that the Vira-māheśvara mysticism is God-taught, and chronologically as old as the other phases of Āgamic persuasion. The Vira-simhāsanas or ecclesiastical sees founded by those five Mūlāchāryas, are known as those of Rambhāpurī (in the Mysore Province), Śrī-Śaila (in the Kurnool Dt.), Ujjainipurī (in the Bellary Dt.), Kedāra or Badarī-Kedāra (on the Himālayas), and Vārāṇasī or Kāśī (our holy Benares).

(To be continued.)

V. V. R.

The passing of Professor William James is an event of moment in the world of Psychology and Metaphysics. In philosophy he will be remembered as the founder of what is known as the doctrine of "Pragmatism". This Pragmatism, however, was not a theory to explain the universe, but rather an attitude, the importance of which Professor James insisted upon for the proper comprehension of known facts. Pragmatism meant to Professor James, roughly speaking, the consideration of our ultimate beliefs in the light of their practical consequences. The criterion of truth from this point of view is a purely practical one. "It is now seen", he wrote, "that life and action are deeper than logical processes, that immediate premises are behind all inferences, that thought cannot begin until life furnishes the data, and that there is nothing deeper in cognition or life than the fundamental needs, interests, and instincts of the mind". He frankly disavowed finality in whatever opinions he held, maintaining that each fresh piece of knowledge gained must find its proper place among "the body of opinions already held, strengthening, perhaps, those already existing, but, on the other hand, always being liable to lead to the rejection of hitherto cherished beliefs". "Science", he wrote, "like life, feeds on its own decay; new facts burst old rules, and newly derived conceptions bind old and new together in a reconciling law".—*The Occult Review*.

Tamil Language—A Phase of its History and an Aspect of its Modern Requirements.

(Continued from page 93 of this Volume.)

4. The next question we have to consider is whether Tamil language continued to develop independently or whether it was influenced by its contact with other languages. There appears to have been several inroads. The one that has more largely affected Tamil is Sanskrit. The Āryan language was much richer and more copious and as such its influences could not but have been felt by the less rich Tamil language at least so far as its Vocabulary was concerned. It is generally said that Āryan migration to India was somewhere about 3000 B. C. If so, the Dravidians even by that time had developed their language to a nicety as may be gathered from the earliest Tamil works. In our earliest Tamil works we do not find much of Sanskrit admixture. *உதாஸ்காப்பியம்*, an out-and-out Tamil composition, treats of other departments of knowledge than Grammar. It is not until a very late period in Tamil language, do we find any large number of Sanskrit importations¹.

¹ We are afraid that many of the statements will be difficult of proof in the light of facts as they are available at present. There is no doubting the circumstance that Tamil is as much an organic unit as Sanskrit or Telugu. But, judging by the history of Tamil literature, which, thanks to the labours of the late Dr. Pope, Mahāmahopādhyāya U. V. Svāminātha Aiyar, the late Prof. M. Śeshagiri Śāstrin, and Mr. T. A. Gopinātha Rāo, has been critically set out and explained, we cannot think of any period of Tamil literature or any Tamil classic, however ancient, which is entirely free from Sanskrit influence. The only legitimate conclusion we can draw from such a state of things, is that never was there a time when Tamil lived apart from Sanskrit, and that both have always lived as loving sisters, under the same roof, time out of mind. The very names Agastya, Saṅgha, Kāvya, Lakṣaṇa etc., etc., point to the indissoluble connexion of Tamil with Sanskrit. The scalpel of remorseless, historical criticism, applied by generations of European orientlists to Sanskrit chronology, has yet to be applied to Tamil, and consequently, the rigorous and exact estimate (very probably, under-estimate, according to the sterling astronomical researches of

5. Writing, in India, is generally ascribed to Aśoka and its introduction is associated with the edicts of that renowned Emperor as the earliest of written records. Though certainly we are not in possession of any earlier evidences of writing, yet there is mention made in குறள் and தொல்காப்பியம் of a practice which necessarily presupposes a knowledge of the art of writing. தொல்காப்பியம் says that it was an early practice to inscribe the names and exploits of warriors on stones and calls the same வீரக்கல்; "என்றை முன்சில்லன்மின் தெவ்வீர் பலர்என்றை முன்னின்ற கன்னிந்றவர்". The premises from these two ancient works legitimately warrant the conclusion that the Tamils were conversant with the art of writing and that their knowledge of it must be dated at a time anterior to that of Aśoka².

B. G. Tilak, Hermann Jacobi, Maurice Bloomfield and others) of 3000 B.C., as the year of the leading Āryan migration into India, cannot be correlated with the history of Indo-Dravidian culture, in the present, unscientific state of South Indian Archæology and Philology. We are, at the least, in need of about four generations of European (German, for choice,) orientalist, to plod from now in the Dravidian field, before facts can be separated from fancies, and history, from folklore and legendary accretions. Afterwards, it will be time enough for us to speculate on the sequence of the influences, exerted by the different languages, on the ancient culture, civilization and religion of the Indian Peninsula, and to compare and correlate Sanskrit with Dravidian chronology. Our main business for the present is to patiently prosecute and promote research in Dravidian languages, on the lines of archæology, epigraphy, palæography, literary criticism etc., so as, for a beginning, to get at right chronological landmarks, if not data. The Government department of epigraphy and archæology has done much to open the eyes of the public to the many knotty riddles, as well as to the many surprise-solutions, of South Indian chronology, and we shall therefore be well advised in following up, if we can, its researches with diligence and zeal.—Ed. L. T.

² This is a question of which we are not competent to speak. The existence of undoubted works in Sanskrit, dating far previous to the days of Aśoka, naturally leads us to the conclusion that means of preserving them, other than by sheer memory, must have been known to the Hindus of that time. But, whether we may, at present, come by proofs or samples of those ancient means, except through epigraphical inscriptions, is highly problematical; for, it will be difficult to get at genuine manuscripts of such an

6. As elaborated by modern writers on sociology, there is another aspect to show that our language, with its literature and philosophy well developed, ought to have an antiquity of at least several thousand years. A nation or society takes very long before it takes to the culture of the land which is an index of its settled state and a measure of its highest civilization. Even anterior to this stage, they ought to have acquired skill in spinning, weaving, and even in the difficult art of working in metals. In the agricultural stage, as John Stuart Mill observes "The quantity of human food which the earth is capable of returning even to the most wretched system of agriculture, so much exceeds what could be obtained in the purely pastoral stage that a great increase of population is invariably the result". As we most authentically learn of the Tamils through a monumental work of their literature, which, according to historical computation, is at least 2000 years old, they were organised into a nation with its ideas materialized in the advantages of economic self-sufficiency in clothing and food. According to that work, a work for all ages, namely, குறள், the Tamils had actually combated the puzzle of food problem. Its talented author, Divine Valluvar, lavishes quite a wealth of exhortations on the all-importance of Agriculture³.

antique period as the pre-Aśokan days. References to penmanship, epistolary correspondence etc., are frequently to be met with in pre-Buddhistic Sanskrit literature. These reflections are, however, nothing before the face-to-face finds of the archæologists, which irrebuttably prove that the only ancient writing so far detected in the heart of the modern Tamil districts, is only a clear variant of the Aśokan alphabet. The present-day Dravidian characters are also seen to be the logical and legitimate descendants of the Aśokan alphabet. The explanation of வீரக்கல் is, we learn, primarily due to the epigraphist, Mr. T. A. Gopinātha Rāo.—*Ed. L. T.*

³ The period of Tiruvaḷḷuvar is usually assigned to the 1st century A. C. But the spiritual teachings included in Tirukkuṟaḷ do not help us to fix his exact religion. Very probably he was an Āgamāntin. Both the Śuddha-Śaivas and Vira-Māheśvaras claim him as one of their saints. It is sometimes said that he was a Buddhist or, perhaps, a Jain. The Jain

7. A society is an organised community of individuals united together by a common bond of intercourse. Language, therefore, is the one essential and the most indispensable condition of such intercourse. The Tamils, with that type of civilization, broad-based and well-ordered, and a language with that standard of nicety and flexibility as is evidenced by *ṭṭṭṭ* itself, ought to have had an antiquity of several thousand years towards their evolution; and their language had rich ethics and civics; the latter with its singular mention of benevolent kingship.⁶

8. The greatness of a nation is not to be judged by its ideas of material civilization alone, born though of extraordinary effort of genius. Its conceptions and ideals of social well-being are better data to determine such greatness. Thought and language are but as the mould of form and the glance of fashion.⁶

tradition fathers the authorship of Tirukkural on Elāchārya. And a few Christians honestly think that he probably owed his superb ethics to the personal influence of the Apostle Thomas. We mention all this to show the amount of grave risk we are liable to run, in drawing conclusions about the phase of religious philosophy, obtaining in Peninsular India at the time. Tiruvaḷḷuvar's ethic, to judge from the abhorrence it evinces towards meat-eating of every form, is decidedly Āgamic (or Buddhist-Jainic), and there is no doubt that he stands for one of the choicest blossoms of Indo-Dravidian growth, at the beginning of the Christian era. The argument of an antiquity of several thousand years, from the adoption of agriculture as the main business of life, will apply to all countries and nationalities, and as every one knows, the ancient Aryans were all tillers of the soil, and ploughshare was their primary badge of honour. The argument of a high antiquity, from the highly-finished form of the literary dialect, is also open to fallacy, as can be seen by an application of the dictum to the most philosophical and perfect living language of the day, to wit, German. We may sooner generalise about the advanced mystic proclivities of British Isles in Tennyson's time, from a study of his poems, than we may draw conclusions about the prevalent standard of popular philosophy, religion, and literary diction, in the Peninsular India of Tiruvaḷḷuvar's time, from his wonderful production, the Kuraḷ. Tiruvaḷḷuvar was

9. The Divine Poet, Vaḷḷuvar, systematised the ethics of the Dravidian Community and as well built up such a system for them; a system, not to be hedged in by the limitations of time. His system is a high water-mark of excellence. No less an authority than the late Herbert Spencer notices it in three different places in his great work on the "Principles of Ethics". Vaḷḷuvar is a utilitarian of the noblest type and a thinker of the loftiest order. His right noble conception of the good of the community, and the law of service charged upon the member of that community to contribute to that good is the best yet conceived. His chapter on "ஓப்புர வற்தல்" gives abundant evidences of it*.

10. To quote Spencer again. The "Mild Hindu" represents communal interest; his ideal being one to serve, if possible, his remotest kith and kin; on the other hand, the Englishman represents national well-being; his ideal being one to serve to uplift the nation of which he is a member. The said chapter of Vaḷḷuvar pronouncedly formulates the more comprehensive and the more far-reaching ideal of service to the good of the community of nation*.

a sudden meteor of ineffable magnificence, and rather represents the crest of the mightiest wave than the dead oceanic expanse. He was a lightning-flash, and the brilliance of his light only served to reveal the surrounding, dark, horrid void. Consequently, all that we can, with reasonable safety, predicate of the chronology of Tamil and the Tamil-speaking peoples, from the current trend of external and internal evidence, is, that it almost extends to the pre-Buddhistic era.—*Ed. L. T.*

* Tiruvaḷḷuvar's mastery of literary diction and of terse and musical expression, is unmatched in the whole range of Tamil literature. He is more the exception than the rule. As in the case of Homer, Virgil, Göthe, Kālidās and Shakespeare, Tiruvaḷḷuvar represents more the phenomenal exception, than the hide-bound rule. He is consequently a classic *for all time*, and one of the greatest of *world's* inspired literary prodigies and ethical law-givers. He cannot be explained as the mere product of any locally prevalent culture, though tradition dubiously associates him with the tail-end of the last or third saṅgha.—*Ed. L. T.*

11. In the thought-region, Valluvar is a prodigy and a type of Dravidian intellect nothing short of meteoric. With all that, he must in a large measure represent the general culture in which he was born and brought up. He must be a product of pre-saṅgam culture which ought to have stocked his mind and which should be itself rich and copious. The then linguistic equipments of Tamil ought to have been very high and varied as well. சிலப்பதிகாரம் and மணிமேகலை follow குறள். Their poetic, literary and other merits will command for ever a high value. There were Dravidian instances which, by coming up and acting up to the highest ideal, fired the imagination of poets to further enrich Tamil literature by their narration of them*

11. அமணன், driven into exile by his junior brother குமணன், offered his head to an impecunious bard to realise the price set upon it by the latter (குமணன்). பாரி, a small hill-chief was matchless in his gift. He was one whose heart was glowing with feelings of genuine sympathy; a tangible proof of which he gave when he drew back his car of procession in the interest of the spontaneous growth of முல்லை creeper. His munificence is also made mention of by the holy Saint சுந்தரமூர்த்தி நாயனார் "கொடுக்கிலாதானை பாரியெயென்று கூரினுங் கொடுப்பாரிலை." The heroic poem சிந்தாமணி is full of details of Tamil origin making up that epic. Every one of these works from its conception to its consummation is mainly Tamil though not purely and individualistically so, because of some foreign mixture^a.

^a Cf., the following quotation from p. 272 of Dr. G. U. Pope's Edition of Nālaṇḍiyār (Oxford, Clarendon Press, 1893):

"Many of the Tamil roots, which are always monosyllabic, seem to be closely allied to certain Sanskrit roots from which it is yet difficult to think that they are absolutely derived. But much is of Āryan origin that does not on the surface seem so; for it must ever be borne in mind that classical Tamil was elaborated mainly under the guidance of those who used Sanskrit (or Prākṛit) very freely, but were anxious to disguise its origin. And as their system of verbal commentaries, and the exigencies of Tamil rhyme, rendered it possible, and almost necessary, to make new words ad

13. As Carlyle puts it, poetry is painting of emotions and feelings. According to this idea, in the rank of the Tamil poets, there is quite a galaxy of them whose fame will last all time.

14. The age of poetry is followed by one of commentary. Commentary is critical thinking and art of appreciation. The line of commentary well serves to clip the wings of wild exuberance. பேராசிரியர், நச்சினூர்க்கினியர், சேனாவரையர், இளம்பூரணர் and பரிமேலழகர்—are our prominent commentators. Their critical estimate of the high settings of thought of our classical authors with their own (commentators') literary vigour and gloss of diction, is entitled to our nation's gratitude.

15. The system of Tamil philosophy evidences the highest and the keenest mental perception⁶. Language in the hands of these

libitum, to give them new meanings, and to modify their forms in a very arbitrary manner, I cannot but believe that a good deal of the old Tamil is somewhat artificial and literary.

“Of the Drāviḍian languages Tamil undoubtedly preserves more of the genuine fragments of the original speech than any other. The question of the origin of the cerebral letters (ட, ண, ஞ and ட) is a very important one for Tamil lexicography. It may be that these are all forms of one letter, a hard L; since they are all often unquestionably interchangeable both in Tamil itself, and in the various dialects,—the Telugu, for example, using ட for the Tamil ட. It seems probable that their use originated in an attempt to express in Tamil, sounds existing in other languages such as Sanskrit, for which the Tamil itself had no characters. Tamil has neither aspirates nor sibilants; nor can it express in general a *Tamil has neither aspirates nor sibilants; nor can it express in general a consonantal diphthong*. Thus the Sanskrit श्री cannot possibly be written in Tamil, and is represented by ஸ்ரீ! The Sanskrit अक्षु or अक्षु is possibly the origin of the Tamil அக்ஷு, which in Telugu is *édu*. So *Vishnu* has become விஷ்ணு.....”—Ed. L. T.

⁶ The system of perfected Tamil philosophy, to which our author invites attention, is purely Āgamic, and the ancient head-centre of Āgamic mysticism was Kashmir. Successive spiritual waves deluged Southern India from Kashmir (the land of the “Bhū-kailās”), and the earliest tide-

poetic philosophers formed the effective medium of popularising their spiritual truths among the masses. They had an intelligent following and a large one too. From the rank of philosophers, I will single out Saint Māṇikkavāchakar and திருநாவுக்கரசர், whose rhapsodies⁷ and spiritual yearnings are soul-stirring.

16. Of our later poets I will choose to mention Kamban, புகழேந்தி and Kumaragurusvāmigaḷ⁸. Kamban cut an excellence for himself by fashioning an epic in Tamil with fulness of detail, vigour of narration, elevation of diction and force of argument. Kumaraguru, with his chaste and elegant language and his original ideas, is almost a nature poet. His lines “செல்வ மென்பது சிந்தையினிதறவே அல்காநல்குரவு அவாவெனப்படுமே”⁹ bear quite a parallel to the same idea in Milton :

“Mind is in its own place and in itself can make
“A heaven of hell a hell of heaven”.

It is all one idea given two different coats.

17. Tamil language has quite a mine of proverbs, the truths of concrete experience. These exhort the nation to pursue and mark was formed by St. Maṇivāchaka, and the latest, by St. Umāpatiśivāchārya. Be it remarked *en passant* however that the Vira-māheśvaras claim St. Maṇivāchaka as one of the late apostles of their faith. And we were surprised a great deal the other day when we were told by Śrīmat Māyūram Arivānandan, a well-read Āgamāntin anchorite of the Nāṭṭukkottai community, that the Śiva-jñāna-bodha of the Rauravāgama had been extensively annotated by Śvāmin Vidyāraṇya (the well-known scholiast on the Four Vedas), and the Commentary, which is a stout tome, was being got ready for publication by the authorities of the Śringeri Maṭh. What the existence of such a Commentary means for the historical study of the Āgamānta, time alone can show adequately.—Ed. L. T.

⁷ We do not know why our author calls the “soul-stirring” psalms of St. Maṇivāchaka and St. Vāgīśa as “rhapsodies”.—Ed. L. T.

⁸ The poet's name is generally written Kumaraguruparasvāmi.—Ed. L. T.

⁹ The quotation is from Kumaraguruparasvāmi's Chidambara-raumaṇi-kkovai, stanza xxv, ll. 20-21.—Ed. L. T.

to develop the resources of agriculture; extol other economic virtues; many of them set forth the virtues of industry and warn against the penalties of waste. Sloth and indolence are condemned. Principles of self-reliance are vehemently advocated. Ideas of economic self-sufficiency are plentiful. Knowledge is simply idolised.

18. In common with the rest of the civilised nations, our ancients were developing our literature in the shape of Poetry. But at the present time, we have far far out-grown their needs. Prose-writing is our present day absolute need. Prose literature is the best and the most effective medium to widen the horizon of the popular mind. We are all aware the problem of moral education is engaging the anxious attention both of Government and the people. Almost every standard author of ours based his work on the bed-rock of truths, physical, ethical, and psychological. When one begins to reflect upon the several phases of thought passing through Sītā in her solitude, as portrayed by the fertile imagination of Kamban, a number of handy volumes in prose can be put forth embodying the virtues of passivity, resignation, modesty, chastity, absolute faith in rectitude and quite a number of others. (In this connection I will refer to a piece of information.

“கரணையுமறந்தான்றங்கை முக்கினைக்கடிந்து நின்றான்
உரணையுமறந்தான்ற பழியையுமறந்தான்வெற்றி
அரணையுங்கொண்டகாமனம்பிஞான் முன்னிப்பெற்ற
வரணையுமறந்தான் கேட்டமங்கையை மறந்தினைதான்”¹⁹

19. The psychological truth embodied in this stanza attracted the admiration of an eminent English psychologist some years ago). If similar work are likewise sifted in some cardinal aspects there will be plenty of room for a good prose out-put on many-sided morality. Our future prose writers touching this phase of the question will not fail to somewhat largely

¹⁹ The citation is from *Kambarāmayanam*, *Āraṇya-kāṇḍam*, *Mārīchan-vadhāi-ppaṭalam* (stanza 83, g. v.).—*Ed. L. T.*

incorporate in their writings our didactics chiefly intended to properly drill the minds of our youths. They will be effective guides in the hands of our youths in Schools and Colleges. Essays-writing must be pursued. Ideas on the dignity of labour are to be amplified in the light of our innumerable adages and aphorisms even going so far as to inculcate a worship of honest work.

20. There are our present day industrial and technical needs which should be popularised among our masses only through the medium of prose.

21. No spoken language can retain its pristine purity. Our modern requirements loudly call for the development of the resources of our language. Every progressive language will and does import in the process of its development a fair number of foreign elements, whether you will or no. When you think that indigenous elements will answer your purpose, make use of them by all means. In their absence, do not fight shy of enrichment by extraneous sources. I do not think our language will be badly off for such enrichment; nor do I think that borrowing for such a purpose will be derogatory. We will reckon with the times and do well to profit by their warnings¹¹

S. R. M. M. R. C.

¹¹ This paper, which we have rather freely commented upon and explained, is one of the best that we have come across, and will bear close, thoughtful reading, more than a dozen times. If the historical perspective connected with the various works and events referred to, be fixed in its proper bearings, according to our best lights at the present time, Mr. Chettiyār's paper will indeed become a very valuable document; and we zealously hope that he may do something on the lines we propose, at his earliest leisure. In para. 5 (*supra*), he refers to the art of writing as being alluded to in the *Tolkāppiyam*. The allusion is to be found on page 122 of the *Poruḷadhikāram* Commentary edited by C. W. Dāmodaram Piḷḷai. In the same para., a verse is also cited from the *Tirukkuraḷ*, which is *kuṟaḷ* 771, translated by the late Dr. G. U. Pope as follows:—

"Ye foes! stand not before my lord! for many a one
Who did my lord withstand, now stands in stone".

Again, the verses of Tiruva]l]uvar referred to in para. 6 (*supra*), are obviously the following (Dr. Pope's Translation being also added in juxtaposition):

சுழன்றும்வர்ப்பின்னதுலகம் அதனால்
உழந்தும் உழவேதலை.

"However they roam, the world must follow still the ploughman's
train ;

"Though toilsome, culture of the ground as noblest toil esteem."

உழுவார் உலகத்தார்த்தாணி அஃதாற்றா
தெழுவாரையெல்லாம் பொறுத்து.

"The ploughers are the birch-pin of the world ; they bear
"Them up who other works perform, too weak its toils to share."

உழுதுண்டு வாழ்வாரே வாழ்வார் மற்றெல்லாக்
தொழுதுண்டு பின்செல்வார்.

"Who ploughing eat their food, they truly live

"The rest to others bend subservient, eating what they give."

—Ed. L. T.

Select from the menu before you only such foods that are destined for the perpetuity of proper organic action; food that will tone the stomach, cool a swollen liver and vitalize the blood; food that carries no thought of death and decay; no thought of injustice or crime. Be moderate in all your habits and eat in regular routine, leaving all drinking of liquids from your bill of fare. Take your time with your meal if you desire to retain the brightness of your mind to watch the proceedings about you and gain clues to situations that promise to disclose opportunities never before dreamed of. However you spend your evenings, let it be a time absolutely free from the thought of business, that you may enter the social function with the freedom of a chevalier.—*Mazdaznan Messenger*.

THE
LIGHT OF TRUTH
OR THE
Siddhānta Dipikā and Āgamic Review.

*A Monthly Journal devoted to the Search for Truth as revealed in the
Ancient Hindu Mystic Philosophy known as the Śaiva-Siddhānta or Āgamānta.*

VOL. XI.

OCTOBER, 1910.

No. 4.

TIRUMANTIRAM OF ST. TIRUMŪLAR.

(Continued from page 190 of Vol. 10 No. 6.)

BRĀHMAṆA ĀCHĀRA.

சத்தியமுந் தவமும் தானவனாதலும்
எய்த்தகு மிந்திய மீட்டியே வாட்டலும்
ஒத்த வயிருடனுண்டாய் புணர்வுற்றுப்
பெத்த மறுத்தலுமாரும் பிரமமே.

(5)

With Satya, Tapas and Soham-Bhāvanā,
With the destruction of the five senses
Body and soul equalised in Dhyāna,
Severing Bandha Brahman he becomes.

வேதாந்தங்கேட்க விரும்பிய வேதியர்
வேதாந்தங்கேட்டுந் தம்வேட்கை யொழிந்தியர்
வேதாந்தமாவது வேட்கை யொழிந்திடம்
வேதாந்தம் கேட்டவர் வேட்கைவிட்டாரே.

(6)

They desired to hear the Vedānta,
Yet hearing, they left not their desire,
The place of desirelessness is Vedānta,
The true Seers of Vedānta left their desire.

NOTE.

Vedānta is Yoga, and Yoga is Chitta vṛitti nirodha. Study of the Vedānta is otherwise useless.

நூலுஞ் சிங்கையுநவலிற் பிரமமே
நூலது காற்பாச நுண்சிகை கேசமாம்
நூலது வேதாந்தம் நுண்சிகை ஞானமாம்
நூலுடையந்தணர் காணு நவலிலே

(7)

The Sacred thread and knot make up Brahman ;
The thread is the foot, the knot the head ;
The thread is the Vedānta ; the knot-Jñāna ;
When the thread-wearing Brahmans would know the truth.

NOTE.

Vedānta or Yoga is the Pāda or Sādhana or Soham-Bhāvanā ;
Siddhānta or Jñāna is the Phala or fruit of such Sādhana. cf., elsewhere
“ தானான வேதாந்தம் தான் என்னும் சித்தாந்தம் ”.

சத்தியமின்றித் தனிஞானத் தானின்றி
ஒத்தவிடையம் விட்டோரு முணர்வின்றிப்
பத்தியுமின்றிப் பரனுண்மை யின்றியுண்
பித்தேறுமூடர் பிரமணர்தாமன்றே.

(8)

Without Satya and subtle Jñāna
Without giving up sense-objects and Meditation,
Without love, and faith in God,
And mad after body, are these fools Brahmans ?

திருநெறியாகிய சித்த சித்தின்றிக்
குருநெறியாலே குருபதஞ்சேர்ந்து
கருமநியமாதி கைவிட்டுக்காணுந்
தூரியச்சமாதியாந் தூய்மையோர்க்கே.

(9)

Holding to the Path which is not Pāśa and Paśu-Jñāna,
Reaching the Feet of the Guru though his Grace,
And giving up all Karma and Niyama,
The Brahmans pure, attained to Turiya-Samādhi.

மறையோரல்லே மறையவரானால்
மறையோர்தம் வேதாந்தவாய்மையிற் றாய்மை
குறையோர்தல் மற்றுள்ள கோலாநலமென்
றறிவோர்மறை தெரிந்தந்தணராமே.

(10)

They are Brahmans who are real Brahmans,
These Vedāntins should possess purity of speech ;
If fault finding to be bad they know,
Then they had understood the Vedas.

அந்தண்மை பூண்டவருமறை யந்தத்துச்
சிந்தைசெய் யந்தணர்சேருஞ் செழும்புவி
நந்துதலில்லை நரபதிநன்றாகும்
அந்தியுஞ்சந்தியு மாகுதிடண்ணுமே.

(11)

With a loving heart, and mind on true end intent,
Any land the *antaryas* live in, will never no decrease.
And the king of the land will also prosper ;
They will offer oblations at evening and junctions.

NOTE.

The author gives here both the meanings of அந்தணர். அந்தண்மை பூண்டோர் and அந்தத்தை அணுகுவோர்.

வேதாந்தஞானம் விளங்கி விதிமீலோர்
நாதாந்தபோத நனுகிய போதத்துப்
போதாந்தமாம் பரன்பாற்புகப் புங்கதால்
நாதாந்தமுத்தியுஞ் சித்தியு நண்ணுமே

(12)

After securing Vedānta-Jñāna, according to law,
One attains Nādānta-Jñāna and enters
The joy of the Supreme, beyond all Jñāna.
He enters then, and grants Nādānta-Mukti and Siddhi.

ஒன்றுமிரண்டு மொடுங்கிய சாலத்து
நன்றுமிருந்து நலம்பலுபேசினும்
வென்று விழுங்கும் விரிந்தனை நாரினார்
சென்றுவணங்குந் திருவுடையோடே.

(13)

When Advaita-Jñāna is attained,
Though they may live and speak like others,
Their mind is placed on the Lord ever-free,
They become fit objects of our worship.

தானேவிடும் பற்றிரண்டுந் தரித்திட
நானே விடைப்படு மேதொன்றை நாடாது
பூமேவு நான்முகன் புண்ணிய போகனாய்
ஒமேவுமோமாகுதியவியுண்ணவே.

(14)

The two bonds leave one when, without object,
He offers the oblations to the four-faced God,
When he does not do so,
His own 'I'-ness will sprout up.

(To be continued.)

J. M. N.

कामावनीनन्दनराशियाताः सितेन्दुपुला मखन्धमानाः ।

अरिष्टदास्तेऽखिलजातकेषु सदाष्टमस्यः शनिरिष्टदः स्यात् ॥

The above verse occurs in the second chapter, entitled *Grahasva-rūpaguṇādhyaṃya*, of Vaidyanātha's *Jātakapārijāta*, a modern work on Hindu Astrology. It means that in all horoscopes Venus, Mercury and Jupiter will prove unfortunate if they tenant respectively the seventh, fourth and fifth houses, and that Saturn is always a conferrer of prosperity while in the eighth. In other words, according to Vaidyanātha, Mercury posited in the fourth house, Jupiter in the fifth and Venus, in the seventh are evil, while Saturn posited in the eighth, is an unmixed good. To be sure, Mercury in the fourth renders a fixed residence impossible, Jupiter in the fifth contributes to a happy-go-lucky frame of mind, Venus in the seventh brings about a felicitous wedlock and Saturn in the eighth gives an ailing longevity. But what Vaidyanātha wishes to make out can be taken as an infallible dictum only when we fence his statement round with the following condition: Venus, Mercury and Jupiter will prove deleterious in the houses in question *when peregrine*, and Saturn will operate as an exceeding benefic in the eighth, *when he is strong by position and aspects*.

V. V. R.

A YOGIN IN SAMĀDHI AT NEGAPATAM.

(Concluded from page 72 of No. 2. Vol. XI.)

SOME CONCLUDING OBSERVATIONS*.

Postscript.—This article on the *Negapatam Yogin*, investigating the *Yoga-Bhūmikās* which the Soul of Man has to travel through, was written so long ago as July last. Since then, the writer has pursued the investigation, on his own account, on the lines sketched above, and, wonder to relate, the final proof of the article written in July last, comes to the writer almost unexpectedly, at a time when he finds himself so far in the track of the daring *Yogin*, as to find himself suddenly deprived of hunger and thirst, and all craving for food or water of any kind! At first, it appeared to be a mystery to the writer, who was engaged in his daily routine of work and worry as a journalist! I say 'worry' advisedly, because to deal with the press and fight with the P. D., is more irksome, though less heroic, than to fight the Grand Fight with *Māra*, or heckle the

* Our beloved friend, Mr. C. V. Svāminātha Aiyar, brings his interesting and illuminative article to a close, with this number, and we cannot refrain from quoting hereunder the letter that he addressed to us, in forwarding this, the last part:

LALITĀLAYA, 29-9-10.

MY DEAR V. V. R.,

I received your proof at a most critical and interesting time. Investigating the case of the *Negapatam Yogin*, I am now in a state where hunger and thirst has ceased. I long to go into *samādhi* very often, and it is with great difficulty I am resisting the habit of being always in *kāshṭha-samādhi*. I have appended a *postscript* to the article which please set up and print along with the other.

I am unable to take food and am inclined to go into *samādhi* very often. This is my last message to the world.

Yours affectionately,

C. V. S.

Prince of Darkness in the one thousand and one forms in which he alone knows how to make his presence felt.

Concentrating the attention on the state of *Samādhi* which the Negapatam Yogin is enjoying so uninterruptedly, one is naturally annoyed at the many pin-pricks which the daily-routine of life *in* the world, though not *of it*, brings on in its train! And “the tribulations of the world!”—Oh! they have been felt even by the *Siddhas* who, fixing their whole soul in *Akhandalakshya*, the *realisation* of the Indivisible Unity in All the Variety of Phenomena, live *in* the world, yet not *of it*, as *karapātrins*, eating what their hands find to eat merely to transform the Inertia of Matter (food) into the subtle and soul-saving Spiritual Power, through the spiritualising agency of their perfected body. Even *they*, have felt the pain of standing before a Mammon-worshipping World, and holding out their hand for the food, which they are to transform into Spiritual Energy for the benefit of the World. Writing of “STILT-WALKING IN EXCELSIS” in the *Vivekachintāmani*, I happened to alight on the lamentation of a *Siddha*, which so appealed to me that, writing it, I went into a trance, and my pen stopped for want of further thought to trace! The verse runs thus:—

“புல்லரிடத்திற்போப் பொருள்தனக்கு கையேந்தி
பல்லுமிகக்காட்டி பறக்கவிழிக்கிறேன்'டி!
பல்லுமிகக்காட்டாமல் பறக்கவிழிக்காமல்
புல்லரிடம்போகாமல் என்கண்ணம்மா!
பொருளைனக்குத் தாறாயோ!”

The Inner-meaning or *Lakshyārtha* of the lament is so profound and deep that, attuned as the Mind was to the state of *Samādhi* represented by the Negapatam Yogin, it grasped its meaning as never before, and fell into an instantaneous trance. The Grasping Mind *dropped dead* for a moment, so to say, and in that Supreme moment of Death, the Soul transcended the Cosmic Law of Nature, and became “a Law unto Itself”. The cravings of hunger and thirst fell off, with this supreme triumph over the Animal Man! Says My Lord, St. Tirumūlar:—

பதிபகபாசமெனப்பகர்மூன்றிற்
 பதியினப்போற் பகபாசமனாகி
 பதியினச்சென் றணுகாப்பகபாசம்
 பதியனாகிற் பகபாசநிலாவே."

Tirumantiram, Tantra 1, Mantra 3.

When the ever-shifting modifications of the Mind fall off, and, by *chitta-vṛitti-nirodha*, "the thought-making Mind", transcending thought, stands *naked* or *alone-become*, in the reflected Glory of the Lord, it finds itself melting away like dew before the Sun; or, like a man standing before the open mouth of the tiger, finds ready entrance into its stomach, even so, the enlightened Mind (*tejo-manas*) is soon swallowed up in the Self-Effulgent Glory of the Lord!—"பதியனாகிற் பகபாசநிலாவே!"—When the Lord in His Self-Effulgent Glory approaches the pure and aspiring soul, with out-stretched arms of Love and Grace, to receive the "Returning Prodigal",—COW AND COWARDICE" or *Paśu** and *Pāśa*, the Animal Nature of Man and the Timidity of the Soul to approach the Lord,—which, by conscious transgression of UNITY, the Supreme Law of God, has become imbued with "Cowardice", which binds the Soul to thought-and-sense-perceptions, thus making it forge its own chains,—fall off!

When by a Supreme effort to shake off "the bondage to Thought and sense-perceptions", the Soul "up-rises" by "*Udyama*," the Lord approaches to receive it, and the Animal Nature of Man and the quality born of it, which have been above described as "COW AND COWARDICE", both fall off, losing their hold on the *risen-up Man* or *uplifted-Soul*!

To return to the *Siddha's* lament above quoted, he appeals to "the Eye of Wisdom" as his Protecting Deity, and bursts out in pathetic soul-stirring prayer, as follows:—

O, Thou that art Mine Eye of Wisdom!

To the Ignorant (Mammonite) I go, and stretch my hand,

* For the true meaning of *paśu*, see foot-note † on p. 70 of the current volume. *Pāśa* literally means 'cord' and figuratively 'the inevitable and necessary principle of evil in the world'.—*Ed. L. T.*

For the morsel of food which the Spiritualising agent of my body, needs,
 To transform into soul-saving energy true!
 Lo! the Food, because of the Giver, turns out Evil!
 And I have to laugh, and stare it out of existence!
 Oh Mother! Grant that I shall no more have to laugh or stare,
 At Evil spirits which the heart of the giver imparts to the gift,
 Nor need to go to worldlings for what I want!
 Oh, what I want Thou knowest well! Then, Won't you
 Grant me 'What I want' (the Supreme Ideal of Sahajānubhava),
 And save me from the pangs and pains and tribulations sore
 Of going to Worldlings, with outstretched hand, to serve Thee,
 O! Mother of Wisdom!

The full force and meaning of this prayerful appeal can be appreciated only by those who, having all their sensibilities heightened by Yoga practice, have to look for the bare necessities of life to men, in whom the fountain of charity has become dried up by the scorching heat of pride, pelf and power! It is now the twelfth day since I penned my entire concurrence with the earnest and soulful prayer of the *Siddha*, and the sudden cessation of hunger and thirst, for days together, so frightened my boy* that he wrote to his sister, thinking his father was in danger. The gem of a son-in-law writes to the ten-year-old youngster, reprimanding him, on the authority of a brother who was bidden "to go to Mylapore to enquire about your father's health". And this paragon of a "brother", without so much as calling on the boy, has sent in his report, with the result that the sensitive boy is made to feel for the love he evinced to his sister! Such the world! And the worldlings, Oh! I blame them not! They are *Paśus*! merely: And their *Cowardice* they cannot throw off, any more than the domestic cow can rid itself of the knot that ties it down to the cowshed! Truly did the immortal author of *Kamalāmbā*† remark when he said that

* The writer is referring to his young son who is at school.—Ed. L. T.

† The late Mr. B. R. Rājam Aiyar, B.A., a mystic who enjoyed some measure of *cosmic vision*, and editor of the *Prabuddha Bhārata* (1896-98). The journal is now in the hands of the "Rāmakṛishṇa-Vivekānanda Mission", Aliborah.—Ed. L. T.

"If Love ever comes peeping into this world, coy like a 'deer' strayed from its kind, never doth it roam on earth, but is soon hunted out by man or fate!"

Is the total riddance of this unhappy, love-deserted world and its worldlings, then, such a misfortune that a Yogin, in his lonely attempt to realise the fulness of God's Love, should, for a time, long to have complete rest, by forgetting this world, and rising above its din and noise, by stilling, within him, the animal wants of hunger and thirst! Oh No! Many a daring Soul, like the Negapatam Yogin, work and wait and watch for an opportunity to rise above the entanglements of the mundane world, that they may pursue the Path of Light, opened to their view, unmolested: But that is not to be! Often, in their retreat, they are molested by well-meaning fools, who drive them further and farther from the confines of this 'sinful world, making their invaluable Services lost to toiling and moiling humanity! For, their services to Humanity at large, are not altogether lost! Only they leave their foot-prints on the sands of time, and the traces thereof become fainter and fainter, as the world gets grosser and grosser! The writer is now in the *borderland* between this world and the other! His English-Education and early-training, as well as his professional work, has made him embrace the Ideal of "*Ich dien*" (=I serve)*, as the noblest to live and die for. But *to serve* involves "being allowed to serve". And with the example of Jesus and the Cross, no man can say "I serve in body!". The body is of the earth, earthy! However much one may perfect it, it can but be improved out of existence! When one becomes a *Siddha*, he finds the world too gross for him to work upon. Whether the present fast of the writer ends in his returning to the world again, or going over to the other world, he wishes, therefore, to leave this message to the world of toiling humanity, from the world of *Siddhas*. He considers it the greatest privilege of his life, to be thus made use of, to be a tool in the hands of those, whose very perfection is a

* The proper German form ought to be "*Ich diene*".—Ed. L. T.

bar to their helping humanity, sunk in gross materialism, worshipping woman and wine, and glorifying Mammon and Mars! Brethren! and Friends! Let a sufficiently large number of you, the *elite* among the elect, in all walks of life, embrace the religious life, the life of the Spirit, each one living it quietly, but honestly, sincerely and whole-heartedly, in his own walk of life, and keeping up his own station in life. The *Samashti-life* requires the services of All, in its Grand March towards the Goal. *St. Māṇikkavāchakar* has described "the SACRED MARCH" of Progress, in thrilling words, which defy the Intellect to imitate them: Let this, then, be my last Message to the world, which I am leaving for Good; and whether it be for a time, or for ever, He *alone* has the power to decide! This then, in the holy words of *St. Māṇikkavāchakar*, is MY LAST MESSAGE to a world, which I *willingly leave*, to take My Rest at the Holy Feet of Him, Who is calling Me to Rest! AUM-TAT-SAT!

"O, Let the welkin resound with the thrilling vibrant notes of the
Guru's War-drum, Wielder of Wisdom's Sword;
O, Spread the sacred canopy of Grace, Divine, over the Noble
Order that, knowing, rides the mystic charger white,*
Cover Ye, One and All, with that Armour Divine of utter Renun-
ciation—
That in glory shines white, like burnt-up ashes pure—
Fragrant with the faith of ages, that faltereth not, nor fails;
Thus, accoutred, Come! March we on (the path of Progress)
undaunted,
To possess 'the Freedom of the City †' where illusive hosts
enter not."

LALITĀLAYA,
Guruvāra,
Mahālaya Ekādaśi. }

C. V. S.

* 'Turiyapparai', as St. Tirumūlar says.

† 'அருகாபதி' which is not high up in heaven, but in 'the Perfect civic ideal' towards which Humanity is progressing.

THE ĀDHĀRAS AND THE KUNDALINI
OR
FORCE CENTRES AND THE SERPENT-FIRE.

(Concluded from page 76 of No. 2. Vol. XI.)

Its principal function in connexion with occult development is that by being sent through the force-centres in the etheric body, as above described, it vivifies these centres and makes them available as gates of connexion between the physical and astral bodies. It is said in *The Voice of the Silence* that when the serpent-fire reaches the centre between the eyebrows and fully vivifies it, it confers the power of hearing the voice of the Master—which means in this case the voice of the Ego or Higher Self. The reason for this statement is that when the pituitary body is brought into working order it forms a perfect link with the astral vehicle, so that through it all communications from within can be received.

It is not only this one; all the higher force-centres have presently to be awakened, and each must be made responsive to all kinds of astral influences from the various astral subplanes. This developement will come to all in due course, but most people cannot gain it during the present incarnation, if it is the first in which they have begun to take these matters seriously in hand. Some Indians might succeed in doing so, as their bodies are by heredity more adaptable than most others; but it is really for the majority the work of a later round altogether. The conquest of the serpent-fire has to be repeated in each incarnation, since the vehicles are new each time, but after it has been once thoroughly achieved these repetitions will be an easy matter. It must be remembered that its action varies with different types of people; some, for example, would see the Higher Self rather than hear its voice. Again, this connexion with the higher has many stages; for the

personality it means the influence of the Ego, but for the Ego himself it means the power of the Monad, and for the Monad in turn it means to become a conscious expression of the Logos.

It may be of use if I mention my own experience in this matter. In the earlier part of my residence in India twenty-five years ago I made no effort to rouse the fire—not indeed knowing very much about it, and having the opinion that, in order to do anything with it, it was necessary to be born with a specially psychic body, which I did not possess. But one day one of the Masters made a suggestion to me with regard to a certain kind of meditation which would evoke this force. Naturally I at once put the suggestion into practice, and in course of time was successful. I have no doubt, however, that He watched the experiment, and would have checked me if it had become dangerous. I am told that there are Indian ascetics who teach this to their pupils, of course keeping them under careful supervision during the process. But I do not myself know of any such, nor should I have confidence in them unless they were specially recommended by some one whom I knew to be possessed of real knowledge.

People often ask me what I advise them to do with regard to the arousing of this force. I advise them to do exactly what I myself did. I recommend them to throw themselves into Theosophical work and wait until they receive a definite command from some Master who will undertake to superintend their psychic development, continuing in the meantime all the ordinary exercises of meditation that are known to them. They should not care in the least whether such development comes in this incarnation or in the next, but should regard the matter from the point of view of the Ego and not of the personality, feeling absolutely certain that the Masters are always watching for those whom They can help, that it is entirely impossible for any one to be overlooked, and that They will unquestionably give Their directions when They think that the right time has come.

I have never heard that there is any sort of age limit with regard to the development, and I do not see that age should make any difference, so long as one has perfect health; but the health is a necessity, for only a strong body can endure the strain, which is much more serious than any one who has not made the attempt can possibly imagine.

The force when aroused must be very strictly controlled, and it must be moved through the centres in an order which differs for people of different types. The movement also to be effective must be made in a particular way, which the Master will explain when the time comes.

THE VEIL BETWEEN THE PLANES.

I have said that the astral and etheric centres are in very close correspondence; but between them, and interpenetrating them in a manner not readily describable, is a sheath or web of closely woven texture, a sheath composed of a single layer of physical atoms much compressed and permeated by a special form of vital force. The Divine Life which normally descends from the astral body to the physical is so attuned as to pass through this with perfect ease, but it is an absolute barrier to all other forces—all which cannot use the atomic matter of both the planes. This web is the natural protection provided by nature to prevent a premature opening up of communication between the planes—a development which could lead to nothing but injury.

It is this which under normal conditions prevents clear recollection of what has happened during sleep, and it is this also which causes the momentary unconsciousness which always occurs at death. But for this merciful provision the ordinary man, who knows nothing about all these things and is entirely unprepared to meet them, could at any moment be brought by any astral entity under the influence of forces to cope with which would be entirely beyond his strength. He would be liable to constant obsession by any being on the astral plane who desired to seize upon his vehicles.

It will therefore be readily understood that any injury to this web is a very serious disaster. There are several ways in which injury may come, and it behoves us to use our best endeavours to guard against it. It may come either by accident or by continued malpractice. Any great shock to the astral body, such for example as a sudden terrible fright, may rend apart this delicate organism and, as it is commonly expressed, drive the man mad. (Of course there are other ways in which fear may cause insanity, but this is one.) A tremendous outburst of anger may also produce the same effect. Indeed it may follow upon any exceedingly strong emotion of an evil character which produces a kind of explosion in the astral body.

The malpractices which may more gradually injure this protective web are of two classes—the use of alcohol or narcotic drugs and the deliberate endeavour to throw open the doors which nature has kept closed, by means of such a process as is described in spiritualistic parlance as sitting for development. Certain drugs and drinks—notably alcohol and all the narcotics, including tobacco—contain matter which on breaking up volatilises, and some of it passes from the physical plane to the astral. (Even tea and coffee contain this matter, but in quantities so infinitesimal that it is usually only after long-continued abuse of them that the effect manifests itself.) When this takes place in the body of man these constituents rush out through the force-centres in the opposite direction to that for which they are intended, and in doing this repeatedly they very seriously injure and finally destroy the delicate web. This deterioration or destruction may be brought about in two different ways, according to the type of the person concerned and to the proportion of the constituents in his etheric and astral bodies. First, the rush of volatilising matter actually burns away the web, and therefore leaves the door open to all sorts of irregular forces and evil influences.

The second result is that these volatile constituents, in

flowing through, somehow harden the atom so that its pulsation is to a large extent checked and crippled, and it is no longer capable of being vitalised by the particular type of force which welds it into a web. The result of this is a kind of ossification of the web, so that instead of having too much coming through from one plane to the other, we have very little of any kind coming through. We may see the effects of both these types of deterioration in the case of men who yield themselves to drunkenness. Some of those who are affected in the former way fall into delirium tremens, obsession or insanity; but those are after all comparatively rare. Far more common is the second type of deterioration—the case in which we have a kind of general deadening down of the man's qualities, resulting in gross materialism, brutality and animalism, in the loss of all finer feelings and of the power to control himself. He no longer feels any sense of responsibility; he may love his wife and children when sober, but when the fit of drunkenness comes upon him he will use the money which should have bought bread for them to satisfy his own bestial cravings, the affection and the responsibility having apparently entirely disappeared.

The second type of effect is very commonly to be seen among those who are slaves of the tobacco habit; again and again we find that they persist in their self-indulgence even when they know perfectly well that it causes nausea and misery to their neighbours. We shall recognise the deterioration at once when we think that this is the only practice in which a gentleman will persist when he is aware that it causes acute annoyance to others. Clearly in this case the finer feelings have already been seriously blunted.

All impressions which pass from one plane to the other are intended to come only through the atomic sub-planes, as I have said; but when this deadening process sets in, it presently infects not only other atomic matter, but matter of even the second and third sub-planes, so that the only communication

between the astral and the etheric is when some force acting on the lower sub-planes (upon which only unpleasant and evil influences are to be found) happens to be strong enough to compel a response by the violence of its vibration.

Nevertheless, though nature takes such precautions to guard these centres, she by no means intends that they shall always be kept rigidly closed. There is a proper way in which they may be opened. Perhaps it would be more correct to say that the intention is not that the doors should be opened any wider than their present position, but that the man should so develop himself as that he can bring a very great deal through the recognised channel. The consciousness of the ordinary man cannot yet use pure atomic matter either in the physical body or in the astral, and therefore there is normally no possibility for him of conscious communication at will between the two planes. The proper way to obtain that is to purify both the vehicles until the atomic matter in both is fully vivified, so that all communications between the two may be able to pass by that road. In that case the web retains to the fullest degree its position and activity, and yet is no longer a barrier to the perfect communication, while it still continues to fulfil its purpose of preventing the close contact between lower sub-planes which would permit all sorts of undesirable influences to pass through.

That is why we are always adjured to wait for the unfolding of psychic powers until they come in the natural course of events as a consequence of the development of character, as we see from the study of these force-centres that they surely will. That is the natural evolution; that is the only really safe way, for by it the student obtains all the benefits and avoids all the dangers. That is the Path which our Masters have trodden in the past; that therefore is the Path for us to-day.

C W L.

NAMNĀLVĀR'S TIRU-VIRUTTAM.

(Continued from page 125 of No. 3, Vol. XI.)

- XVIII.** After our Seer had left the earth, Madhur Kavi,
His Worship-Form, in his Kur'gai Seat did install,
Thus setting an example bright—which caused our
Seer's
Be'ng so installed in ev'ry Vishṇu-Temple Great.
- XIX.** Our Seer and his kin—who number twelve
In all, Four Thousand Tamil Verses sang ;
Thus, (2) Drāvid Veds Four, and their Adjuncts gave.
- XX.** (1) Tir'-viruttam, (2) Tir'-vāṣirium,
(3) And Periya-Tiruvantāti,
(4) With Tiru-vāi-Moḷi as th' fourth,
Make up our Drāvid Veda Four.
- XXI.** "It is the pleasure of the Lord that souls
A fivefold sacrament receive, by be'ng—
(1) Stamped with His Seal, (2) decked with His Badge,
(3) named after Him,
(4) Instructed in His Law, (5) converted to His Will."
—Śri-Vishṇu-Tilaka, with host of other authorities
to the same effect.
Accordingly, the Angel of the Lord did, by
The Lord's command, give our Seer all these Sacra-
ments.—Cp. our Seer's kindred spirit Periyālvār's
Tiru-moḷi, Decade 44, v. 1.)
- XXII.** (1) Of God—the Lord, (2) of th' soul—His liege,
(3) of Grace—the mean,
(4) Of love—the end, and (5) of the lusts that stand
between

As Pitfalls (or P's) Three—where many a soul doth
 rust,
 To wit, (a) Pow'r-lust, (b) Pelf-lust, and (c) Prog'ny-
 (or Sex) lust,
 Our Seer thence sang, in his Veds Four, to save the
 world ;
 This literary work, 'gun in his sixteenth year,
 Be'ng ended in his thirty-fifth—when he reached
 Heav'n.

XXIII. (1) 'The God-led Saint, (2) the Saint-led Sage, (3) the
 Sage-led Gent.,
These are the Agents Three, for our salvation sent.
 Love makes the Saint, wisdom the Sage,
 Wisdom, grown love, saves every age.

XXIV (1-9) Like his Tir'-vāi-Moḷi, our Seer's Tir'-viruttam too
 Hath Comments Five (—one of these having Glosses
 Four).
 Nam-piḷḷai is th' chief 'spring-head of this comment-
 stream.
 "Blest Liege of th' Iron-Age's Antidote" he 's called.
 What place, 'mong Drāviḍ Seer's Saint Nammālvār
 holds,
 That place, 'mong their Commenters, Sage Nam-piḷḷai
 holds,
 Having gained inspiration from his Teacher-Line—
 (14) Vedāntin, (13) Bhaṭṭa, (12) Kūr'nāth, (11) Govind,
 (10) Yati-rāṭ,
 (9) The Pūrṇas Five, (8) Yāmun, (7) Rāma, (6) Pad-
 māksh, (5) Nātha,
 (4) Our Seer, (3) our Lord's Angel, (2) our Lady, and
 (1) our Lord,
 In ever-glow'ng ascending order standing here,
 And giving rise to many-branched descending-lines,
 One of which comes to me, marked by the follow'ng
 names :—

(15) Nam-piḷḷai gave us (16-17) Kṛishṇas Two—the first of which
Kṛishṇas, a (18) bright son and (19) son's pupil gave. Of these,
(18) the former—who as "Āchchān Junior" is renowned, Charamopāya's or "Guide-obey'ng's" Def'nition wrote.
(19) His pupil—Vādi-Kesarin *, Tir'-viruttam's Commenter Three, Tir'-vāi-Moḷi's Commenter Five, And writer too of many other great works, was.
Nam-piḷḷai's (16) Kṛishṇa th' First, by his command, comments
Gave *all* our Drāviḍ-Hymnal that's Four-thousand-Versed,
(—His Comment on Tir'-viruttam having Glosses Four);
Rāmāyaṇ, Bhārat and some Saṃ-skṛit Hymns explained;
And Many works—"Rahasyas" † called—bequeathed the world.
Nam-piḷḷai's (17) Kṛishṇa Two, th' Two Greatest Comments wrote
On Tir'-viruttam and Tir'-vāi-Moḷi, the last Comment be'ng with Two Glosses Grand and Var'-yogin's
(a) *Precis* and (b) *Ref'rence-Explanations*, much enriched.
This Kṛishṇa's (20 and 21) sons wrote *sūtras*—summing up
The thoughts which, like an ocean, had expanded till their time,
The Codes thus framed, be'ng such as will
(1) *Unto eternity endure*,
(2) *And, even on the minds of babes.*

* = "Lion to (his) Foes"

† = "Mysteries".

Religion's Fivefold Truth impress, (See *ante*,
Head XXII.)
Comparing fav'rably in th' last respect
With even the Rahasya-Traya-Sār
As Āl'vūr Rājagopālārya owned.
Eighteen Myst'ries—"Rahasyas" called, th' first son
bequeathed.
(Of sev'ral of these I've translation English made.)
Th' other (a) Āchārya-Hṛidaya,
(b) Drāviḍāmnāya-Hṛidaya,
And other "Myst'ries" wrote, and many hymns ex-
plained.
(20) "The World's Instructor" *that*, (21) "Varārya"
this is named.
Then, (22) Kūr'-kulottam-dās' Pupil
(23) Śrī-Śaileśa (the author of
"Periyālvār's Esoteric Sense),
(24) Āyi (—Commenter on th' Śrī-Vachana-Bhūshaṇa
And on Āchārya-Hṛidaya),
(25-26) And Friends Two, taught (27) Var'yogin who
Our Drāviḍ-Vedānt-Sūtras glossed,
That is, explained the works of Teachers Twenty and
Twenty-one, in a way that has not been surpassed.
Our Creed's Expression Drāviḍ, was perfected thus,
As its Expression Saṃ-skṛit had been by (10) Yat'rāṭ,
(a) Kur'keśvar and (b) Śrī-Vishṇu-Chit,
(c) Varad'-Guru, (d) Sudarśana,
(e) Vedāntāchārya and (f) his son.
(27) Var'-Yogin left (27) Eight Pupils, 'mong whom
Anṇan 's one.
My own (39) Anṇan or "Elder Brother"—who saved me,
Rose in (28) th' First Anṇar's Line, being preceded by
(29) Śrīn'-vās one, (30) Varad one, (31) Vāg-Bhūshaṇ'-
Mīmāṃsak,
(32) Varad Two, (33) Śrīn'-vās Two, (34) Kṛishṇa One,
(35) Nar' simh One,

(36) Kṛishṇa Two, (37) Nar'-simh Two, and (38) Kṛishṇa Three—my sire—

An author great and th' founder of an author-line,
Each soul composing which, can with *author'ty*
speak.

(a) Guide-line's Expression Algebraic, I've shown
In my tract on "th' Ego's Fifteenfold Sense,"
While (b) my "Saint's Fivefold Conquest" shows—

Who is a Saint,
And (c) my "Religion Universal" th' whole world
links,

And (d) "Temple-Worship's Rationale" devotion
props.

I've Englished sev'ral of (8) Yāmun's and (10) Yat'-
rāt's works,

And have published or taken part in publishing
The greatest part of what th' 'bove Teacher-Line
hath writ.

A Library and Press, I've for this work, endowed ;
Am Chairman of th' Sabhā which prints Śrī-Vaishṇav
works,

And Member of the Vedānt'-Vardh'nī which them
spreads

I, my credentials have, thus public made,
Obey'ng the Texts which have prescribed this course.—
"The Teacher-Line shall, in *detail*, be known,
Beginning from The Fountain-Head, to date."

[= "Sa chāchārya-vamśo jñeyah,
Āchāryāṇām 'aśāv aśāv' ity-ā-Bhagavat-tah."]
Whoever rests on truth revealed,
The reason of this understands.

The weakest link of chains, the chains' strength re-
presents.

Max Müller trusts the Brāhman-Genealogies.
Still more important is the Guide-Line 'bove set
forth.

Advaitins too, their Guide-Line from Nārāyaṇ trace.—
 “(1) The Lord of Hosts, (2) His Creature First*, whence
 sprang—

(3) Vasishṭha, (4) Śakti and (5) Parāśara,
 (6) Vyāsa and (7) Śuka (in unbroken line),
 Whom followed distantly (8) the Great, Gaud'-pād,
 (9) Govind—the Yogins' Chief, and (10) Śaṅk'rā-
 chārya Blest,
 Who, (11) Padma-pād, (12) Hastāmalak and (13)
 Toṭak taught;
 These Guides and those who followed them, I e'er
 bow to.”

Advaitins thus, their Teachers' Line derive from God.

The list of After-Teachers of Advaitism,

Is in Śringeri-Maṭh and other quarters found.

(3) Vasishṭha, as Rāma's Guide and Veg'tarian 's
 famed.

Guided by him, Rāma adored Nārāyaṇ; was
 By him, Kauśik, Vālmiki and th' like Seers,
 Owned as Nārāṇa Himself in human form.

(5) Viṣṇu-Purāṇa, us, Parāśara hath giv'n.

(6) Vyāsa, Vedānta-Sūtras gave, and Bhārat too.

“Nārāyaṇa's Biography”,† he Bhārat named.

(7) From Śuka we, the Bhāgavata have obtained.

Viṣṇu and Viṣṇu-Bhaktas, in this Guide-Line shine.

In it Śaṅk'rāchārya figures as tenth

As tenth, Rāmānujārya is in ours.

As Thibaut, in his introduction, shows,

Viśiṣṭādvaita, some in this line held.

Nil'megh' Śāstrin—Madras Law-Journalists' Teacher,

Tells me Śaṅk'rāchārya too did but

Viśiṣṭādvaitism and Bhakti teach,

* *Vide* the Text: “Yo Brahmāṇaṃ vi-dadhāti pūrvam, Yo vai Vedāṃ
 ś cha pra-hiṇoti-tasmai.” Śv. Up. 6. 18.

† “Nārāyaṇa-Kathā.”

That's, as Thibaut calls it the Bhāg'vat-Sampradāy.
As Vaishṇavs, Mādhvas, have their Guide-Line, too
Gaurāṅga's pupils have *their* Vaishṇav-Line.
The discipline in this way brought,
Makes Barth predict Vaishṇavs' success
Saint Bernard was by his disciples asked,—
"On what foundation rest we our salvation-hope?"
"From Christ, down to my Guide, a Teacher-Line
hath come.
The head of each one here, to his Guide's foot is tied.
"Let th'.....wise learn from.....Jay'-dev whose soul
's united with
The foot of Nārāyaṇa", said Jay'-dev in th' same
strain. See *ante*, p. 11, para. VIII.
If but a single link is broke, the whole is broke.
Hence, *my* Salvation-hope, on faith in this Line rests.
If I be saved, those who me follow will be saved.
On higher ground than this, salvation-hope isn't
placed."
Saint Bernard thus, the very words of Yat'rāt spoke,
The sole exception being in the Teacher's names.
"Read.....nothing but biography", Disraeli said
For *that* is life without theory." What's history
But the biography of Great Souls?" Carlyle asks.
On th' Greatest of Biographies, we therefore rest,
"That is the way in which Great Souls have walked,"
The Son of Justice to the God of Justice said. (Mahā-
Bhārata, Yaksha-Praśna).

The following is our Chronological list :—

No. Abode. Born A.C.

39	Triplicane, Madras.	November	1840	Myself. (<i>Śrī Yogi S. Pārthasārathi</i>)	
			1826	My Eldest Brother and Immediate Teacher Śrī Tirumalāchārya (the greatest Hindu Law- yer of his time.)	
38			1800	My Father—Śrī-Kṛṣṇamāchārya.	Do.

No. Abode. Born A.C.

- 37 Sriranga-
patna { about 1760 My Grandfather—Śrī-Śiṅgarāchārya (—Teacher of the Mysore Dewan Purnia's sons.)
- 36 Do. My Great Grandfather—Śrī-Kṛishṇārya (author of a treatise on the worship of God).
- 35 Do. Narasimhāchārya—father of No. 36.
- 34 Do. Śrī-Kṛishṇārya—father of No. 35.
- 33 Do. Śrīnivāsāchārya—father of No. 34.
- 32 Srirangam Kandāḍai Varadāchārya—the Godfather of No. 33.
- 31 Do. Anantārya—Godfather of No. 34 and author of our Śrī-Vachana-Bhūshaṇa-Mīmāṃsā.
- 30 Do. Kandāḍai Varadāchārya—Godfather of No. 33.
- 29 Do. Kandāḍai Śrīnivāsāchārya—Father and Godfather of No. 32.
- 28 Do. Kandāḍai Aṇṇan—Father and Grandfather of No. 31, and spiritual brother of Prativādi Bhayaṅkara and six other Apostles.
- 27 Do. 1370 Vara-Yogin—famed as Maṇavāḷa-mā-muni, and Yatirāṭ Re-incarnate, and Godfather of No. 28 and 7 other Apostles.
- 26 Alvar-tiru-nagari Dipra-śāyā—maternal uncle of No. 27.
- 25 Do. Abhirāma-vareśa—maternal Grandfather of No. 27.
- 24 Yadavādri Āyi—known also as Janany-āchārya of Yāda-vādri. (Mysore State).
- 23 Alvar-tiru-
nagari { 1307 Śrī-Śaileśa—Chief Godfather of No. 27 and spiritual brother of No. 24.
- 22 Do. Kūra-kulottama-dāśāchārya, converter of No. 23.
- 21 Srirangam Varārya—famed as Aḷagiya-Maṇavāḷa-p-Perumāḷ Nāyanār,—whose Sūtras were commented on by No. 27, and whose Junior

No. Abode. Born A.C.

contemporary was Śrī-Vedāntāchārya (b. 1258 A.C.), the latter's son having been born in 1316 A.C.

- 20 Do. 1213 Pillai Lokāchārya, Elder Brother and Godfather of No. 21, whose Sūtras too were commented on by No. 27.
- 19 Do. Vādi-Kēṣarin, disciple of No. 18.
- 18 Do. Āchchān Junior—famed as Nāyanār Āchchān Pillai—Son and Godson of No. 16.
- 17 Do. 1159 Nam-Pillai's Krishna the Second—famed as Vaḍakku-ttīru-viḍhi-p-pillai—Father and Godfather of No. 20.
- 16 Do. 1159 Nam-Pillai's Krishna the First—famed as Periya-vāchchān Pillai,—Father and Godfather of No. 18.
- 15 Do. 1127 Nam-Pillai—Godfather of Nos. 16 and 17.
- 14 Do. 1054 Nam-Jiyar—Godfather of No. 15.
- 13 Do. 1074 Śrī-Parāśara-Bhaṭṭārya—famed as Periya Bhaṭṭar, Godfather of No. 14.
- 12 Do. 1026 Govindārya—famed as Embār—one of the 74 Great Apostles of (No. 10) Śrī-Bhagavad-Rāmānujāchārya.
- 11 Do. 1031 Kura-natha—famed as Śrī-vatsa-chhina-Miśra, one of the 74 disciples aforesaid and coadjutor in the preparation of the said Rāmānujāchārya's Śrī-Bhāshya and a martyr in his cause, and Spiritual Brother of Mudali-Āṇḍān (b. 1033 A.C.), and Anandālvār (b. 1053 A.C.)
- 10 Do. 1017 Śrī-Bhagavad-Rāmānujāchārya—the greatest Gem in our Sage-Line (Just as Nammālvār is the Greatest Gem in our Saint-Line.)

No. Abode. Born A.C.

- | | | | |
|---|---|--|---|
| 9 | { | Kanchi 1010 | (a) Kāñchi-Pūrṇa—famed as Tirukkachchi Nambi, who taught No. 10, our sixfold truth. |
| | | Srirangam 998 | (b) Mahā-Pūrṇa—famed as Periya Nambi who became Godfather proper to No. 10, by the Lord's command. |
| | | Tiru-
kkottiyur | 987 (c) Goshṭhi-Pūrṇa—famed as Tirukkōṭṭiyūr Nambi, who taught No. 10, the Final Sense of the Gītā. |
| | | Venkatadri | (d) Śrī-Śaila-Pūrṇa—famed as Periya Tirumalai Nambi—who taught No. 10. the sense of the Rāmāyaṇa. |
| | | Vanadri or
Tirumalirum
solai near
Madura. | 988 (e) Śrī-Mālā-Pūrṇa—famed as Tiru-malai-Āṇḍān—who taught No. 10, the Sense of our Drāvida-Veda. |
- 8 Srirangam 916 Śrī-Yāmunāchārya—famed as Āḷa-vandār—Godfather of all the Five Pūrṇas [marked as No. 9 (a-e)] and Father and Godfather of Tiruvaraṅgapperumāl Araiyaṛ (b. 957 A.C.)
- 7 Do. 870 Śrī-Rāma-Miśra—famed as Maṇakkāl Nambi—Godfather of No. 8.
- 6 Do. 826 Śrī-Puṇḍarikāksha—Godfather of No. 7.
- 5 Do. (Before) 800 Śrī-Nātha-Yogī—Godfather of No. 6 and Founder of our Sage-Line.

The Twelve authors of our Drāvida Hymnal flourished in different centuries, *long* before the Age of No. 5; And No. 4, our Seer Nammālvār, at least, flourished *long* before the Christian era. Nammālvār's praise is sung by Auvaiyār and others who are said to have flourished about the beginning of the Christian era.

(To be continued.)

A. G.

A Triangular Duel over the Science of Prediction.

V.

UPANISHAT HONEY-DROPS AND ASTROLOGY.

A small digression before I commence. Abuse is not commendable for any. The writer on Judicial Astrology has used strong expressions against, may I say, a judicious writer, with all the denunciations of a Demosthenes. Every man is responsible for his own views. Simply because one does not fall in with me and makes hostile criticisms, I must only take care to correct myself if I am wrong, and I have no right to use hard language. Granting that Astrology is true, the only, the most important, and the most mischievous effect it would have upon us, is, that it eschews our responsibility and damps our enterprising spirit. I would rather prefer to be in total ignorance of it, rather than to know my future and brood over my coming misfortunes. In your issue of the 30th ultimo, a correspondent of yours has kindly published an extract from the writing of an eminent *savant* and it is too good to be lost. "This is an excellent foppery of the world, that when we are sick in fortune, often the surfeit of our own behaviour—we make guilty of our disasters, the sun, the moon and the stars [imaginary ones too], as if we were villains by necessity; fools by heavenly compulsion; knaves, thieves and treachers by spherical predominance; drunkards, liars and adulterers by an enforced obedience of planetary influence, and all that we are evil, is by a divine thrusting on". How truly said. Let Astrology even if true, be so to sages. It may be a gift of Providence to such people to regulate their own yogic conduct and is certainly not for us all, who go in for the least excuse, to condone our conduct. As for Rishis, they were and are entirely above pleasures and pains. Would Astrology add a day more to our term of existence? Perhaps, it could, to a sensitive man,

materially shorten his span of life. Granting that Astrology could increase the period, say, to a thousand years, "what next?" is the question. When he stands, after all, before the High Tribunal and when questioned, the only answer he could give, if answer it could be, is "My Lord, I am not responsible—it is all the doings of a star" and the star, if it had its life not dormant, would say, "he must have had sense enough to know that distant stars, and much less the stars of his own brains, inanimate as they are, have no influence upon the actions and responsibilities of animate individuals". Astrology is meant to comfort the lazy and the disappointed, who catch hold of a broken reed of hope in the running stream of life. According to Upanishats, Astrology is an "Aparā Vidyā" not worth the while of those who are seekers after Truth. The less we know of it, the better for our own good, unless we have attained the eminence of Rishis, and even to them, it is of no use. More in another article.

M. V. N.

VI.

JUDICIAL ASTROLOGY.—A FURTHER STATEMENT.

SIR,

I thought I had done with this subject with my communication in your paper of the 3rd instant. As luck would have it, I have now to greet Mr. "M. V. N." who, under cover of "Upanishat Honey-drops", showers a rain of anti-Astrology in your issue of the 15th. If my two articles on Judicial Astrology were read together, to wit, those in the *Indian Patriot* of May 26 and June 3, a further labouring of the question by Mr. "M. V. N.", was not a necessity. But erroneous opinions, like crocodiles, die hard, and the champions that foster and foment them, hardly know what they speak about. Mr. "M. V. N." 's first objection against Astrology is that "it eschews our responsibility and damps our enterprising spirit". He may as well say that a medical man's diagnosis of a

patient's disease, weans the patient of his responsibility to safeguarded his health, or gives a rude shock to the false ease of his "fool's paradise." Destiny must work itself out, be it a gladsome round of worldly well-being, or a disastrous chain of ill-starred events, or a multi-coloured mixture of both. If Mr. "M. V. N," has the power, he can practise "auto-hypnotism" or "mental blanking", and blindfold himself against destiny. Inebriates are the greatest students in this line. The crushing wheel of Destiny rolls on with the imperturbable calmness and poise of sidereal systems, and if man in his hare-brained haughtiness, does not care to heed to its warnings, which are couched in the "language of the stars", he is sure to burn his fingers, and, what is worse, will be stranded on the beach of Chance, high and dry. Let him close his eyes, *think* that an iron pillar is made but of butter, and dash his head against it, and we at once know the result. And so, lulling oneself in a "fool's paradise", may be a tonic for some people, but for the bulk of humankind, it will bring on untold miseries. Astrology discloses not only the sore spots, but also the purple patches in one's life. If the sore spots have a tendency to make a man cold in the mouth, the purple patches can surely buoy him up. And one cannot fight shy of sore spots, by keeping oneself in utter ignorance of them; on the other hand he should know them and their *locale*, and set about them in the right way.

A patient with an abscess on, certainly objects to regard a surgical ward; the idea of the operation, the excruciating misery associated with it, depresses him for the nonce; nay, the look of surgical instruments, often brings a nervous shock. But all the same, a surgical operation does good to the patient in the long run. It will be dismal to know of one's bad future. But knowledge in course of time gives place to a healthy resignation, and a steadiness and calmness of mind, with the help of which the bad elements betokened by the stars, are well analysed and examined, and the right method of action is adjudged beforehand, so that it is easier for the thoughtful man to act with pluck, resource and grit, when the evil time stares

him in the face. But to think that man can throw dust in the eyes of Destiny, by playing the Hindu "pussy" with her closed eyes, is a delusion. Astrology may be unpleasant to mental weaklings, hypochondriacs and epileptics, and yet, this circumstance can hardly form any argument to discount its extreme value, just as it is no argument to suppress speaking the truth, because truth offends many, and is not so palatable as varnished lies. We may as well blame the science of surgery, because the look of surgical appliances, sends many a man's heart pit-a-pat; or blame God for sending Death into the world, and thereby upsetting the minds of women and children.

Mr. "M. V. N." refers winsomely to an extract which, he says, appeared in your issue of the 30th ultimo, but which somehow manages to elude my detection. But my purpose is served for the present, without a trouble, as he gives the extract at length. We can certainly laugh at the expense of God and of His Dispensation, because we have been blessed by God with the 'cheek' to do so. And we can similarly laugh at the stars, and, as an irate surgeon once remarked to a mock-modest and mealy-mouthed stipendiary student of medicine, when the student was endeavouring to suppress a hoarse giggle at the serious look of the surgeon, whilst engaged in examining a case of malignant tumour at the anus of a boy, "we can laugh at our own fundament" too. The stars are never mocked, and only the farthing rush-light of human life, is scandalised at each turn. All that transpire is the result of our own *vāsanās* and *samskāras* which, in turn, are the product of our *Karma* of a limitless past. The stars and planets are merely the indicators of human destiny, just as barometers indicate meteorological conditions, and thermometers read febrile temperature. And we cannot say that barometers produce climatic changes, nor thermometers induce hectic fever. If a wiseacre thinks that he is a fool by heavenly compulsion, the only penance left for him to do, is to try and drown himself in the Bay of Bengal. The fact is, the stars and planets, as they are stationed at the moment of our

geniture, indicate the *summum* of our *prārabdha karma*, and he that hath eyes to see, may see and understand. An unerring clue is thus given to our character and destiny, which work themselves out, like the movements of a self-adjusted machine, in the bulk of cases, while, in sporadic instances, the lever of free-will, is able to effect just that alteration in the course of things, which an acquired character effects in the strain of heredity. For both these classes of destiny, an actual knowledge of their mode of working, in the light of astrology, cannot be overrated.

True Yogis, who are able to look back and look before, and see the concatenation of circumstances, known as causes and effects, as one organic chain, have no need of Astrology. And it is only for the work-a-day man of the world, who, in his momentary intoxication of power and pelf, sows a wind in order to reap a whirlwind, that astrology has a solid value, as a mariner's chart in the hands of a ship-captain. And because we seek help from astrology to understand the scheme of human destiny, we cannot, for a moment, absolve human beings from signal blame for their evil *karma* at present, which is a reflection of their *karma* in the past. We are not puppets in a dumb puppet-show, and are not wire-pulled by the stars. Stars are merely indicators of human destiny and as George Eliot says, "Babies can't choose their own horoscopes, and, indeed, if they could, there might be an inconvenient rush of babies at particular epochs." It is thus clear that the relation of stars to destiny is only one of "indication", and if any thing more is attributed to them, it will prove solely to be a case of one's wish being the father to one's thought, or that of "giving the dog a bad name and then hanging it". There is a great deal of unrighteous and stinking "howling" against astrology, from men whose only competency to pronounce a verdict on the science, is that they honestly know absolutely nothing about a ghost of it! Mr. "M. V. N." seriously asks whether astrology will add a day more to our term of existence. This reminds me of a question put years

ago by a bumptious bungler of "ifs" and "buts" to a European, who was interested in the advocacy of serum-therapeutics, as an antidote, or rather preventive, of bubonic plague. The bungler said: "Inoculation is said to be capable of bringing on leprosy." The European was equal to the humour of the situation, and crushingly retorted, "Inoculation will not prevent you from getting leprosy!" We may adopt, in the present case, a better and more dignified and courteous tone, and tell Mr. "M. V. N." that astrology will neither add to, nor subtract from, our "allotted span," but will "indicate" the latter, as well as truth requires it to be said. When he stands before the High Tribunal, he cannot accuse barometers for hurricanes, and weather-cocks for the south-west monsoon of India; and much less can he accuse the stars for his own folly, either now or then. He must go to "Gehenna" if his actions in this world merit it, or to "Walhalla," if he steadily works up to it even from now. And so, astrology or no astrology, moral responsibility can never go off from any man, when he does an act in the full flush of his perverse consciousness, though the stars might have indicated both the cause and the effect of that perversity, as a timely warning, whenever he made efforts to ask them. The perversity is there, as the vengeful effect of an antecedent cause. Astrology is not "meant to comfort the lazy and the disappointed," but its true function is to "whip up" the lazy and "warn" the disappointed, for the future, against further "mishaps" and "blameworthyments." The "Upanishat Honey-Drops" must be freely mixed with the bitter-sweets of this decoying *prapañcha*, to be able to rate astrology at its true worth. There is only too much of "Upanishat Honey-Drops" just now, and "blood-drops" will be more useful to disillusion "sham", "hoax" and "humbug." *Apara-vidyās*, such as agriculture, banking, astrology, cookery and medicine, should be thoroughly mastered, before *Para-vidyās* could be safely taken up. For, *Apara-vidyās* are valueless only to such as have transcended the *duḥkha-pratipatti-mārga*, and are nearing *Illumination*; While Upanishats

can be handled solely by those who are possessed of "living Gnosis", and not by those who are attacked with chronic verbal diarrhœa, as a mere matter of monied vanity and contagion. Mr. "M. V. N." should know that the greatest of *Para-vidyās* is *Dahara-Vidyā* which is "face-to-face knowledge of God". A second-hand retailing of the washings that flow from the gutters of spurious European orientalists, is not hankering after *Para-vidyā*, and is consequently much less of the nature of "Upanishat Honey-Drops," which, if genuine, will have the sweet savour of honey, and never the malodour of fermenting molasses.

One thing is, however, certain viz., that for certain temperaments, only crushing thunderbolts of misfortunes (for, good-luck is always attributed to the strenuous endeavour and dash of the person himself), acting like a *klapperstein*, as a German would say, pre-told by an astrologer, will be the best proof of the competency of the science of Astrology to presage the transient human destiny. A competent astrologer may be chosen for a direct experiment.

ASTROLABUS.

समानुरिन्दुः शशिञ्चतुर्थे गुरुःसुते भूमिसुतः कुटुम्बे ।

भृगुः सप्तमे रविः कलत्रे विलमतस्ते विप्लवमवन्ति ॥

This verse is found in the second chapter, entitled *Grahaavarupaganudhyaya*, of Vaidyanatha's *Jatakparijata*. It means that Luna when conjoined with Sol, Mercury when in the fourth house from the ascendant, Jupiter when in the fifth, Mars when in the second, Venus when in the sixth, and Saturn when in the seventh, become peregrine. In other words, the following configurations are regarded as not satisfactory in a geniture: (1) the conjunction of the Sun and Moon, (2) the location of Mars in the second, (3) the location of Mercury in the fourth, (4) the location of Jupiter in the fifth, (5) the location of Venus in the sixth, and (6) the location of Saturn in the seventh. The conjunction of the Sun and Moon points to unstable fortunes and a rolling mind, not to speak of defect in eye-sight occasionally. The location of the Red Planet in the second will make a person either a spendthrift or impecunious. Mercury in the fourth renders an easy home-life impossible. It is difficult to see however why Jove must be regarded as useless in the fifth, though, when bereft of strength by motion, position and aspects, he may bring on discord in the family-circle or home-life, and loss in money-ventures and pecuniary transactions. Venus in the sixth may make a man an epicure and a dandy, so much so that he will be tempted to live above his means and ruin himself. Saturn in the seventh will give the native a whole lot of treacherous foes, an ailing or sullen marriage-partner, and trouble and losses through partnerships. It is hence clear that Vaidyanatha wishes to lay special emphasis on the bad points of the several configurations, though an European astrologer will be inclined to be equally alive to all the claims of their features. But there is no denying the fact that the configurations specified here are more evil than good.

—T. V. R.

THE DUTIES OF CITIZENSHIP.*

The subject of citizenship has been chosen by the members of the Literary Association, at whose instance the large gathering of all classes of people has met here together to-day. It is very creditable to their good sense and patriotism. They seem to appreciate the boon conferred upon them and their brethren by the King, and to long to know the responsibilities of their position. The boon conferred is the priceless gift of a share of the sovereign power, which as a whole is divisible into legislative, judicial, administrative and military powers. Great writers in ancient Greece and Rome, to whom modern Europe is so much beholden in politics and other departments of knowledge, have given us their views on the subject of citizenship, called in Greek *politeia* and in Latin *civitas*.

Citizenship, according to Aristotle, consists in being a partner in the exercise of sovereign power, in the choice of high officers of State, in deciding cases on facts, and in the making of laws. Among the ancient Romans *jus civitatis* included, firstly *jus publicum, civitatis* in its two-fold aspects of *jus suffragium* and *jus honoris*, and secondly *jus privatum civitatis* in its two-fold aspect of *jus connubii* and *jus commercii*.

To-day it is unnecessary to deal with the private side of citizenship, relating as it does to the right to marry and the right to carry on trade according to the laws of one's country. We should concern ourselves to-day with the higher form of citizenship, the public side of it, known as *jus publicum civitatis*, denoted by the famous expression *suffragium et honores*. *Suffragium* is the fragment of political power known as the right to vote as to the choice of high officers of State, and the right to absolve or condemn a person in a proceeding

* A lecture delivered recently at the Ānanda College, Colombo, by Mr. P. Rāmanāthan, K.C., C.M.G., under the presidency of Sir Joseph Hutchinson, Chief Justice of the Ceylon Supreme Court, and specially communicated to us for publication.—Ed. L. T.

before courts of law as a *judex* or judge of facts ; and *honore*, was that fragment of political power which a citizen enjoyed by virtue of his election, as a high officer of State. The manner of voting was by the *tabella* or voting tablet, which its voter had to mark with a *punctum* opposite the candidate's name.

It will now be seen that according to the ancient Roman view citizenship, in its higher sense, is resolvable into the state of the elector and the state of the elected member or representative ; that a share in the Government of the country means a power to choose a person for a high office, to decide cases on facts, and to sit as the people's representative in the National Council. These ancient ideas of citizenship still continue to govern us.

The English people have not entertained other ideas of citizenship. Among them the work of having a share in the judicial administration of the country as judges of fact was cast on their shoulders centuries ago. That work was known as the work of grand juries and petty juries. The grand jury consisted of twenty-three good and true men, summoned to hear accusations brought against alleged offenders and to ascertain whether a *prima facie* case had been made out against them or not. If so made, they had the right by a majority of at least twelve, to forward the case to the high court for trial and determination. At the trial of both criminal and civil cases, the petty jury were put into requisition. It was their duty to decide upon all questions of fact and their judgment was final. Though the English had been partners with the king in the judicial administration of the country for many centuries as judges of fact, yet in regard to the Parliamentary Government they were not taken into partnership till 1832, just seventy-eight years ago. It was in that year that the first Reform Act was passed. Before 1832 Parliamentary representation was in a deplorable state. The counties and the great commercial towns alone could exercise freely the right of suffrage. Even then, the

enormous expenses of contesting such constituencies left their representation in the hands of a few great local families. Pitt could not obtain a seat in Parliament except by purchasing a borough at the hands of the great borough-jobber, Lord Clive. Canning got into Parliament because he was a *protégé* of the Duke of Portland. Burke secured a seat through the help of Lord Rockingham, whose private secretary he was. Boroughs or chartered towns which had the right to send representatives to Parliament, were, many of them, "rotten" boroughs or "pocket" boroughs. Pocket or close boroughs were towns or villages, the representation of which was practically in the hands of some individual or family. Rotten boroughs were those towns or villages which had fallen into decay and had a mere handful of voters, but which still retained the privilege of sending members to Parliament. At the head of this list of rotten boroughs stood Old Sarum, an abandoned town, the proprietors of which returned two representatives of their choice, though it did not contain a single inhabitant. These rotten and pocket boroughs were sold in the open market for varying sums from £4,000 downwards; and if a person of ability and ambition, standing outside the pale of certain noble and wealthy families, desired to enter Parliament, he had to buy one of these boroughs or seek the patronage of a borough owner. As early as 1766 Lord Chatham denounced the borough representation as the "rotten part of our constitution". He said: "This house is not the representation of the people of Great Britain. It is the representative of nominal boroughs and of ruined and exterminated towns; of noble families, wealthy individuals and foreign potentates."

The Reform Act of 1832 swept away the nomination of rotten boroughs, and released 143 seats for distribution among the towns and countries requiring additional representation; created 43 new boroughs; increased county members from 95 to 159; established a £10 house-holder's qualification in boroughs; and extended the county franchise to lease-holders and to tenants-at-will paying a rent of £50 a year. Another Reform

Act followed in 1867. There appears to be now in England and Wales, Scotland and Ireland 117 counties returning 283 members; 255 cities and boroughs, returning 360 members; and eight Universities returning nine members; making in all 380 electorates, 652 members, and nearly 3,000,000 electors on the register.

It has been pointed out by writers on constitutional law that the most important function of the elected members who formed the House of Commons was to appoint the Government for the time being, that is, some forty or fifty high officers of state, to carry on the executive administration of the country. Mr. Bagebot says, "Chosen in name to make laws and vote suppliers, the House of Commons finds its principal business in making and in keeping an executive." The leading statesmen of the political party which has a majority in the House has a claim on their party to become members of the Cabinet and heads of departments. These are the honors and emoluments which draw some of the most hard-working, ablest and most brilliant men in England to undertake the burdensome duties of Parliamentary life. Without such honors and emoluments public citizenship will prove to be an unmitigated burden. Do you think that Parliamentary life in England will be so successful as it is now, if a person having the confidence of a majority of the House of Commons, has not the chance of becoming Prime Minister, or if other good and true men have not the chance of filling the other chairs in the Cabinet and the many other seats reserved for the heads of the departments outside the Cabinet? In Ceylon the elective principle has now been introduced to a limited extent. I hope the nominated seats mentioned in the ordinance now before the Legislative Council would, in the course of a few years, be all converted into elected seats. I hope still further that His Majesty the King would in a few more years grant to the elected Council the right to appoint at least a few of the Ceylonese to the high financial and legal offices which are now held by appointments made by the Secretary of State.

The strength of citizenship consists in taking an abiding interest in the welfare of the public and in forming for oneself, and helping to form in others, correct ideas on the public questions of the day. The organization of sound public opinion, that is, opinion on the public affairs of the country, is of vital necessity for citizenship. Each country must have its own methods of organizing public thought and public action, according to its needs and circumstances. It would be well for the citizens of Ceylon to know the different parts of the machinery which exists in England for the organization of sound public opinion. I would mention, first, the immense influence brought to bear upon Englishmen by the principals and professors of Colleges. They are continually moulding right thought in England, and President Hadley of Yale University in Connecticut observes, in a recent address, that millionaires and others will not be making their immense gifts to colleges and universities every now and then except for the fact that the universities and colleges of the United States of America are admitted on all hands to prepare students for the performance of the duties of citizens in as efficient a manner as possible. If a man is to have a share in the administration of a country, he shall be equipped for his work at the expense of the State, and therefore free education up to about the 18th year is the rule in America. The Government of Ceylon must now be prepared to spend much more than they are now spending upon higher education. When the King has graciously granted to the Ceylonese a share in the administration of the country, it will be foolishness in the highest degree to curtail the system of higher education now prevalent in the country. It is a matter deeply to be regretted that the Royal College is going to be converted into an industrial school, and that high literary training, so necessary to culture, is going to be circumscribed, if not suppressed. Carpentry is good in its own way, but it will not give to the country trained citizens. The policy of denying to the people the

highest education which the country can afford is fraught with the gravest danger to the attainment of high aims and holy living. If we are not to have such an education, we shall soon lose the opportunities we have now, few as they are, of entering the Civil Services, or even the Bar, or Medical Service, with the result that we shall soon become a nation of artisans and mechanics only. Then will the country be flooded with office-seekers from abroad. Really and truly we ought to endeavour to have a university of our own in order to maintain our proper position in the country and live the life worthy of able citizens. The principals and professors of colleges in England are not the only forces engaged in organizing sound public opinion. There are distinguished public lecturers in all parts of England, working conjointly with numberless editors of, and writers of articles in, high-class magazines and newspapers. It is a pleasure to read the articles in these high-toned journals. They write freely, without any sign of fear or favour. In Ceylon, even editors are afraid to speak out what in their heart of hearts they believe to be right. The atmosphere in this country is so tainted that sound thought and right action do not seem to find a congenial growth in it. Men in high places are so overbearing, when opposed even slightly, in the carrying out of what appears to them to be right, and are so unforgiving, that men who are able to lead the community wisely and well, are hushed into silence. Men of high character and ability should never be irritated by criticism. They ought to be thankful for it, and weigh carefully everything that has been said against their own proposals. Unless we have an abundance of officials and unofficials of this frame of mind in high places, it will be impossible to develop easily the habit of right thought and right action in our midst. England is full of such noble characters, especially in the class of statesmen and lawyers who are on the look-out for wrong thought and for signs of tyranny and oppression, so as to save public opinion from being tampered with or gagged in any way.

Broad-minded lawyers give tone and direction to public affairs in Parliament and in Municipal Councils, and are sought by the people as their natural advisors in all their difficulties, throughout the length and breadth of England. No one there dares to speak of them with disrespect, much less as a pest of the country. It would seem that in Ceylon they are to be likened unto the pestiferous snails* of Kalutara. Those of a learned, liberal and honourable profession must be greatly depressed to hear themselves compared to the slimy, destructive creatures which everybody longs to crush under his feet. The truth is that in Ceylon many a Chief Justice and other Judges of the Supreme Court have borne testimony publicly in court to the fact that without the aid of the Bar they cannot administer justice satisfactorily. The members of the Bar are the colleagues of Judges in the administration of justice, and the natural advisors of the country in all matters of law and legislation. They are devoted to the safety and well-being of the public, and how galling it is for these men to be spoken of so lightly. If a joke is needed to divert attention from the prevailing heat of the day, it need not be cracked at the expense of men who are doing their very best to serve the public under the direct supervision of the Judges of the Supreme Court.

The rank and fashion of England called "Society", is another body of people who are devoted to the organization of sound public opinion. In the drawing rooms of the great mansions of these distinguished people, noted for their hospitality, all classes of leading men and women are drawn together in social intercourse for the purpose of enlightening each other: and when the season in towns closes, there is an adjournment of the rank and fashion to the "country houses," where the same kind of liberal hospitality is kept up for the edification and amusement of different classes of citizens during

* Some of these are handsome roseolabiate operculates and do immense credit to Ceylon as a fond habitat of land snails—*Ed. L. T.*

what is called the hunting or shooting season. Last of all may be mentioned the great institutions known as clubs, which in London and other great cities resemble huge palaces. Some of them have as many as 5,000 or 6,000 members. It is an education in itself to enter one of these great clubs and to see the manifold activities engaging the attention of the members in its numerous halls and rooms and nooks. Incessant interchange of ideas on the topics of the day will be going on from hour to hour amongst the members coming in and going out, with their private friends. By this means error is eliminated and sound opinion formed and strengthened. Then follows action—effective action at the right moment, in the right direction. This is effected by committees of the club, or by caucuses. The term “caucus” was introduced from America, first into Birmingham, and was readily taken up by the other cities as a most useful contrivance for directing, and controlling, the affairs of citizens. A caucus is an association of rate-payers or voters for the management of all the electioneering business of a party. It nominates candidates, overlooks the conduct of its members, gives them the right information at the right time, shows them what to do, and in fact it does everything that is necessary to be done to gain the good end it has in view. Such are the methods of conducting Parliamentary affairs in England.

In Ceylon, the suffrage of absolving or condemning alleged offenders, called trial by jury, was introduced by the Ordinance No. 19 of 1844. It is the duty of the King to sit and hear the disputes between his subjects, and settle them as quickly as possible. As he cannot be here, there and everywhere, he has to depute his sovereign power in this respect to judges and jurymen. There is no grand jury in Ceylon. The functions of the grand jury have been vested by the King in the hands of the Attorney-General and Solicitor-General of Ceylon. But all questions of fact which have to be decided in the criminal cases committed for trial before the Supreme Court are decided by the special and common jurors, who

shall have certain proprietary and educational qualifications. The right to sit as members of the Municipal Councils, and the right to vote for the election of such members, is conferred by the Ordinance No. 17 of 1865, and rests on a combination of household, income and educational qualifications. The bill now before the Legislative Council extends the suffrage to the choice of certain members of the Legislative Council. Neither the electors nor the elected have any voice whatever in the choice of the executive officers of the Government. Until this power of choosing some at least of the administrative officers is granted, work on the part of the elected members will be without the chief incentive for best work.

There is hardly time left now for speaking about the responsibilities of the electors and the elected. Nevertheless, a few observations must be made. It is absolutely necessary to take as wide a view as possible of citizenship and its duties, if the boon conferred is to bear the good fruit it should. Citizenship must be looked upon as one of the most important instruments of culture offered to man by the Lord of all Mercies, for the uplifting of the spirit from the corruptions of selfishness and wickedness. How many such instruments are being desecrated in the world owing to an imperfect appreciation of their real value! Of the instruments of culture called the home, the school, matrimony, father-hood, mother-hood, profession, etc., I will have time to say only a few words about the home, to point the moral regarding citizenship. The home is obviously the scene of labour for the conversion of selfish love into neighbourly love, and for developing reverence for man. The young members of most families are never taught this truth. They are therefore a prey to their respective likes and dislikes. Instead of learning to make sacrifices for each other and to regard each other with reverence, they become more and more selfish, lose esteem for each other, and being estranged at home, love to make friends abroad, out of doors, with persons who flattered them and agreed with them to gain their own ends. Owing to this condition of things

at home, and to the difficulty of finding servants to help in domestic drudgery, it is getting to be the custom in the great cities of Western lands to break up the home and take apartments in hotels. This disruption of homes in the West is due to the erroneous idea that it is not worth the trouble of maintaining them. Had parents known that the home was the best training-ground for young souls in regard to habits of neighbourly love, self-sacrifice and esteem for the virtue of each other, parents would not readily fly to the hotel for peace. If citizenship be regarded as an instrument of culture for broadening out the little neighbourly love found in man's heart to the widest philanthropy, with its attendant peace and nobility of character, it will not be misused or prostituted for selfish purposes. According as the mind of the citizen serves his own aggrandizement or the welfare of the public, citizenship will be to him a curse or a blessing. If it proves a blessing to him in regard to the creation and growth of public spirit, it will be a blessing also to the community to which he belongs. There were men in Ceylon who were remarkable for their public spirit, whose lives are worth reading and meditating upon, like the late Lorenz, James de Alwis and Sir Kumārasvāmi. They were most pains-taking men in and out of the Legislative Council, devoted to the welfare of the public, staunch and independent, real leaders, who were not afraid to speak, who did not back-slide, and who maintained a high standard of work to the very last. Their example is worth copying.

I have lots more to say as to the concrete duties of electors and of elected members, weaving into this part of the subject my own experience of the great men whom I had the honour to work with, but I must now close, and it remains for me only to thank you all, for the attentive manner in which you have all listened to me. I have also to thank the Chief Justice for taking the chair, and showing in many other ways his great sympathy with the efforts of the people to uplift themselves, and live a life worthy of good and true citizens.

P. R.

Maritime Activity and Enterprise in Ancient India.*(Continued from page 36 of No. 1. Vol. XI.)**(Intercourse and Trade by Sea with China—II.)***VI. INDIAN COLONISTS: DETAILED ACCOUNT OF THEIR MIGRATIONS
AND THEIR FORTUNES.**

(B)

The history of the Indian settlers at *Lang-ya* and *Tsi-moh* in China, as compiled after a minute and critical examination of a heavy mass of Chinese and other literature by the learned Professor from whom we have already quoted, shows their various fortunes, their successes and reverses, their frequent migrations and the continuous commercial intercourse by sea that they kept up from the *seventh century B. C.* till their final absorption in the kingdom of Cambodia founded by Hindus in the Indo-Chinese Peninsula (*Further India*) about the commencement of the Christian era. In the following description we are borrowing wholly from the pages of the Professor's *Western Origin of the Early Chinese Civilisation*. From the very first, these colonies were independent and situated on territory outside the limits of the Chinese Dominion. The progressive advance of Chinese power over the land gradually drove them away from the central stations and marts of their selection. They always chose, for their trading stations, places on the sea-coast at proximity of the Chinese, but without the limits of the Chinese territory. They wanted thus to be enabled to trade easily with the Chinese centres, without losing their own independence, and running the risks of seizure of their goods or of extra duties and taxes. At first, when the Chinese were settled chiefly around the basin of the *Hwang-ho*, the greater part of the remainder of the country being uncivilised and wild, they established their settlements on the south side of the *Shantung* peninsula in the Gulf of *Kiao-tchou*, which they frequented during the three centuries *B. C.* 675-375. About 547 *B. C.*, they had to recognise the suzerainty of the

neighbouring Chinese Kingdom and in 493 B. C. they were conquered by another Chinese Kingdom which in its turn was destroyed shortly after (472 B. C.) by a fresh Chinese family, the Yueh. These civil wars drove them away from *Lang-ya* and *Tsi-moh* and they went to the ports of *Kwei-Ki* and *Tung-yeh*. The former they had to give up in 207 B. C. when the Chinese Empire extended its sway to the place and the latter when internecine war (140-110 B. C.) disturbed the country, finally shifting their quarters to the Annamese coasts, to the west of Cambodia. (*Vide Western Origin of the Early Chinese Civilisation* pp. 237-240). The Chinese state which took possession of the territory of these colonists in 472 B. C. removed its capital to their emporium *Lang-ya* in the same year, and on the occasion the colonists lent their navy frequenting the Chinese coast for commercial purposes, to carry 2800 soldiers (*Ibid* p. 262). During the half century immediately preceding the final transfer of their emporium from *Lang-ya* (425-375 B. C.) the trade from the Indian Ocean to the coasts of China passed more completely into the hands of Indian mariners who had been compelled, however, for some reasons not definitely known at present, but perhaps owing to the difficulty of re-victualling their ships, to shift their former sea-route through the Straits of Malacca and to navigate by a longer and more circuitous path by the south of Sumatra and Java. The articles imported by these traders are historical witnesses of the Indian trade carried on with the south of China at the time (*Ibid* p. 387). They imported and introduced into China various characteristic Indian products as may be learned from the records relating to the Chinese Kingdom in their neighbourhood the rulers of which could get for themselves those rarities. Thus we find these merchants importing about the end of the fourth century B. C. (324-310 B. C.), asbestos wicks which could not be got from elsewhere than Badakshan and the rainless plains of Northern India, rhinoceroses of northern India, rubies of Badakshan etc., articles which must have come from the north-

west sea-borders of India; and also pearls and mother-of-pearls of the Indian Ocean and various commodities of like nature which were looked upon as novelties in China at the time. In the third century B. C. they introduced for the first time in China sugar-of-cane and sugar-candy, India being then and for long afterwards the sole sugar producing country (*Ibid* pp. 178-181).

Coming down to the *second century B. C.*, we find these colonists (who owing to the appearance of other competitors from the Red Sea had to establish stations and marts at all the points of vantage on the Chinese coast though maintaining their independent central settlement outside Chinese territory), importing through the semi-Chinese ports of *Hoppu* and *Kattigara*, fragrant plants from Southern India, peacocks which had been exported by Indian traders to the west since very ancient times but appear now for the first time in China, corals which were perhaps imported into India and re-exported from its emporia on the coast, and other Indian articles of merchandise. (*Ibid* pp. 232-235). At this period also, these mariners acquainted with the pearl fisheries of Ceylon and the Persian Gulf discovered pearls on the western coast of the island of Hainan off the coast of China and created pearl fisheries there (*Ibid* p. 240). Coming down to still later times, 111 B. C., we find the Chinese Emperor planting in the Imperial gardens at the Capital, various Indian plants unknown in China before but introduced by these traders of India (*Ibid* p. 246). Soon after this we hear again of these traders presenting to the Emperor of China a large quantity of bright pearls, curious stones and some coloured glass manufactured in the Kingdom of the old Gandhara in modern Afghanistan which was an Indian province in those days. The Emperor was so pleased with this glass that he sent a special envoy by sea to purchase a quantity of this article from the southern emporium of the Indian colonists (*Ibid* p. 246).

(*To be continued.*)

H. C. C.

THE "ĀGAMIC BUREAU" NOTES.

Mr. A. Govindāchārya, a devoted student of the Vaishṇava-Siddhānta, and an accomplished exponent of its teachings, has laid the reading public under a deep debt of gratitude by the publication of an English translation of Pillai-Lokāchārya's *Artha-Pañchaka*, a maṇi-pravāṇa text-book of mystic dogmatics appertaining to the "Tengalai School" of Śrī-Vaiṣṇavas. The translation appears in the Journal of the Royal Asiatic Society for July 1910, is prefaced with an introduction from the pen of Dr. G. A. Grierson, the well-known editor of the "Linguistic Survey of India", and concludes with Nārāyaṇa Yati's *Artha-Pañchaka* in Sanskrit. Dr. Grierson says :

"The *Artha-Pañchaka* written in Tamil in the 13th century A.D., by the celebrated Pillai Lokāchārya, is quite the most important summary of the modern Bhāgavata doctrine of Southern India that we possessIt is well known that modern Bhāgavatas are divided into two *kalās*, or schools of thought, commonly known as that of the North (*Vaḍa-galai*) and that of the South (*Tai-galai*) respectively. The main difference between these affects the doctrine of Grace, the former teaching that God's Grace, is "co-operative", and the latter that it is "irresistible". They also differ in the view held regarding the Goddess Śrī. The *Vaḍa-galais* look upon her as a form or phase of the Supreme, assumed mainly for the purpose of spreading the truth, and, equally with Him, infinite and uncreate. The *Tai-galais*, on the other hand, give her an independent personality. She is looked upon as the mediator between God and man, and, while from one point of view she is created by the Supreme, from another point of view she is one with him.....The doctrine of irresistible grace taught by Lokāchārya demands a corresponding attitude on the part of the believer. This is known as *prapatti*, or self-surrender. It is a stage beyond *bhakti*, which (like an infant monkey clinging to its mother) connotes *active* love and devotion, while *prapatti* (like the self-surrender of a kitten carried by its mother) is entirely passive. *Prapatti*, carried to its logical conclusions, entails the further doctrine that devotion and reverence are due to the mediator (āchārya), who puts the postulant on the right way, and presents him to God as a soul to be saved. It will therefore be noticed that the *Artha-Pañchaka* lays great stress on *prapatti* and āchāryābhimāna, while the text-books of the *Vaḍa-galais*, including all those of Northern India, stop at *bhakti*, and insist on the active participation of the soul in working out its salvation, with the loving co-operation of a merciful and gracious God".

We can easily see from the above that Dr. Grierson is thinking of the so-called *Markaḥa-nyāya* and *Mārjāra-nyāya*, so familiar to every votary of the Āgamānta, as coming among its vitalising elements. For, Hara-śarma-muni, the author of the the *Skāndopapurāṇīya-Śivabhaktavilāsa* or so-called *Agastya-bhakta-vilāsa* (which, in the words of its commentator Nṛsiṃha-

mānavali, is *nikhila-purāṇa-upapurāṇa-sāra-bhūtam, bhakti-pra-dhānam, anu-artham, bhakta-vilāsa-ākhyam upa-purāṇam*) says :

கூதாசர்வமிதங்க்ஷித் புனர்ப்மேனிமயதி ।
 துத்தசர்வாக்ரிய:க்ஷித் அயநாத்முக்யதேமுனி: ॥
 ததுக்தேப்யோஹுபாயோந்ய: சர்வபந்நிமோவக: ।
 அந்வயவ்யதிரேகாப்யா: சானாஸ்தாமக்திரூப்யதே ॥
 கச்சித்கூதாசுதாசாபி மார்ஜாரிபக்திரூப்யதே ॥
 அகாமந்தி: நகாதந்ய: நகமாதரமாத்மன: ॥
 நசங்கடேபியஜதி சங்க்ஷித்யந்மர்கடாத்தமஜ: ।
 ததேவாப்தஸஹேபி ய: சிவ:சரணங்க்ஜேத் ॥ etc.

These verses occur on page 11 of the Benares Edition of the said Śiva-bhakta-vilāsa. The commentator Nṛsiṃhamānavali condemns the mārjāri-bhakti in these words : Kvachit deśa-kāla-ādi-viśeṣa-kṛitā kvāpi akṛitā yā bhaktiḥ sā mārjāri-bhaktiḥ uchyate yathā mārjāri mūshaka-grahaṇa-velāyām eva manah niśchalam kurute na anyadā sā bhaktiḥ adhamah iti bhāvaḥ. But he commends the markatātma-bhakti. It is probable, however, the Vaishṇavas (and the Teṅgalai school in particular) have sought to interpret the mārjāri-bhakti in a different light, since the time they came into possession of these originally Āgamic bhakti-analogies. What we wish to bring to the notice of our readers is that these mystic similitudes are the property of the ancient Āgaminis and their later adoption by the Teṅgalai Vaishṇava-Siddhāntins ought not to be allowed to obscure our vision as regards their earlier and more legitimate interpretation. It is also possible that the *Vaḍagalai* Vaishṇavas follow the interpretation of the Āgamānta, in thinking of mārjāri-bhakti as quite inferior to markatātma-bhakti. Whatever our difference of view, Mr. Govindāchārya's translation truly breathes all the fragrance of oriental devotion, and ought to appeal to all sincere souls in search after God. The five 'arthas' dealt with in the work are sva-svarūpa, Para-svarūpa, Puruṣārtha-svarūpa, upāya-svarūpa and virodhi-svarūpa. The whole mystic discipline of the Teṅgalai School is summed up in the Āgamic formula of *guru-līṅga-jāṅgama-sevā*, the exact spirit of which is so stirring and touchingly sung by the Āgamāntin, Saint Vāgīśa :

நங்கடம்பண்ப்பெற்றவன் பங்கினன்
 நென்கடம்பைத் திருக்கரக்கோயிலான்
 நன் கடனடியேனை யுத்தாங்குத
 லென்கடன்பணிசெய்துவிடப்படுதே.



THE
LIGHT OF TRUTH

OR THE

Siddhānta Dipikā and Āgamic Review.

*A Monthly Journal devoted to the Search for Truth as revealed in the
Ancient Hindu Mystic Philosophy known as the Śaiva-Siddhānta or Āgamānta.*

VOL. XI.

NOVEMBER, 1910.

No. 5.

MRIGENDRA-ĀGAMA.

(Continued from page 20 of No. 1, Vol. XI.)

PRAKARAṆA XI.

बुद्धिः बोधनिमित्तं चेत् विद्यातत् व्यतिरिच्यते ।

रामोपि सत्यवैराग्ये कल्पबोधिः करोति किं ॥ ९ ॥

If *Buddhi* actuates *Bodha*, then *Vidyā* becomes superfluous. Further, in the presence of 'Avairāgya, where is the need for *Rāga*, begotten of *Kalā* ? (9)

NOTE ON ŚLOKA 9.

This Śloka enunciates the objections of a Sāṅkhya pūrvapakshin to ślokas 8 (of the current Prakaraṇa), and 10, 24, 11 and 12 (of Prakaraṇa X). In śloka 8 of this Prakaraṇa, it was stated that *bodha* (understanding) in the soul is due to the *buddhi-tattva*, while śloka 10 of the preceding Prakaraṇa stated that the soul 'understands' the world, as revealed by the

senses, by means of the *vidyā-tattva*. Again, śloka 24 of the preceding Prakaraṇa stated that the bhāvas are the eight qualities of the *buddhi-tattva*, comprising the Sāttvic *dharma*, *jñāna*, *vairāgya*, and *aśvarya*, the Tāmasic *adharma*, *ajñāna*, and *anaśvarya*, and the Rājasic *avairāgya*, while ślokas 11 and 12 stated that Anantēśvara produced the *rūga-tattva* from the *kalā-tattva*, and that the soul is seized with a desire for temporal enjoyment, under the influence of that *rūga-tattva*. It will thus be seen that both the *buddhi-tattva* and the *vidyā-tattva* become equally competent to induce the rise of perception in man, and that either of them will alone be sufficient to provoke in the soul the hankering after the pleasures of the senses and thought. Now, the question is, where is the necessity for the above-mentioned duplication or redundancy of instruments, generators or functions? This question may be supposed to emanate from a follower of Kapila, the formulator of the Sāṅkhya system, which is proverbial for its conceptual exactitude.

व्यङ्गकान्तरसद्भावे व्यङ्गकं यद्यपार्थकम् ।

मनोदेवार्थसद्भावे सतिधीरप्यनार्थका ॥ १० ॥

If, by the presence of a second indicator, the (first) indicator may be rendered futile, then, in the presence of the functioning *Manas* and *Jñānendriyas*, the *Dhi* also ought to be held nugatory. (10)

NOTE ON ŚLOKA 10.

This śloka meets the objection propounded in śloka 9. The sense of the śloka is this: If, by the presence of the second indicator of *Bodha*, to wit, the *buddhi-tattva*, the Sāṅkhya pūrvapakshin can say that the first indicator thereof, to wit, the *vidyā-tattva*, is useless, then, the Agamānta Siddhāntin rejoins that, since the Sāṅkhya-darśana posits that *Bodha* is caused by the confrontation of the senses (indriyas) with *Manas*, the Sāṅkhyan ought, in his turn, also be prepared to concede that his *dhi-tattva* (= *buddhi-tattva*) is of no value. The Siddhāntin is,

however, sure that the latter deduction will sit awkwardly upon the Sāṅkhya pūrvapakṣin, and that the Sāṅkhyan will do all in his power to fight shy of such a dilemma. Hence, the Siddhāntin endeavours to bring home the truth that a duplication of indicators, means, functions etc., does not necessarily argue a redundancy in, or a faulty presentation of categories.

The word 'deva' here means 'an organ of sense,' and is a neuter noun in this sense.

अथैवंब्रूतेकेचित् करणत्वविवक्षया ।

सोपि देवैः मनश्चेष्टैः पक्षोऽनैकान्तिकः स्मृतः ॥ ११ ॥

Again, some persons advance the same objection, by regarding (*buddhi* and *vidyā*) as instruments (to cause *Bodha*). But even this phase of objection becomes fallacious, from the counter-circumstance that the causative instrumentality of *Manas* is not vitiated by (the existence of that of) a six-fold sensorium (to wit, the five *Jñānendriyas* and the *Dhi*). (11)

NOTE ON ŚLOKA 11.

A second objection is raised and answered in this śloka. The Sanskrit original is rather elliptic and has to be interpreted with care and caution. In verse 9 of the previous prakaraṇa, it was laid down: "Tattvam vidyākhyam aṣṭijāt karaṇam param ātmanaḥ". From that verse, it is clear that the Vidyā-tattva is an important causative instrument (*param karaṇam*) of the soul. Again, from the phrasing 'bodha-vyakti' in verse 8 of this Prakaraṇa, it is obvious that the Buddhi-tattva is only regarded as the *vyākhyā* (= indicator) of *bodha*, and not as its *karaṇa* (= causative instrument). The śloka under comment says that some persons regard both *buddhi* and *vidyā* as the causative *karaṇas* of *Bodha*, and argue that the *karaṇa* named *Vidyā* is rendered valueless in the presence of the *karaṇa* named *Buddhi*, on the assumption that two instruments to perform the same function, are inexpedient. Against this objection it may, as a counter-objection, be urged that, whilst *bodha* can be occasioned solely by the concerted action of the organs of sense (*jñānendriyas*) and *dhi*, there is no

rational in having *manas* as a supernumerary instrument for the same purpose. It is, however, conceded on all hands that the mystic psychologist cannot do without the causative instrumentality of *manas*. Consequently, just as the active presence of *manas* is an unavoidable factor in the manifestation of perception or sensation in man, spite the intimate, organised and co-operative working of the dhi and five organs of knowledge (e.g., the various subtler sensoria like those of hearing, seeing, etc.), so also have we to conclude that there is every need for the existence of the vidyā-tattva, side by side with the buddhi-tattva.

Anaikāntika is a term relative to Nyāya (logic). It is one of the five chief divisions into which fallacies (hetvābhāsa) are grouped. *Anaikāntika* is also known as *Savyabhichāra*, which is of three sorts: (i) *Sādhāraṇa*, where the *hetu* (reason for inference) is found both in the *sapaksha* (instance on the arguer's side) and *vipaksha* (instance on the opposite side), the line of reasoning adopted being, as a consequence, very inclusive, (ii) *Asādhāraṇa*, where the *hetu* (reason for inference) is to be found only in the *paksha* (conclusion), the line of reasoning adopted being, as a consequence, hardly sufficiently inclusive (iii) *Anupāsamhāri*, which covers every element that is explicit in the *paksha* (conclusion), the line of reasoning adopted being, as a consequence, double-edged or inconclusive. The objection propounded by the *pūrvapakshin* in the present śloka is, therefore, an instance of *Sādhāraṇa-savyabhichāra* or *Sādhāraṇa-anaikāntika*, the full force of the fallacy (hetvābhāsa) of which was set out in the previous paragraph.

अथैकविनियोगित्वे सत्येकमतिरिच्यते ।

श्रोत्रदृक्पाणिपादादि ततोभिन्नार्थमस्तु नुः ॥ १२ ॥

If it be urged that, by reason of the identity of employment, an object under employ becomes redundant, then, it will have to be argued *per contra* that the ear, the eye, the hand, the foot and all the rest of it, have (from the view-point of Spiritual Freedom) distinct ends for man (which is wrong). (12)

NOTE ON ŚLOKA 12.

The śloka points to an important analogy in God's Dispensation and thereby endeavours to show that there is nothing intrinsically fallacious in looking upon two objects as being employed for the same purpose. The existence of all the organs of sense and action, is inspired by a single spiritual end in view, viz., to show to man the utter emptiness of carnal experience (bhoga). But though the end is single, the instruments that subserve it are many. Consequently, if it be argued that by reason of the sameness of function, buddhi or vidyā becomes redundant, it will, in order to escape the same fancied fault of redundancy, have also to be argued that the organs of sense and action are designed for plural ends, which position, however, no mystic philosopher of India accepts, seeing that pāśa-kshaya is the only end in view, whatever the multiplicity of the channels through which it may be attained or acquired.

नचैकविनियोगित्वं विद्याबुद्धयोः कथंचन ।

विनियोगान्तरद्वारा नदुष्टाऽनेकसाध्यता ॥ १३ ॥

Nor, moreover, are *Vidyā* and *Buddhi* ever employed in the same way. In achieving a single object by many instruments, which are adapted to different uses, there can be nothing wrong. (13)

NOTE ON ŚLOKA 13.

The śloka says that really speaking the *vidyā-tattva* and the *buddhi-tattva* are not employed in the same way, but have their own, distinct, individual functions to perform. Consequently, if two instruments which are adapted to different uses, combine to produce a single spiritual result, there can be no harm. As to what the differently-appointed functions of the *vidyā-tattva* and the *buddhi-tattva* are, the following ślokas make a definite statement.

(To be continued.)

V. Y R.

IS THE SOUL IMMORTAL ?

(Continued from page 294 of No. 8. Vol. X.)

Telepathy, hypnotism, thought-transference and other kindred phenomena, which Western Science has accepted as facts have been explained in different ways. Professor Lombroso, an eminent Italian *savant* considers these phenomena to be due to transmission of energy in the form of "brain-waves" from one mind to another. According to him these "brain-waves" are analogous to ether waves, and this vibratory energy to other modes of motion. This is purely a materialistic hypothesis, and is able to explain only those phenomena wherein psychical activity and cerebral activity correspond with each other. But even here psychologists have not been able to state mathematically the concomitance between "psychosis and neurosis"; while there are other phenomena of a more complex nature which the materialistic hypothesis cannot cover, such as the projection of a phantom in the mind of another, when the person whose image is projected, is asleep, or is dying, or is in a comatose condition. It is generally supposed that a rapid flow of blood through the brain is necessary for vigorous psychical action. But dying men have been known to produce telepathic effects on their dear ones, who are at a distance and are ignorant of their sickness, just during the last moments of their lives when cerebral activity will be at its lowest ebb. Psychical actions of the above kind seem to vary inversely, rather than directly, with cerebral activity. Here, therefore, Professor Lombroso's explanation cannot hold water.

How, then, is this puzzle to be solved? The best solution of it afforded by western philosophers, is contained in the theory of "the subliminal consciousness". This theory is greatly made use of by Sir William Hamilton in his theory

of "the unconscious mental modification", and by Hartman in his "Philosophy of the Unconscious Mind". But to Frederic W. H. Myers is entirely due the credit of having brought it to bear upon higher issues in his "Survival of Personality". To quote his words :—"The conscious self as we call it, the supraliminal self as I would prefer to say, does not constitute the whole of consciousness or of the faculty within us. There exists a more comprehensive consciousness, a profounder faculty which for the most part remains potential only so far as regards the life of man in this earth but reasserts itself in its plenitude after the liberating change of death". This theory can be illustrated by the phenomena of iceberg. The portion of the iceberg, which floats above the water and is but a small fraction of the whole mass, corresponds to the normal activities of man, and the larger portion which lies concealed under the water, corresponds to the subliminal consciousness. And, as when wind or rain disturbs the equilibrium, the iceberg rises in the sea and reveals more of the submerged ice, so, in moments of rising activity, when the level of normal consciousness becomes disturbed, the mind reveals extraordinary exhibitions of mental activity.

Of all such exhibitions, the phenomena of hypnotism afford the best instance of the influence of the subliminal self. A skilful hypnotist can inhibit a man's pain, restore the deficiency of the senses, intensify the delicacy of sense perception and control the voluntary and involuntary muscles. This is not all. The hypnotist may discern some picture of the past, and retrace the history of any object which he holds in his hand, or he may wander in spirit over the habitable globe, and bring to his knowledge facts discernible by no other means. Again, there is the post-hypnotic suggestion. A person is hypnotised, and is told that, after the lapse of twenty thousand, one hundred and twenty minutes from the moment of the suggestion, he will make a cross (for instance), which he does at the exact moment, even though he has no remembrance whatever of the order, after recovering from the trance. Experiments like these show that, below the normal consciousness, hypnotic

consciousness persists, and is able to express itself at the proper time.

The theory of the "subliminal consciousness" which I have considered above, is regarded by our Indian sages as something more than a theory—a plain fact requiring little demonstration. The *Yoga-Sūtras* of Patañjali which in the third book, Vibhūti-Pāda, prescribe the methods of acquiring supernatural powers by ascetic exercises, presuppose that the mind is capable of infinite expansion. So do the other schools of philosophy in India. However much one school may differ from another, the fact that the mind is a vast storehouse of energy, is, with all of them, an axiomatic truth.

Now the theory of the "subliminal consciousness" affords a very strong presumption in favour of immortality. If there are elements in our nature which do not receive their *full* realisation in this world, if there are abysmal depths of personality which do not reveal themselves in normal consciousness, if there are undeveloped capabilities of intelligence, energy and love which are like seeds without fruits, then, certainly, they point to a state where alone they can realise their full development. But this world of ours is both finite and limited, and the latent capabilities in man demand infinite time for their full development. Hence, it follows that man, having capabilities susceptible of infinite development, must have infinite time for realising them. Where then lies this infinite development, where this infinite time? Not in the present state of existence, not in the seventy, eighty or even the hundred years assigned to man, but in the spiritual world, in the future state of existence, in the infinite eternity, in the unthinkable æons which evolve the nature of man in his endeavours to follow that *Infinite Ideal*, the *Sat-Chit-Ānanda* of the Hindus, or the *Christ* of the Christians.

(To be continued.)

R. R. G.

THE OBLIGATIONS OF ELECTORS AND OF THEIR REPRESENTATIVE.*

The subject which the conveners of this meeting have requested me to unfold this evening is the duties of citizenship. It is necessary to have a clear view of citizenship in order to understand rightly its duties. In a previous lecture delivered in Colombo†, citizenship was shown to consist of private and public rights. The private side of citizenship is the right of a citizen to marry and trade according to the laws of the State. The public side of citizenship was known to the ancient Romans as *suffragium et honores*. The *suffragium* in our days is represented by the right of a citizen to take part in the administration of justice as a juror, to speak at a public meeting, and to record his vote in favour of another citizen, whom he thinks is suitable, to have a seat in the council which deals with the legislation and finances of the country. And *honores* means the official dignity and the high privileges to which the person elected is entitled. The expression "parliamentary honours" or "legislative honours," which is in vogue with us, is modelled on Roman ideas, and means nothing more than the rights and privileges of a seat in Parliament or the Legislative Council.

The right to vote, to judge, and to sit in the council of the nation, are all different forms of the right to speak with authority in the king's constitutional chambers, commonly known as the polling booth, courts of justice, and the legislative chamber. It is a bundle of great powers given with the object of improving man, individually and collectively.

* A lecture delivered recently at the Town Hall, Kandy, by Mr. P. Rāmanāthan, K.C., C.M.G., under the presidency of Capt. Jonklaas, and specially communicated to us for publication.—Ed. L. T.

† This was published at pp. 178-187 in No. 4 of the Current Volume.—Ed. L.T.

Unless we realise and remember the fact that these royal privileges were conferred upon us for our amelioration individually and collectively, we shall never be able to do our civic duties in the spirit in which they should be done. It is ruinous to think of these powers as intended only to add to our vainglory—to make us brag about our being a partner with the king in the government of the country—to inflate us with pride—to make us loom large in the eyes of each other. The addition of State duties to private duties must make us sober, must cleanse us of all levity and frivolity, and engender thoughtfulness and gravity of character.

THE MOMENT A MAN BECOMES A HUSBAND,

he delights in subordinating his comforts and conveniences to his wife's ; and when he becomes a father, his horizon of love expands still wider, and he finds himself cheerfully undergoing many a privation in order to serve the needs or gratify the wishes of the child and its mother. And when outsiders living not far off, come often into the domestic circle, and take a genuine interest in the welfare of the different members of the family, and labour for their good, such strangers become intimate friends, and often they may be nearer in love to us than one who is born as a brother to us. We clearly see that the institution known as the family is a most powerful instrument for the conversion of self-love into neighbourly love.

The institution known as the State is the field where a "citizen" has the opportunity of developing neighbourly love into "patriotism" or the love of all one's countrymen. Just as neighbourly love cannot be developed in the heart without the intervention of the home or family, so neighbourly love cannot grow into patriotism without the intervention of citizenship in a State. It may be added that wider than patriotism is philanthropy, because a philanthropist, transcending the bonds of his own and other states, contemplates man as belonging to a great brotherhood, owing to his realisation, partly or fully,

of the profound truth that all souls are the children of one and the same God.

The more one contemplates bodies, the more difficult it is to avoid the differentiations which characterise bodies, and the result is that one is drawn off from the real things of life into the fleeting things of life. Bodies are transient, and ever changing; but the soul is imperishable, and it is a very desirable practice to fix the mind on souls, and speak of souls, rather than bodies. The soul is the real 'I'; the mind is the instrument that uplifts the soul from corruption and works for its benefit. The body is simply the mud-home of the mind and the soul. As the mind is the minister who is in charge of the soul, it must not be allowed to be spoilt by passion or prejudice or worldliness. The soul must be ever watchful of the rise of corruption, and its insidious captivity of the mind. Unless we bear in mind these important truths, life would end in a frightful miscarriage. To prevent such miscarriage, we must know definitely a few, at least, of the fundamental truths regarding ourselves and the world around us.

THE BODY MUST NOT BE MISTAKEN FOR THE SOUL,

nor the soul for the mind. Even as the body has different stages of growth called infancy, youth, middle age, and old age, the soul has its own growth in love and knowledge. The first stage of the soul's growth is self-love; the second neighbourly love; the third, patriotism; the fourth, philanthropy; and the fifth is the love that knows neither "height, nor depth, nor length, nor breadth," called Godly love. The appliances ordained by God for the soul's growth are a good mind and association with family, citizens, and sages; loveful and reverential association and co-operation with them is the secret of being good and Godly. It will thus be seen that love, or the being that loves, or the soul, has to grow gradually, and that such growth in love is brought about by a particular method. The lover of self becomes the lover of neighbours through the family; the lover of neighbours develops into a

patriot through citizenship; and the patriot grows to be a philanthropist through the belief that God is the Father of all men, "Our Father," as all sanctified sages have taught.

It is obvious that citizenship is worth most to the man who has shown himself unselfish at home. He who is amiable and dutiful in the family will assuredly profit by the citizen's life now conferred on him. For, small as the domestic circle is, the amiability of a person is nourished in the family and gathers strength daily by his helpfulness to his kith and kin and by the self-sacrifice he has practised at home. What is this helpfulness and this self-sacrifice but a manifestation of altruistic love? It is this altruistic love practised by a man, in his life at home, that grows afterwards as public spirit in the life of a citizen, and burns later on with a great glow, as patriotism in regard to the whole country.

Bearing in mind the indisputable fact that citizenship is a most powerful instrument for the formation of high character, and the development of capacities of the noblest kind, let us consider the duties of citizens in their twofold division of electors and the elected.

As a citizen is in partnership with the king in the great work of governing the country wisely and well, it is the duty of a citizen to prepare himself for this work. He should not, as before, waste his time in useless and frivolous pursuits. He should read the biographies of the great men of the world, and force his mind to accustom itself to persevere daily in good work, inspired by noble ideas. He should seek the society of the more thoughtful elders of the people, and discuss with them the problems of the day. He should learn to consider things without prejudice, and so train his judgment to form correct opinions upon sound data.

ACCURATE INFORMATION, RIGHT THOUGHT AND PROMPT ACTION

are essential to every citizen, as indeed to every man who has any duty to perform. But as a citizen is concerned with

the affairs of a much larger body of persons than in a family or private business, his duties in regard to the collection of information and weighing of facts and opinions, are necessarily heavier and more responsible. In the family and in private business it is usual to be partial, that is, to be guided by one's own feelings, called likes and dislikes, or by the likes and dislikes of others. But in public matters, which relate to the welfare of the people as a body, our minds should not be allowed to be tilted up or down by our feelings or the feelings of particular individuals. A well balanced judgment, that is, an intellect not swayed by emotion or passion, is absolutely necessary for the right performance of the duties of a citizen. He must be determined to act "without fear or favour," as the English juridical expression goes. The meaning of this expression is little understood even among lawyers. To act without fear is not to be influenced by the fear of losing a friend, or relation, prestige or money; nor by the fear of being ridiculed by half-witted people; nor by the fear of opposition on the part of existing enemies, or of enemies to come. To act without favour is not to be influenced by one's personal affection for friends or relations, or by their importunities, or by the offers of money or other reward for abstaining from duty. The safety of the people ought to be the supreme obligation of a citizen. The Romans expressed this doctrine of civic life by the maxim, "*Salus populi suprema lex.*" They considered it ignoble to lie lolling at home and to be fooling in the city. Their public spirit was so earnest that they felt it sweet to die for their country. "*Dulce est pro patria mori!*" In Cicero's oration against Cataline appears the reason for this inspiring creed. He said the fatherland was the common parent of all of us, "*Patria est communis omnium nostrum parens.*" The sum-total of all homes in the country, and the whole of the happiness and works and aspirations of the people as a body, are greater than the joys and interests of any single family in the land. So, wives and daughters buckled on the armour to their husbands and fathers,

and sent them to the battlefield, restraining their grief as much as possible.

Most assuredly in every civilised country life is willingly sacrificed for the sake of maintaining the welfare of the country. What then shall we say of a citizen who prefers a single friend, or a clique, or caste of friends, to the whole country? In the performance of a public duty, private feelings should be cast aside. A citizen sitting in judgment as a juror is bound to judge well and truly, without fear or favour. So, when there are several persons willing to accept the responsibility of a seat in Parliament or the Legislative Council, it is the duty of a citizen to

DISMISS CONSIDERATIONS OF PRIVATE FRIENDSHIP,

and choose that man who would look after the interests of the public in the ablest manner and with the most single-minded devotion. For the return of such a representative, he should work with might and main, explaining to his fellow citizens the dangers of a self-seeker or partisan, an inexperienced or inefficient man, trying to be their representative. The citizen should act in concert with others who are of the same opinion. All good citizens should join together and keep out of council men given to intrigues, or secret and underhand practices, or men who are irresolute, timid, or wanting in strength of character, or hesitating in speech. They should labour hard to choose as their representative a frank, fearless and ready man, who could meet an enemy and fight a good fight at a moment's notice. They should not choose men with weakness and fluttering hearts to represent the people. Men who could be won over by smiles and seemingly hearty shakes-of-hand, should have no place in the national Council. Only those who are staunch to the people's cause, and gifted with a strong and analytical mind, and the power of clear statement even under general excitement, should be chosen as trustees of public affair.

It is the duty of citizens also to be responsive to each other in all good works. Indifference, or deadness towards honest effort at social amelioration, will breed deadness in some, and hatred and revenge in others. Citizens should not hang back or sit on the fence, when appealed to for help in good work. During recent years, the fear of failure and of ridicule has made virtues shame-faced. People even in high places are ashamed to do what is right and proper. The fear of spoiling one's reputation has bred a brittle respectability among many able men, whose usefulness to the public would have been effective, except for this prudery and over-sensitiveness. They are a drag upon all high aspirations.

Worse than this shame-facedness, arising from an excessive self-consciousness, is racial callousness and racial contempt. During the past fifteen or twenty years, I have observed with the greatest regret that British journalists in Ceylon have lost their usual interest in and sympathy with the Ceylonese.

THERE WAS A TIME WHEN "THE OBSERVER" AND "THE TIMES"
WERE UNIVERSALLY RECOGNISED AS PRO-NATIVE.

One of the saddest of social transformations of the present generation is the casting down of the illumining ideas of fraternity, equality, and liberty of human beings, established by the French and American revolutionists of the past century, and the setting up of the idols of colour, racial superiority and brute-force. It is now the creed of many Britishers that if a man does not possess a white skin, combined with muscular strength and European descent, he must be an inferior being, and consequently a society consisting of such men is not fitted to govern itself or be entrusted with high office; a convenient doctrine, formulated for making the whole world a fine preserve for the educated, but poor sons of Great Britain and Ireland; an irreligious and wholly unchristian doctrine, for, those who teach it have forgotten the truth that St. Paul taught that God is the one Father of all nations, and that the blood that flows in

the veins of every man is identically the same. How stupid of some people that they mistake the pigment of the skin of man for the man himself, how blind that they do not see, as we in the East see, that the dark pigment of the skin often disintegrates and leaves the skin patchy white at first, and then full white in the course of two or three years; how inconsistent that they should forget their objections to the dark skin and prize dark timber like ebony and mahogany, and dark minerals like platinum and bronze!

It is absurd in the highest degree to exaggerate the value of colour, of physical strength, and underrate moral and spiritual forces upon which the greatness of humanity depends. These moral and spiritual forces are manifested in the mind, and physical strength is manifested in the body. It may require five persons to hold down a demented man and forty persons a Bengal tiger. Does the greatness of physical power make us worship a madman or a tiger, or a bundle of dynamite or a current of electricity? If we consider the mind in the human body as the chief functionary in it, what significance is there in the colour of the body? The body and the colour of the skins are flesh, which "profiteth nothing." Therefore, our European fellow-citizens should sympathise with us, forgetting colour and racial descent, and actively help us in all our efforts to improve ourselves individually and collectively. If they do not, it will be a violation of the duties of citizenship, and it will lead to very undesirable complications. The King, the British parliament, the ministers of the King, and thousands of other noble spirits in fair England,

ARE DOING THEIR BEST TO BE JUST TOWARDS THE
NATIVE INHABITANTS

of this and other countries of the British Empire, and it will be a source of great joy to those philanthropists and to us, if our European fellow-citizens, including editors of newspapers, will be actuated by the same liberal spirit and the same cordial sympathy.

One word more as regards the duties of electors. They should take care to go to the polling-booths early on the day of election, and patiently wait till their votes are duly registered. All their efforts bear fruition on the day of election, and if they are not present at the poll, their previous labours would go to naught. The electorate of the Educated Ceylonese member is as large as Ceylon. Its area covers 25,000 square miles. It is obviously impossible for the comparatively few captains of the campaign, to convey voters in every part of the Island, from their houses to the polling-booth. The largest electorate in England is the county, and the average area of the county seems to be about fifty square miles. Those who are interested in returning a county member need not work beyond a radius of twenty-five miles. But Ceylon, divided into about eighteen divisions for the purpose of polling, gives as much as 1,400 miles for each polling district, which is much too large to be managed by the captains all in one and the same day. It is therefore the duty of every voter to carry himself to the poll, without waiting for help as regards transport from the captains.

To turn now to the qualifications and duties of those who are worthy to represent the electors in Council, the education of a would-be representative must be much wider than that of the average elector. In addition to the usual course of studies prosecuted in a high-class collage, he should be well up in social science, political economy, statistics, jurisprudence, constitutional law, and general principles of law and legislation. For effective service in a Council that deals constantly with the rights and duties of men, with finance and statistics of all kinds, and with the making and unmaking of laws, the particular subjects I have named, will be found most useful. "It is amusing," says Sir William Blackstone, "that to the science of legislation, the noblest of all sciences, no preliminary method of instruction is looked upon as requisite".

(To be continued.)

P. R.

THE JÑĀNA-PĀDA OF THE SŪKSHMĀGAMA.

(Continued from page 100 of No. 3 Vol. XI.)

The twenty-eight Divyāgamas are usually divided into two sets, a *Śaivic set* and a *Raudric set*, the former including the first ten Mūlāgamas, and the latter the remainder. The Śaivic Āgamas are "God-Taught", and the Raudric Āgamas are "man-realized". The Sūkshmāgama is thus a "God-Taught" Āgama, because it is the seventh in number from the Kāmika, amongst the ten Śaivic Āgamas. According to the Āgamānta, Śiva-jñāna, Svārājyasiddhi, or "The Keys of the Kingdom of Heaven" was originally with the Lord. Filled with compassion for the corruption-bound souls, He willed to reveal 'Śiva-jñāna'. Accordingly he called into being, after His own image, the ten Amṣu-devas, the ten "Spirits of the Lord", or, to borrow an expression of the Christian Mysticism, the "ten lamps of fire burning before the Throne" and revealed to each of them a tithe of Śiva-jñāna, that is, gave each of them "one" of the "Keys of the Kingdom of Heaven". The Revealer of Śiva-jñāna is therefore the Lord Whose name is Śiva, and the ten "Spirits of God" to whom the *guhya-vūṭyā* was revealed, were the Ātmajāḥ, "begotten of the loins", "own sons", of the Lord, and known by the names Praṇava, Śuddha, Dīpta and so on. As the Lord made His "Ten Spirits", after His own image, and as they, by His grace, became the joint-possessors of the "Keys of the Kingdom of Heaven" which, in the beginning, were with Him alone, "The ten lamps of Fire burning before the Throne" are regarded, by such Āgamas as the Kāmika, the Kāraṇa and the rest, as indistinguishable from the Lord, nay, as Himself.

And hence is seen the reason for calling the first ten Āgamas, which make up the Śīva-jñāna revealed in tithes to the ten Amśu-devas, as Śaivic, Divine or God-revealed. The Kiraṇ-āgama, the twenty-seventh of the Divyāgamas, thus lists up the Amśu-devas :—

प्रणवः शुद्धदीप्तौ च कारणस्तु शिवेशकौ ।

सूक्ष्मः कालो गणेशश्चाप्यंशुदेवादशस्मृताः ॥

And the account that I just narrated to you is thus summed up, so beautifully, by the Svāyambhuvāgama, the thirteenth from the Kāmika :—

अथात्ममलमायाख्यं कर्मबन्धविमुक्तये ।

व्यक्तये च शिवत्वस्य शिवात्मानं प्रवर्तते ॥

सृष्टयन्तरमेवेशदिशवान्स्मृत्वादशात्मजान् ।

ज्ञानमेकं विभज्यैव तेषां तत्संख्यया वदत् ॥

प्रणवस्स्याच्छिवज्ञानं मुक्तिमार्गप्रदर्शकम् ।

एकमेव शिवज्ञानं विभिन्नं दशधा पुनः ॥

In the words of Śambhu-deva-śivāchārya :

सिद्धान्तशास्त्रं तु शिवमेदं रुद्रभेदे त्वेन द्विविधं हिन्दुशक्तेः नादविन्दुप्रणवात्मकायाः परिणते-
रनन्तरं मातृकाजन्यानुष्टुप्छन्दोनिबद्ध प्रणवादीनां मायोर्ध्वविज्ञानकेवलाख्यानां परमेश्वरेण अनु-
पृहीतानां दशशिवानां (mark you the expression) कामिकादिसंज्ञया सन्दर्पात्मक-
संज्ञोजातशिवदेवमुखाभ्यां प्रोक्तानि शिवभेदाद्वयानि शास्त्राणि दश.

The same thing is related in different words by the Śiddhānta-sārāvali of Trilochanaśivāchārya, a book that is much used by the bulk of the Āgamāntins in South India.

Before we endeavour to enquire into the subject-matter of the Vidyā-pāda of the Sūkshamāgama, we should first understand the difference between the Divyāgamas and the other Āgamas, of which there are ever so many in India, and with which the Divyāgamas are confounded by the "fools and the blind", and

the perverse and the head-strong, and then ascertain what one should expect to find in the Vidyā-pāda of a Divyāgama, and how the contents of the Jñāna-pāda of the Sūkshma-tantra, harmonise with such expectations, or depart therefrom.

The praśna-vidhi-pāṭala of the Kriyā-pāda of the Suprabhedāgama says :

शैवपाशुपतं सोमं लाकुञ्च चतुर्विधं ।
 तेषुशैवं परं सौम्यं रौद्रं पाशुपतादिकं ॥
 शैवंपुनश्चतुर्भेदं वामदक्षिणमेवच ।
 मिश्रंचैवतुसिद्धान्तं तेषु सिद्धान्तमुत्तमम् ॥
 अष्टाविंशति भेदेन सिद्धान्तं शृणुतत्वतः ।

And the tantrāvatāra-pāṭala of the Kāmikāgama speaks about the origin of the Sūkshmagama in these words :

सूक्ष्मं सूक्ष्मस्य संप्रोक्तं तद्वन्धं पद्मसंख्यया ।
 सूक्ष्मात् वैश्रवणःप्राप्तः तस्मात्प्राप्तः प्रभञ्जनः ॥
 तत्सूक्ष्मं एकभेदं स्यात् सूक्ष्ममित्यभिधीयते ।

Padma in Sanskrit stands for a thousand billions. The same Kāmikāgama says also :

आदावभूत् द्विधाज्ञानं अधिकारिविभेदतः ॥
 परापरेणभेदेन पतिपथ्यदर्शकम् ।
 शिवप्रकाशकं ज्ञानं शिवज्ञानं परंस्मृतम् ॥
 वेदाद्यंअपरंज्ञानं पशुपाशार्थदर्शकम् ।
 यथाविलक्षणचक्षुः क्षयायां नृविलाळ्योः ॥
 लौकिकं वैदिकंचैव तथाध्यात्मिकमेवच ।
 अतिमार्गचमन्त्राख्यं तन्त्रमेतदनेकधा ॥
 प्रत्येकंपञ्चवक्त्रास्युः तैरुक्तंलौकिकादिकम् ।
 पञ्चविंशतिभेदेन स्रोतांभेदःप्रकीर्तितः ॥

एष्वेवान्तर्गतं वक्तुं बाहुल्यं वस्तुवाचकम् ।
 तेष्वेवमन्तं तन्त्राख्यं सदाशिवमुखोद्गतम् ॥
 सिद्धान्तंगारुडं वामं भूततन्त्रञ्च भैरवम् ।
 ऊर्ध्वपूर्वकुबेरास्य याम्यवक्त्राद्यथाक्रमम् ॥
 ईशानवक्त्रात् ऊर्ध्वस्थात् ज्ञानं यत्कामिकादिकम् ।
 दशाष्टादशभेदेन शिवरुद्रावतारकैः ॥
 षट्पष्टिभिः क्रमेणैव कथितं तु शिवाज्ञया ।
 तदेवयुगभेदेन सद्योजातादिमूर्तिभिः ॥
 संख्यया गारुडंतद्वत् पूर्ववक्त्राद्विनिर्गतम् ।
 सावित्र्याद्यं च सिद्धयर्थं उक्तंतदवतारकैः ॥
 नयनसूत्रादिभेदेन वामं वामात् विनिर्गतम् ।
 चतुर्विंशतिसंख्याकं अवतीर्णशिवाज्ञया ॥
 कौलादिविंशत्संख्यातं भूततन्त्रंतु सद्यतः ।
 द्विविधं तन्त्रमुद्भूतं भैरवं दक्षिणासतः ॥
 असिताङ्गादिभिर्भूमौ कथितंतदनेकधा ।
 प्रत्येकं तन्त्रभेदोक्तौ जायते ग्रन्थविस्तरः ॥

The above summary enumeration of the various classes of the Āgamas, which the Kāmikāgama adopts, is a bit perplexing, and I will, therefore, analyse them for you almost in the words of Nija-guṇa-śiva-yogin, that *śaiva-varya* of Āgamic greatness, as they occur in his magistral work, the *Vivekachintāmaṇi*: It may be within your knowledge that both the Bauddhas and the Ārhatas (the Jains) have also their own Āgamas, which, however, we need not trouble about at present. The Kaula-yāmala-āgamas are thus described by Nija-guṇa-śiva-yogin:

सत्यनाथ सलोकनाथ आदिनाथ अनारिनाथ अकुलितनाथ मतङ्गनाथ मच्छेन्द्रनाथ घट-
 यन्त्रनाथ गोरक्षनाथ इति नवनाथसंज्ञः कल्पितकौल्यामलादीनि हिंसामयुनादिनिषिद्धकर्मप्रति-
 पादकशास्त्रान्तराणि.

The Kaula-yāmala-āgamas are also known as the Kula-tantras

which are sixty-four in number, and some of which are named after the Divyāgamas, merely to mislead and stultify the unwary. The number sixty-four represents only the major divisions, as there are ever so many sub-divisions under each of them. For a good conspectus of their specific contents I will refer you to Bhaṭṭa-yajñeśvara-śarman's Ārya-Vidyā-Sudhā-kara, where he quotes freely from Gaurikānta-bhaṭṭāchārya's ṭikā, named *Tari*, on the Saundhya-lahari-stotra, as well as to the *Nityāśoḍaśikārṇava* of the Vāmakeśvaratantra, and the ṭikā thereon by Bhāskara-rāya, called Setu-bandha. As the Lord (Śiva) says in the Jñānārṇava-tantra :

कौलमिश्रक्रमौहि हेयौ गौरि द्विजातिभिः.

Besides the Kula-tantras, there are the Samayāchāra-tantras and the Miśraka-tantras: And Bhaṭṭa-yajñeśvara-śarman describes them as follows :

वैदिकमार्गे अनुरुध्य श्रीविद्याप्रतिपादकानि तन्त्राणि समयाचारतन्त्राणि । तानि च वसिष्ठ-संहिता सनकसंहिता सनन्दनसंहिता सनत्कुमारसंहिता शुकसंहिता चेति पञ्चविधानि * * * कुलमार्गवेदमार्गोभयानुसारेण प्रवृत्तानि तन्त्राणि मिश्रकाणि इति उच्यन्ते । तानि च भुवनेश्वरी-तन्त्रं दक्षिणामूर्तिसंहिता ज्योत्स्नापञ्चतन्त्रं कलाविधितन्त्रं इत्यादीनि अनेकविधानि सन्ति. When people speak of the Śāktāgamas, of the *Dakṣiṇa* order, only the five-fold Samayāchāra-tantras, that are named above, are intended. I may tell you that many of these Śāktāgamas are regarded as *guhya*, and their teachings are mainly handed down in a *guhya-paramparā*, that is to say, from the Upadeśaka to the Śishya, by word of mouth, and in no other way. Here and there, we meet occasionally with fugitive scraps of these Śāktāgamas, and, so far as I have seen them, they seem to inculcate almost the same sort of spiritual discipline as is enjoined in the Divyāgamas, though the *lakshya* of their upāsanā is not the Lord, but the Paraprakṛiti, animated by the Chit-śakti of the Lord. I may say, therefore, that the Śāktāgamas are of a lower rank than the Divyāgamas, though the former may appeal with greater force to certain mental temperaments, that require, for their sakaḷa-dhyāna-bija, one of the innumerable

ravishing forms in which the soft sex can be idealized and idolized.

Nijagūṇaśivayogin speaks, next, of the Śākṭeya-pāñcharātra-mata, divisible into the Śākṭeya-mata and the Pāñcharātra-mata. Both of them are said to be due to Vāsudeva the Ekātmaka, who was a Śakti-tattva-vādin. Then we have the Ati-mārgika-śāstra, comprising the three divisions, viz., the Lakūṣiṣa-pāśupata (called, by mistake, Nakuliṣa-pāśupata in Vidyāranya's *Sarva-darśana-saṅgraha*), the Kāpālika, and the Mahā-vrata. The first recognises only twenty-four tattvas, the second represents the Bhairava-paramparā, adopting नरकपालमिक्षाटन (of which you get a graphic picture in Bhavabhūti's *Mālati-Mādhava*), and the third may be characterized as अस्त्रधारणप्रयोजक. The pada-prāpti for the followers of these classes of Non-Divyāgamas, is so gloomily summed up, in his Śaiva-Siddhānta-Dipikā, by Śambhudeva-śivāchārya that it should make us seriously reflect whether it would not be both fruitless and hazardous to betake ourselves to a study of such shady scriptures. Hence, the twenty-eight Divyāgamas form our sheet-anchor, and we need not trouble our heads over any other Āgamas. And also, they alone form, the legitimate fruit and fulfilment of the spiritual teachings embodied in the Vedas. It is the fashion with some fatuous folk, who know neither the Vedas nor the Āgamas, to disseminate the unsound and pernicious idea that the Divyāgamas are outside the Vedic pale, and teach doctrines which are not recognised in the Vedas, such as temple-worship and so on. If I had the time, I could make good the position, in the most irrefutable fashion, that every discipline which is found inculcated in the Divyāgamas, is solely the natural and sole outcome of the ideals set up in the Vedas. It requires a sound grasp of the *adhyātmic* verities, of truths as they are in their real reality, of the living unalterable facts of first-hand, spiritual experience, to correctly understand the teachings of the Vedas. The *Mantradrashṭas* and *Yogācharyas* of old, who were aware of this patent difficulty, and who were well-established in God in *sahaja-samādhi*, saw the truths, saw

God, and gave the twenty-eight Divyāgamas to us, as God-taught exegetics on the eternal Vedas. In the very words in which the Saint Nilakaṇṭha challenges in his Kriyāsāra, a *kārikā* upon the Śrīkaṇṭha-bhāṣya on the Brahma-sūtras, the consistency of the so-called Vaidic religious observances, we may, in our turn, address the present-day Brahmans of Miśra-Śaiva persuasion, among whom are said to be met with, now and again, sporadic traducers of the Divyāgamas :

यद्वेदोक्तमेव स्यात् वैदिकं परमार्थतः ।
 एकादशीव्रतादीनां श्रुत्यचोदितकर्मणाम् ।
 अवैदिकत्वात् सर्वेषां अनुष्ठेयता भवेत् ।
 वेदाविरुद्धानुष्ठानात् पातित्यं चाप्येतदा ।
 यदनुष्ठेयमेव स्यादकादश्यादिकं बुधैः ।
 शैवागमास्तदाचाराः वैदिका इति काप्रमा ।
 स्मृतिभिश्चपुराणैश्च विहिता एव वैदिकाः ।
 शैवागमेषु विहिता नैवस्युर्वैदिकायदि ।
 स्मृत्युक्ता वैदिका इति कुतस्त्वं नय भाषसे ।
 वैदिकास्ते भवेयुश्चेन् आत्मोक्ताश्चैवैदिकाः ।
 अतएवाचरान्येतान् (mark the words) वैदिकाः सकलानुधाः ।
 आनयोत्सवकर्मादीन् मुक्तयः शास्त्रवित्तमाः ॥

The above is, of course, a secular line of reasoning. The commentator Nirvāṇamantrirāja takes up the question with greater gusto and enthusiasm than the Kriyā-sāra itself, and smashes the Pūrvapakshin. There are, however, weightier grounds for considering the Nigamāgamas as a unity, and the curious may be referred for the same to the Divyāgamas themselves, to the various Purāṇas, such as the Śiva-mahā-purāṇa, Liṅga-purāṇa, Skānda-mahā-purāṇa, Kūrma-purāṇa and to Reṇukā-chārya-Śiva-yogi's Siddhānta-Śikhāmaṇi with the commentary thereon, entitled *Tattva-pradīpikā*, by Sri-Maritonṭadārya, and hosts of other treatises and disquisitions which I have not, now, the time to name. But I am dealing with this and other questions, as exhaustively and clearly as possible, in my forthcoming work on the Āgamānta, to wit, a Translation of the

Brahma-sūtra-bhāshya of Śrīkaṇṭha-śivāchārya, with ample exegetical notes from Appaya and other scholiasts, extracts from the Divyāgamas and a number of special introductions. Our Śaiva-brethren are indeed very lukewarm in aptly financing such publications, but when the latter totally fail to see the light of day on account of the sordid "indifferentism" or "commercialism" of our lip-Āgamāntins, the Lord is ever with us to do the needful. Except for such sturdy faith in the compassion and active help of the Lord, I should not have dedicated my life to Him, and made up my mind to find Him only through the Divyāgamas. And, so, let me quote once again the words of the Kriyā-sāra :

अथवाशिवनिश्वास श्रुतिभ्यस्ते शिवगमाः ।

अधिकाः शिववक्त्रेभ्यः साक्षादेवनिर्गताः ।

परस्पराविरुद्धार्थाः शिवोक्ताः निगमागमाः ।

अल्पबुद्धिभिरन्योन्य विरोधःपरिकल्प्यते ।

* निगमानां आगमानां परमाप्तोपदेशतः ।

प्रामाण्यं अविशेषेण ज्ञातव्यं तत्त्वदर्शिभिः ।

So much for the indissoluble relation, and the impregnable harmony between the Nigamas or Vedas, and the Āgamas, Siddhānta-Śāstras or the Śaiva-Vidyā, in the matter of imparting instruction to youths in which, this Pāṭha-Śālā is meant to bestir itself.

Now, let us see what the *lakṣhaṇa* of the Vidyā-pāda of an Āgama is taken to be, in the most generic and unrestricted sense. Says Śambhu-deva :

ज्ञानपादेन तु—परमेश्वरस्वरूपं च विज्ञानाकल्पप्रत्ययाकल्पसकलानां आत्मनां स्वरूपं च आणवकार्म्यमायीयैर्देवरोधसक्त्यात्मकापाशस्वरूपं च शक्तिरूपं च शिवतत्त्वमारभ्य पृथिवीतत्त्वान्त-
र्बर्त्त्रिंशत्स्त्वानां छष्टिप्रकारश्च एतैः आत्मनां भोगसाधनैः भवितव्यं च भुवनानां भुवने-
श्वरानां स्वरूपं च परमेश्वरमारभ्य भुवनानां योजनानि एतावन्तीति च परिमाणानि च
अधःप्रत्ययमध्यप्रत्ययमहाप्रत्ययानां स्वरूपं च तत्तत्प्रत्ययान्तरछष्टिप्रकारश्च पाशुपतमहाप्रत-
कापालज्ञानवक्त्रकथनं च तत्तच्छाब्दोक्तार्यं पूर्वपक्षीकृत्य प्रमेयनियमश्च प्रोच्यन्ते ।

(To be continued.)

V. V. R.

Maritime Activity and Enterprise in Ancient India.

(Continued from page 190 of No. 4 Vol. XI.)

(Intercourse and Trade by Sea with China—II.)

VI. INDIAN COLONISTS: DETAILED ACCOUNT OF THEIR MIGRATIONS AND THEIR FORTUNES.

(B—continued).

In still later times, about the beginning of the Christian era, these colonists are no longer heard of. About B. C. 53, according to a Chinese book *Funam-tu-suh-tchuan* (quoted by Professor Lacouperie) written in the third century A.D., there landed at their port with his companions, *Kuntien*, the Hindu founder of the Kingdom of Cambodia which (known to the Chinese as the *Funam* or *Phnom* Kingdom) gradually absorbed the older colony and remained for several centuries the great centre of foreign trade in that quarter (*Ibid* pp. 240-242).

(C)

Similar communities of Indian merchants, though without the power or influence of the earlier settlements, continued to live in China till very recent times. Chao-Jukua, a Chinese Inspector of foreign trade at the Chinese port of Fu-kien at the beginning of the thirteenth century after Christ, says in his *Chu-fau-chih* (i.e. Record of foreign nations), an important work on the oriental sea-trade in China, in describing the kingdom of Malabar, that two of his acquaintances, Shih-lo-pa-chih-li-kan, father and son, came from Malabar and lived at his time in the south of the city of Chuan. We are also told that in Chao-Jukua's time, in the southern suburbs of the above city containing the foreign settlement, there stood a Buddhist monastery built by an Indian devotee *Lo-hu-na* (perhaps Rahula) at the end of the tenth century A.D.; Rahula arrived there from India

by sea (during A.D. 984-988) and the foreign merchants at the port, no doubt Indians, Ceylonese etc., vied with each other in presenting him with gold, silks, jewels and precious stones. But the devotee was not in want of these himself. He invested the presents thus received in the purchase of a piece of ground on which he built the Buddhist temple above referred to, in the quarter of the town occupied by his countrymen. (*Vide J. R. A. S.*, 1896., pp. 75, 486, 499).

Ma-tuan-lin, whose Chinese encyclopædia in a hundred volumes compiled in the thirteenth century A.D., has been drawn upon largely by modern European scholars, says in that great work that Inspectors of Trade were appointed at several Chinese ports in the year 999 A. D., "*at the request and for the convenience of foreign officials*," which, adds Dr. Hirth, who quotes the above in the *J. R. A. S.*, "may involve that foreign, probably Arab or Persian or Indian, communities then existed at those ports and that they were under the jurisdiction of judges of their own nationality." (*vide J. R. A. S.*, 1896, p. 69).

VII. CHINESE PILGRIMS TO INDIA: EVIDENCE OF COMMERCIAL INTERCOURSE BETWEEN INDIA AND CHINA (4TH AND 5TH CENTURIES A.D.)

(A)

Beside the evidence of an extensive commercial relation between India and China already placed before the reader, we have to mention another class of evidence bearing on the subject,—that supplied by the *Records* of travels of noted Buddhist Chinese pilgrims who visited India, impelled by religious fervour, to study Buddhism at its home, and in search of Buddhist sacred images, relics and medals. The earliest of these travellers was Fa-hien who travelled from India to China in Indian merchant ships. He started for India from his country in 399 A. D., in search of complete copies of the Buddhist Books of Discipline (*i. e.*, the *Vinaya Piṭaka* forming one of the three parts of the Buddhist *Tripitaka* or threefold canon). After six

years passed on the route through Central Asia to India and after six more passed in studying and collecting Sanskrit texts of the Buddhist sacred books, he reached the Bengal port of *Tamralipti* (modern Tamluk) where 'he embarked in a large merchant vessel, and went floating over the sea to the south-west,' and with favourable wind, 'after fourteen days, sailing day and night, came to the country of Singhala' (*vide* p. 100, Fa-hien's *Record of Buddhistic Kingdoms* translated and annotated by James Legge, M.A., Ph. D.). We learn on the pilgrims' own testimony that a white silk fan imported from his native land which he saw there suddenly one day being presented by a merchant to a Buddhist image, brought forth a flood of tears to his eyes that had rested for years together on no 'familiar hill or river, plant or tree.' This undoubtedly points to the existence of commercial intercourse at the time between Ceylon and China (*Ibid*, p. 103). After staying for two years in Ceylon and collecting more Sanskrit books, he took passage for China in a large Indian merchantman. After about ninety days of storm and tempest in which the lives of the inmates were well-nigh lost and the pilgrim was in imminent risk of losing all his treasures—books and images—which it had taken him long weary years to collect, the vessel reached the *Hindu colony* in the island of *Java* in the Malay Archipelago. After a stay of five months at that place, he set out again in another equally large merchant vessel which also met with an equally bad luck on the sea and after eighty-two days of troublesome voyage, reached the coast of China at a point in the Gulf of *Kiaotchou* to the west of the ancient Indian settlement of *Tsi-n:oh*.

(B)

The story of this voyage from Ceylon to China is highly interesting and instructive, and requires to be studied by every one in the pilgrim's own words.* The narrative gives

* *Vide* pp. 111-116 of Professor Legge's translation of "A Record of Buddhistic Kingdoms," in Chinese written by Fa-Hien himself after

us a vivid description of an ocean-journey in those ancient days, and teaches us many things relating to the navigation, trade and colonisation of the ancient Indians. It would be seen that if an Indian vessel like the one in which the Chinese pilgrim took passage for China *via* Java, could provide accommodation for 'two hundred men and more' together with provisions and water for all for upwards of ninety days, and if, further, she could also provide accommodation for merchandise sufficiently large in quantity to make the venture worth the perils and trouble, the art of ship-building for the purposes of commercial and other intercourse with distant lands must have made some real advance in ancient India. The circumstances mentioned above together with the fact that the route to China appears to be very well known to the mariners, so that in spite of the tempest and darkening of the sky, they were able to reach their destination in safety, Indian ships must have been frequenting the Chinese waters for a long time past. The inference that we have just drawn does not stand alone but is corroborated by the authentic history already described in detail on a previous page of the Indian commercial settlements in China, covering a period extending from the seventh century B. C., to the commencement of the Christian era. The vessels, we find, were guided in those days by the observation of the sun, moon and stars. As the Indians had cultivated a practical knowledge of astronomy from very ancient times, the mariners found little difficulty in guiding themselves with accuracy whenever there was a clear sky.

(C)

In the next place, we find that the islands of the Malay Archipelago on one of which, Java, Fa-hien had to pass more his return to China at the request of his religious instructor *Kumārajīva* (कुमारजीव) who, be it noted, was an Indian and perhaps the greatest of the many Indians who laboured at the work of translating the Buddhist canonical works into Chinese. Fa-hien's work has been translated into English by various English scholars, that of Professor Legge published in 1886, being the latest, and accepted as the most accurate.

than five months and which, as we have seen, formed a half-way resting-place for renewing provisions and drink had already been colonised by the Hindus: Brahmanism flourished there, while Buddhism, though perhaps introduced, had not yet made any progress worth speaking of. Some *Vaishṇava* inscriptions (which date from the fifth century A.D. or may even be older)* discovered in Java also corroborate the Hindu predominance in the island in Fa-hien's time and it is evident that the island must have been colonised several centuries before. Fa-hien's narrative also shows that the Chinese had not yet ventured out into the sea so far south as these islands, because, had there been any Chinaman in Java, Fa-hien was sure to have learned of him in the course of his five months' sojourn there and the fact would certainly have been mentioned by him; it is hard to imagine that the man who shed tears at the sight of a fan of his country, would have passed by a countryman unnoticed.

(D)

We also find that there were a number of Brahmans in the ship in which Fa-hien went from Java to China. Are we to take it that some Brahmans in those days took to the merchant's profession? Ser Marco Polo, the celebrated Venetian traveller, who made a prolonged residence of seventeen years at the court of Kublai Khan, the great Mongol Emperor of China, and visited India towards the end of the thirteenth century A.D., says in the narrative of his Travels told by himself, speaking of some Indian districts (Guzerat and the northern Konkan embracing the modern ports of Chaul, Tana and Broach): "You must know that these *Abraiman* (Brahmans) are the best merchants in the world, and the most truthful, for they would not tell a lie for anything on earth. If a foreign merchant who does not know the ways of the country, applies to them and entrusts his goods to them, they will take charge of these and sell them in

**Vide* an article headed *Notes on the Malay Archipelago and Malacca* by the Dutch scholar, W. P. Groenveltdt Esq., in *Miscellaneous Papers relating to Indo-China and the Indian Archipelago*, Second Series, Vol. I, p. 135.

the most loyal manner, seeking zealously the profit of the foreigner and asking no commission except what he pleases to bestow."† Some suppose that there has been confusion between *Brahmans* and *Banyans* as Guzerat was the country from which the latter chiefly came.* The Chinese pilgrim may have made a similar mistake, but he resided for long in India and appears to be familiar with Brahmans and Vaiśyas to whom he refers many times in the narrative of his travels.

(E)

To give our readers an opportunity of reading the description of Fa-hien's memorable voyage as told by himself, we add here the portion dealing with it from Prof. Legge's translation of Fa-hien's *Record of Buddhistic Kingdoms* (pp. 111-116):—

"He took passage in a large merchantman, on board of which there were more than 200 men and to which was attached by a rope a smaller vessel as a provision against damage or injury to the large one from the perils of the navigation. With a favourable wind they proceeded eastwards for three days, and they encountered a great wind. The vessel sprang a leak and the water came in. The merchants wished to go to the smaller vessel; but the men on board it, fearing that too many would come, cut the connecting rope. The merchants were greatly alarmed, feeling their risk of instant death. Afraid that the vessel would fill, they took their bulky goods and threw them into the water. Fa-hien also took his pitcher and washing basin, with some other articles, and cast them into the sea; but fearing that the merchants would cast over-board his books and images he could only think with all his heart of Kwan-she-yin, and commit his life to (the protection of) the church of the land of Hān (saying in effect), 'I have travelled far in search of our Law. Let me, by your dread and supernatural (power), return from my wanderings, and reach my resting-place.'

† *Vide* "The Book of Ser Marco Polo—the Venetian, concerning the Kingdoms and Marvels of the East. Translated and edited, with notes, by Colonel Sir Henry Yule, R.E., C.B., K.C.S.I., Corr. Inst. France. Third Edition, revised throughout in the light of recent discoveries by Henry Cordier of Paris. London, 1903. Vol. II, Ch. XX, p. 363.

* *Ibid*, p. 367, note.

"In this way the tempest continued day and night, till on the thirteenth day the ship was carried to the side of an island, where, on the ebbing of the tide, the place of the leak was discovered, and it was stopped, on which the voyage was resumed. On the sea (hereabouts) there are many pirates, to meet with whom is speedy death. The great ocean spreads out, a boundless expanse. There is no knowing east or west; only by observing the sun, moon, stars was it possible to go forward. If the weather were dark and rainy, (the ship) went as she was carried by the wind, without any definite course. In the darkness of the night, only the great waves were to be seen breaking on one another, and emitting a brightness like that of fire, with huge turtles and other monsters of the deep (all about). The merchants were full of terror, not knowing where they were going. The sea was deep and bottomless, and there was no place where they could drop anchor and stop. But when the sky became clear, they could tell east and west, and (the ship) again went forward in the right direction. If she had come on any hidden rock, there would have been no way of escape.

"After proceeding in this way for rather more than ninety days, they arrived at a country called Java-dvīpa, where various forms of error and Brahmanism are flourishing, while Buddhism in it, is not worth speaking of. After staying there for five months, (Fa-hien) again embarked in another large merchantman, which also had on board more than 200 men. They carried provisions for fifty days, and commenced the voyage on the sixteenth day of the fourth month.

"Fa-hien kept his retreat on board the ship. They took a course to the north-east, intending to fetch Kwang-chow. After more than a month when the night-drum had sounded the second watch, they encountered a black wind and tempestuous rain, which threw the merchants and passengers into consternation. Fa-hien again with all his heart directed his thoughts to Kwan-she-yin and the monkish communities of the land of Han; and, through their dread and mysterious protection, was preserved to day-break. After day-break, the Brahmans deliberated together and said, "It is having this Śramaṇa on board which has occasioned our misfortune and brought us this great and bitter suffering. Let us land the Bhikṣu and place him on some island-shore. We must not for the sake of one man also ourselves to be exposed to such imminent peril." A patron of Fa-hien, however, said to them: "If you

land the Bhikshu, you must at the same time land me; and if you do not, then you must kill me. If you land this Śramaṇa, when I get to the land of Han, I will go to the King, and inform against you. The king also reveres and believes the Law of Buddha, and honours the Bhikshus! The merchants hereupon were perplexed, and did not dare immediately to land (Fa-hien).

"At this time the sky continued very dark and gloomy, and the sailing-masters looked at one another and made mistakes. More than seventy days (passed from their leaving Java), and the provisions and water were nearly exhausted. They used the salt-water of the sea for cooking, and carefully divided the (fresh) water, each man getting two pints. Soon the whole was nearly gone, and the merchants took counsel and said, 'At the ordinary rate of sailing we ought to have reached Kwangchow, and now the time is passed by many days:—must we not have held a wrong course?' Immediately they directed the ship to the north-west, looking out for land; and after sailing day and night for twelve days they reached the shore on the south of mount Lao on the borders of the prefecture of Chang-kwang, and immediately got good water and vegetables"

(To be continued.)

H. C. C.

"Inasmuch as the spirit of nature at this season ascends toward the focalization point of its highest possible achievements within the realm of ether, even so is man to follow the course of the sun, step by step, and rise higher and higher unto the regions beyond the confinements of limitation and mount the eminence of higher thought, until with each break of day the rays of golden opportunities reveal in our daily walks achievements casting their reflex of magnitude upon the Mirror of the Almighty, revealing the wonders of God and man in a sun-clothed garment of Peace on Earth and good will to

Maddasun.

THE ŚAIVA-SIDDHĀNTA CONFERENCE AT TRICHINOPOLY.

(Concluded from page 118 of No. 3 Vol. XI.)

After this paper followed a final philosophical paper. The Secretary of the conference endeavoured to make clear the rudiments of the Śaiva Siddhānta Philosophy. The circle of thoughts of this lecture was briefly this: We experience the external world as a reality. The Śaiva Siddhānta submits to empiricism and teaches the reality of the universe. From the fact that we do experience the world, follows the fact that we, *i. e.*, the souls, are distinct from the world. So, to the supposition of the reality of the world as object, is added the supposition of the reality of the souls as subject. When the souls enter the world, they know nothing. By the instruction of the parents and others, the child comes to knowledge. The parents have received the knowledge they impart to their children, from their own parents, and those again, from their parents, etc. To avoid a *regressus ad infinitum*, a perfect intelligence must be assumed as the primal origin of the soul's knowledge, founded on instruction. This intelligence is God. The world which we experience, as subjected to the process of evolution, duration and involution, requires an agent. Thus, the hypothesis of the reality of the world, as well as the hypothesis of the reality of the souls, necessitates the hypothesis of the existence of a supreme God. The Saiva Siddhānta teaches, therefore, the original existence of three realities, namely, of

Pati (God), Paśu (souls), and Pāśam (matter, *cum grano salis**) The lecturer then explained the relation of God towards the souls and the world. This relation was not one of identity, as the school of Śaṅkara teaches†, also not one of causality as that between gold and jewels, also not one of coexistence with mutual exclusion as that between darkness and light, but a relation of coexistence without mutual exclusion. The meaning of the word Advaitam was not monism, as expressly pointed out by Meykaṇḍa Deva in Śivajñānabotham. The negative prefix in the word Advaitam did not negate the existence of two substances, but only a quality of the existence, *i. e.*, the existence entirely independent and detached from each other. God and the world (the organic as well as the inorganic) existed as two realities, which were most closely connected with each other without the possibility of severance. Fitting analogies to aid understanding this relation were soul and body, the vowel A and the consonants.

After this lecture the speaker was, out of gratitude for his services to the cause of the Śaiva Siddhānta, presented with a large, framed drawing of his half-length portrait. In thanking for this honour, he said, among other things: "the totality of all religions was like a tree. A tree consisted of branches, leaves, flowers, unripe and ripe fruits. The Śaiva Siddhānta was like the juice of a ripe fruit, that is, the essence of all religions.

As it had become rather late in the meanwhile, the President

* This way of stating a proposition is neither by any means true nor dignified—*Ed. L. T.*

† Śaṅkara's philosophy does not teach so. See foot-note 3, page 111, *ante*.—*Ed. L. T.*

contented himself with about twenty minutes for his closing speech. He again alluded to the caste-question, and recommended its gradual abolition. Besides that, he recommended the removal of the dancing-girls from the temples. This institution had, through the fault of the men, become so corrupted that it had no right to exist, any more. This demand made with only little seriousness, was also received with little seriousness, and partly even with laughter, which pained us very much. Further he demanded better supervision of the temples. When after that, the Secretary had proposed the usual vote of thanks to the President, the lecturers and us missionaries present, we left the meeting, as it had become past 8 o'clock by then, and I had to catch the train for Erode, to be able to preach on the New Year's day to my congregation the Gospel of God's Love.

Among the smaller features of the Conference may be mentioned that telegrams of greeting were received, that between the papers were sung stanzas from Devāram and Tiruvāśakam, very highly esteemed by the Śivaites as their psalms, by two boys, accompanied with a violin and a viṇā; that the more elegant the Tamil was, the greater was the attention, a fact that should prompt us missionaries, to cultivate more the High Tamil, unfortunately held in ill-repute by many; that several speakers quoted passages from the Bible which were almost every time received with applause, especially the beautiful verses from Hebrews XII about chastisement*. So much are the Indians impressed by the sublimity of the Bible that they use

* Mr. Schomerus is apparently referring to the quotation thereof in Mr. V. V. Ramaṇa Śāstrin's "The Psychology of the Śaḍadhvans" (p. 427 of Vol. X., *ante*, q. v.)—Ed. L. T.

it as a *Pramāṇam*, an observation I have often made. They endeavour to revive their religion in opposition to Christianity, but one sees they try to do it with the aid of thoughts and ideas derived from Christianity, which, of course, they will disclaim, but which is nevertheless a fact, and with a high esteem towards Christianity. Particularly the leaders are strongly influenced by Christian Mysticism, as I had occasion to learn from talks with them, and from their writings *.

From the missionary point of view, I believe, we can only be glad of this movement of revival, although it will set many a new task before us, because this movement strives to stir up religious interest which is most needed in spite of the almost proverbial religiosity of the Indians; because this movement combats the ever-spreading atheism and the Vedāntic monism † and strives to remove many an abuse; because this movement is a proof for the power of Christianity

* Our missionary friend is misstating the entire position. The Hindus have, as orientals, the greatest esteem for the Christian Holy Bible, because it is an oriental book in matter and manner, in spirit and in truth. They use the Holy Bible as an accessory in the interpretation of their own scriptures, solely to guide the present-day missionaries of the Christian faith in understanding the sense of the Holy Bible aright. The contention of the Hindus is that the Holy Bible is an exceedingly weighty document, but that it is being grossly misinterpreted by the Westerns. Consequently, what the Hindus do, is calculated more to open the eyes of the Christian missionaries, brought up in the schools of European materialism and commercialism, to the real truths enshrined in this Holy Bible, than to help themselves. The greatest problem now is, how best to teach the Holy Bible to the West. The only phase of Christianity wherein some vestige of spirituality still lingers, is the Romish faith, more commonly known as Roman Catholicism—*Ed. L. T.*

† It will be more apt to say "pseudo-Vedāntic monism"—*Ed. L. T.*

in the Tamil country ¶; and chiefly because it will end in showing that Hinduism, also, in its best branches, is not able to satisfy the, according to the Śaiva Siddhānta, eternal faculties of the soul, Jñānam, Kriyā, Ichchhā, *i. e.*, we may say, the longing after truth, action and the supreme good, and will direct the eyes of the Indians towards the one Saviour, our Lord Jesus, who claims to satisfy the threefold longing of the soul as can be seen from his word: "I am the way, the truth and the life" (John XIV, 6), and really satisfies. It is true, this movement sets its face against Christianity, but not less against the harmful monistic † Vedāntism. We can, therefore, look at the Śaiva Siddhānta not only as an enemy, but also, in a certain sense, as an ally ‡.

I conclude with the statement that we can trust to the Divine Providence that this movement, although started to check the spreading of Christianity in India, will yet help to bring the Christian faith nearer to the Indian people. His Kingdom comes also to India! May it come soon!

H. W. S.

¶ This is putting the cart before the horse. The fact is the Hindus are better enabling the Christian missionaries to understand their own scriptures, now that the Hindus have begun to openly interpret their scriptures in the interests of exotic nations and themselves—*Ed. L. T.*

† We would say, 'pseudo-Vedāntism'—*Ed. L. T.*

‡ This paragraph, we regret, does not state the truth as it persists. Every Āgamāntin knows that the Christ, the Messiah, the Anointed One, is the soul that is rid of corruption. The soul attains to its true status as the "Son of God", only when the corruption that blinded its vision is wiped off its eyes. The meaning of John xiv, 6, is that Christhood is the only *real* condition of the soul, and the legitimate door-way to "beholding God" (Śiva-darśanam) and eventually to the supreme "Fellowship of God"—*Ed. L. T.*

NAMMALVAR'S TIRU-VIRUTTAM.

(Continued from page 170 of No. 4 Vol. XI.)

- XXV. Th' last article (XXIV) oped with the mention of
(1-9) Tir'vir'ttam's Comments Five and Glosses Four.
(10) The *first* verse here, Vedāntāchārya too explained.
(11-13) The Tamil verse which Dev'tees chant before
this poem.
In praise thereof, 's itself possessed of Comments Three
The Text included, we've thus works *fourteen* in all ;
These hundred verses, thus, *thirteen* more works pro-
duced,
Besides a host of others treating of our Seer,
Such as (14) Seer Madhur'-Kavi's Hymn, (15) Āchārya-
Hridaya and th' like.
Of these *others*, the follow'ng are some specimens
(—The choice, including authors prized by Śaivas
too):—
(16) "Our Lord—as seen in Raṅgam Blest, with zest
asked, say'ng—
Our Śaṭha-kop (or Evil's Antidote) singst thou ?" *
"Our Seer"—Nammālvār"— 's hence a name of
Śaṭha-kop.
(17) "The speech flow'ng from the lips of my and
Kur'gai's Lord—
Whom God decked with the vakul wreath as th' First
of Seers,
(a) Is wealth to some ; (b) to others, purifier is ;
(c) Virtue's fruition perfect is to some ; (d) others ;
It into virtue leads ; (e) Ved's 'ginning and Ved's cream

* Verse 3 of the preface to the Centum on Śaṭha-kopa (called "Śaṭha-kopa-Antāthi") by Kambar, the renowned author of the great Tamil classic, entitled the Rāmāyaṇam and consisting of more than ten thousand stanzas.

was an ancestor of the Managers of the Temple of Tri-vikrama at Coñjivaram—situated within four furlongs of the quarter where the Munsif's Court is now located), (22) the great authoress Auvai—sister of the last-mentioned author, (23) the great Iḍai-kkāḍar and (24) a certain distinguished Yogi.

(26) "(a) What day can match the day on which
The May-June Moon 's in Viśākh-Star?

(b) What Seer can match the Seer—who is

As : ^{Saṭha-kopa}
Evil's Healer" is renowned?

(c) What hymn can match the hymn which as
"The Blest Mouth's utterance"* is famed?

(d) What city in the world can match
That which "The Beauteous Kur'gai" 's named?—
[Vara-Yogin's Upadeśa-Ratna-Mālā, v. 15.]

XXVI. Our Seer having glorified the Lord,

Th' Lord's Feet—in Temples placed o'er Dev'tees'
heads—
Are, after Seer, "Šaṭha-kopa" named.

(2) As Madhur'-Kavi glorified our Seer,
Our Seer's Feet were erst, "Madhur'-Kavi" called;
For service similar, the same Feet, we
"Rāmānuja" call, since the latter came.

(3) Serving the Lord's liege—Bharata,
Śatru-ghna, servant's servant grew;
Serving the Lord's liege Šaṭha-kop,
Madhur'-Kavi grew liege's liege;
Him—Vaishnavs all have followed since.

Touching each soul new-come to Heav'n,
Angels address to God this pray'r:—

"Equal to us let him become". ("Asmābhis tulyo
bhavatu!")

Great Souls' follow'rs, Great Souls will grow.
Not to be ministered unto,
But to min'ster, Great Souls e'er live.

"Without conceiving the smallest jealousy against others,

* "Tiru-vāi-Mōli"

he (the well-grounded painter) is contented that all shall be as great as himself who are willing to undergo the same fatigue : and as his pre-eminence depends not upon a trick, he is free from the painful suspicions of a juggler, who lives in perpetual fear lest his trick should be discovered." Reynold's *Seven Discourses on Art*, end of Discourse II. "How fertile will that imagination appear, which was able to clothe all the properties of elements, the qualification of the mind, the virtues and vices in forms and persons ; and to introduce them into actions agreeable to the nature of the things they shadowed!" [Pope's preface to his translation of the Iliad.]

"We come now to the characters of his persons ; and here we shall find no author has ever drawn so many, with so visible and surprising a variety, or given us such lively and affecting impressions of them. Every one has something so singularly his own, that no painter could have distinguished them more by their features, than the poet has by their manners." [*Id.*] "Thus on whatever side we contemplate Homer, what principally strikes us is his invention" [*Id.*] ".....the constant use of the same epithets to his gods and heroes; such as the 'far-darting Phœbus,' the 'blue-eyed Pallas' &c.,.....depended upon the powers and offices.....believed to belong to them; and had contracted a weight and veneration from the rites and solemn devotions in which they were used: they were a sort of attributes with which it was a matter of religion to salute them on all occasions, and which it was an irreverence to omit." [*Id.*] "..... but that warmth of fancy will carry the lowest and most universal applauses which holds the heart of a reader under the strongest enchantment." [*Id.*]

"Read Homer once, and you can read no more :

For all books else appear so mean, so poor,

Verse will seem prose : but still persist to rear,

And Homer will be all the books you need.' (*Id.* A citation from the Duke of Buckingham's Essay.) All these eulogies on Homer, I hold to be in even a greater degree, deserved by our

Seer. The Greek Rhapsodists, according to Plato, could scarce recite Homer without falling into convulsions". (Macaulay's Essay on Milton.) So our Arāiyars (or Temple Psalmists like Tiru-varaṅga-ppperumāḷ) could scarce chant our Seer's Psalms without being deeply affected and making their auditors affected likewise.

XXVII. "Present time and future may be considered as rivals and he who solicits the one must expect to be discountenanced by the other"—Reynold's *Seven Discourses on Art*, end of Discourse IV.

The principal advantage of an academy is, that, besides furnishing able men to direct the student, it will be a repository for the great examples of the art. These are the materials on which genius is to work, and without which the strongest intellect may be fruitlessly or deviously employed. By studying these authentic models, that idea of excellence which is the result of the accumulated experience of past ages may be at once acquired, and the tardy and obstructed progress of our predecessors may teach us a shorter and easier way." [*Id.* Discourse I.] ["The very sight of good souls saves" = "Darśanād eva Sādhavaḥ" says our Bhāgavata.]

".....The neglect of this method is.....one of the reasons why students so often disappoint expectation, and being more than boys at sixteen, become less than men at thirty." [*Id.* End of Discourse I.]

That other artists, the very best of them not excepted, draw their inspiration from the poet, is confessed in the following passage:—"Phidias, when he formed his Jupiter," says Proclus, "did not copy any object presented to his sight; but contemplated only that image which he had conceived in his mind from Homer's description."—[*Id.*, opening of Discourse III. See *post* v. 2, 39, 42, 43, 44, &c., 63, 65, 67 and 82.

(To be continued.)

A. G.

A Letter to the Editor.

The Meaning of Temple-worship.

TO

V. V. RAMAṆA ŚĀSTRIN ESQ.,

THE EDITOR, "LIGHT OF TRUTH",

MADRAS, N. C.

Mammar, the 7th Nov., 1910.

DEAR SIR,

I saw a note on Temple-Worship published in the issue of July last *, being a criticism of a part of my paper on 'The Work Before Us †'.

The passage to which objection is taken does not, I am afraid, admit of the construction put upon it by the "Śaiva Siddhāntin". My words are: 'Temple-worship has been losing its influence on the so-called civilized section and allowed to become a dead letter'. This would only mean that to those who have been carried away by the tide of western irreligious materialistic ideas, our temple-worship has no meaning, and we who understand the virtue of it, have allowed this state of things

* This is the letter addressed to the Editor by Mr. R. Śaṅmukha Mudaliyār, Śaiva-Siddhāntin, Salem, which was published on page 39 of the current Volume of this Journal.—Ed. L. T.

† *Vide* pp. 300-307, 368-373, 392-398 and 452-456, of Vol. X, of this Journal.—Ed. L. T.

to continue in our midst. The next sentence only suggests a remedy for the evil: 'Temple-funds may be better utilised for the publication of *jñāna-śāstras*, and the establishing of charitable institutions'. This does not mean that the temples must be swept away, but that the surplus-funds in the hands of the managers, should be devoted (instead of being invested on fireworks and other *tanmāsha*) in bringing to light the inner meaning of all the *kriyās*, and bring home to the so-called civilised, the indispensability of the *kriyās*, as a means to an end. This might, in my opinion, rouse a spiritualistic tendency to give to temple-worship, and other means of training, the place of honour they deserve. And further, the surplus funds should also be diverted into channels of temporal usefulness viz: the erection of hospitals and poor-houses, schools and colleges, libraries and preaching-halls, etc., etc.

I hope this explanation will meet the eyes of my critic, and enable him to acquit me of the unfounded charge laid at my door. I am one that holds 'temple-worship' is a great help to spiritual progress—'அன்பொரோகிமவிமாலா நேயம்மலிந்தவர் கேட்கும் ஆலயந்தானும் அரநெனத்தோயுமே.

With kind regards,

Yours in the Lord,

R. S. SUBRAHMANYAM.

— —

भावप्रवृत्ताहि फलप्रवृत्तिः पूर्णफलं भावसमाशयेषु ।

इत्युक्तमाद्भावविरामकाले फलस्य नाशः कश्चित्तुमुनीन्द्रैः ॥

—Śrīpati's *Jāṭaka-karma-paddhati*.

THE "ĀGAMIC BUREAU" NOTES.

The first translation-reprint from the Allahabad Indological Journal, "Indian Thought", conducted by Translation of Kesava Drs. George Thibaut and Gaṅgānātha Jhā, Miśra's Tarka-bhāsha. is ready, and it is entitled "The Tarka-bhāshā or Exposition of Reasoning". The translator is Mahāmahopādhyāya Paṇḍit Gaṅgānātha Jhā, M.A., D. LITT., Professor, Muir Central College, Allahabad. As regards the merits of the original work, the following extract from the translator's preface will give a correct idea :

"The *Tarkabhāshā* of Keśava Miśra is an elementary treatise on the *Nyāya System*. It explains, in brief, the main tenets peculiar to that system, along with certain other details that that system subsequently borrowed from the sister system of *Vaiśeṣikas*. The work has been chosen for translation, because of its freedom from the intricate polemics that makes many *Nyāya* works repellent to the ordinary student. This translation will serve as an introduction to the study of the more abstruse works that are being translated (that is, in the pages of "Indian Thought"—*Ed. L. T.*) :—*viz.*, the *Bhāṣya* of Vātsyāyana and the *Vārtika* of Udyotakara,—which constitute the chief and original 'authority', for the *Nyāya*.

The writer of this work is believed to have lived between 1344 and 1419 A.C. in Mithila (North Bihar)".

In South India, at any rate in the Dravidian districts, Keśava Miśra's Tarka-bhāsha is one of the three elementary works which prospective students of Chintāmaṇi and Gadādhari, cannot but master in quite a literal sense. In fact, the three elementary works are regarded as the door-way to the "Navadvipa scholastics". A classical translation of Keśava Miśra's Tarkabhāshā is already in existence in Tamil. The present English version by Dr. Jhā is commendable in every way, as it combines in equal measure clearness, purity and faithfulness of translation, with facility and aptness of expression. It is priced remarkably low (to wit, at one rupee), and, considering the importance and value of the work for all students of

Sanskrit philosophy and mysticism, ought to find a ready and large sale. The book is affectionately dedicated as follows :

पितुः श्रीतीर्थनाथस्य प्रभोर्लक्ष्मीश्वरस्य च ।

मातुस्तीर्थलतादेव्याः पादयोरिदमर्पितम् ॥

* * *

The "Latent Light Culture" Institute at Tinnevely has recently published a work named "Magnetic Aura". The title-page contains: "Magnetic Aura or Personal Magnetism by Prof. S. V. Rāghavāchāry, C. L. D., D. P. Sc.—with an Introductory Paper on *The Occult Significance of Personal Magnetism* by Svāmi A. P. Mukerji". The book is divided into seven chapters which are (1) Aura, (2) Mind, (3) Self-Control, (4) Personal Influence, (5) The Way of Mastery, (6) Wisdom and (7) Light. The book develops the subject in a simple and clear manner, so that even the merest tyro can handle the book with ease and profit. The name of American publications in this line is legion, and yet, as an introductory primer, the present compilation is bound to supply a real want. A number of physical exercises are prescribed in order to evoke 'personal magnetism' in one's own person; and as the Introduction remarks :

"The aim of nature is thus to build up highly-individualized centres of consciousness resulting in Cosmic Consciousness. Each centre thus formed, will, in proportion to its capacity to receive, be utilized as a distributing medium for the transmission of *life* to beings on a lower plane of development. We see, then, that as we develop and expand our *spiritual stature*, our *power* over External Nature will have a corresponding increase. The one thing necessary for us is to place ourselves *en rapport* with the upward trend of evolution. Then we are like swimmers going *with* the current instead of *against* it. Then we are like conduit-pipes through which there is a constant rush of *life, love and beauty*.....Remember you are a spark from the *Divine Spirit* and in no way different, in your *essential nature*, from the *Lord of the Universe*".

This quotation is of a piece with the view-point maintained in the book throughout. The *Āgamānta* draws always a

line between the soul and God, and teaches that the soul is the mirror in which the Lord is reflected, or that the soul is the lens which the Lord irradiates. The most important thing to remember is, that the soul is as much different from Matter as it is from God, and that it is, at best, to use a material analogy, nothing more than a reflector. And the whole question is whether the capability of the soul to reflect God is manifested by it in full or not. The answer is definitively 'no!' and the reason for the defect is furnished by the presence, in the soul, of *ānava mala* or the 'ancient corruption'. What does this *ānava mala* do? As the bhāṣya-kāra *Kshemarāja* explains under the second Sūtra of Vasugupta's *Śiva-sūtra-vimarśini*, the *ānava mala* produces two sorts of wrong knowledge, the negative *akhyāti* and the positive *anyathākhyāti*. *Akhyāti* is darkness of non-perception, whereby the soul is unable to distinguish itself from *anātmā* or *prakṛiti*, while *anyathākhyāti* is perverse perception whereby the *anātmā* or *prakṛiti* is mistaken by the soul for its own self. The two sorts of wrong knowledge will, on final analysis, prove to be (1) attribution of *anātmā* to *ātmā* and (2) attribution of *ātmā* to *anātmā*. The latter is, of course, the more serious defect. Hence alone Bhaṭṭa Kallaṭa says in his *Spanda-pradīpikā* :

निजशुद्धासमर्थस्य कर्तव्येष्टमिलापिनः ।

यदाक्षोभः प्रलीयेत तदा स्यात्परमपदम् ॥

शब्दराशिसमुत्पत्त्यस्य शक्तिवर्गस्य भोग्यताम् ।

कलाविप्लुतविभवो गतः सन्तपशुः स्मृतः ॥

परामृतरसाण्यः तस्ययः प्रत्ययोद्भवः ।

तेनाऽस्वतन्त्रतामेति स च तन्मात्रगोचरः ॥

Utpalāchārya's commentary (The *Spanda-pradīpikā*) on the above *kārikās* will bear quoting in full, to explain the *paśutva* of the soul, how the *paśutva* clings to the soul and how it is ~~known~~ known off by the soul without a trace; but we refrain from doing so, as we have already exceeded our limits in discussing the relation between the soul and God.

THE
LIGHT OF TRUTH

OR THE

Siddhānta Dipikā and Āgamic Review.

*A Monthly Journal devoted to the Search for Truth as revealed in the
Ancient Hindu Mystic Philosophy known as the Śaiva-Siddhānta or Āgamānta.*

VOL. XI.

DECEMBER, 1910.

No. 6.

TIRUMANTIRAM OF ST. TIRUMŪLAR.

(Continued from page 148 of Vol. 11 No. 4.)

RĀJADOSHA.

கல்லாவரசனுங்காலனுநேரோக்குங்
கல்லாவரசனிற்காலன்மிகநல்லன்
கல்லாவரசனறமோரான்னொல்லென்பான்
நல்லாவரசன்காலனனுநிலல்லானே.

(1)

The king without learning and Yama are one ;
Nay, the latter by far is the better one.
The king knows no law, hesitates not to kill ;
The good, Yama will not approach.

NOTE.

The Hindu ideal of Yama, the God of death, is a high one. He represents Dharma, ideal of Justice, and his scales would not turn by even an hair breadth. For the ideal of kingship herein set forth, see my introduction to the Tamilian Antiquary No. 6. pp. 17 to 19;

நாடோறுமன்னவனுட்டிற்றவனெறி
நாடோறுநாடியவனெறிநாடானேல்
நாடோறுநாடுகேடுமுடனண்ணுமால்
நாடோறுஞ்செல்வநரபதிகுன்றமே

(2)

Everyday of life, if the king does not
Seek the right path and hold to it,

Everyday will ruin befall the land ;
Everyday will grow less the fortune of the king.

வேடநெறிநில்லார்வேடம்பூண்டென்பயன்
வேடநெறிநிற்போர்வேடமேமெய்வேடம்
வேடநெறிநில்லார் தம்மைவிறல்வேந்தன்
வேடநெறிசெய்தால்வீடதுவாகுமே.

(3)

Where is the good of the garb, when they belie the garb ;
True garb they wear who don't belie the garb ;
If the false wearer is turned by the mighty king
To keep his faith, salvation will then be sure.

NOTE.

In this, and in verses, 4, 5 & 9 & 10, it is made out that it is the duty of kings to find out and expose religious impostors, wearing the cloak of holiness, so that they may not delude mankind, and that these should be reformed with the help of true jñānis.

மூடங்கெடாதோர்சிகை தூண்முதற்கொள்ளினில்
வாடிம்புவியும்பெருவாழ்வுமன்னனும்
பீடொன்றிலனாகுமாதலாற்பேர்த்துணர்ந்
தாடம்பரநூற்சிகையதூத்தானன்றே.

(4)

Without Jñāna, man wears sacred thread,
The land's prosperity and the lustre of the king will fade.
Therefore should he with knowledge weed out
Those who for show wear the Sacred thread.

ஞானமிலாதார்சடைசிகை தூண்ண்ணி
ஞானிகன்போலநடிக்கின்றவர் தம்மை
ஞானிகளாலேநரபகிசோதித்து
ஞானமுண்டாக்குதனலமாகுநரட்டிற்கே

(5)

Without wisdom, braid and thread they wear,
And pose as men of wisdom rare.
If such, the king finds out and wisdom imparts,
With Jñāni's help, the land benefits.

தூவையும்பாவையும்ற்றறவோரையுந்
தேவன்என்போற்றந் திருவேடத்தாரையுந்

காவலன்காப்பவன்காவா தொழிவனென்
மேலுமதுமைக்குமீனாகநகமே.

(6)

The Kine and Women, and Men of tapas
And true devotees, praised by the Gods
The king should protect. Fails he in this,
Then goes he surely to the nether worlds.

திறந்தருமுத்தியுஞ்செவ்வழும்வேண்டின்
மறந்துமறநெறியேயாற்றல்வேண்டுஞ்
சிறந்தநீர்ஞாலஞ்செய்தொழில்புரையு
மறைந்திடில்வேந்தனுக்காநிலொன்றாமே.

(7)

If wealth in this life and future bliss, he desires,
Then, even in falling, the king should do the right
Of the fruits of the people's industries
A sixth, for share, the king doth take.

வேந்தனுலகைமிகநன்றுகாப்பது
வாய்ந்தமனிதர்கனவ்வழியாநிற்பர்
பேர்ந்திவ்வுலகைப்பிறர்கொன்னத்தாங்கொன்னப்
பாய்ந்தபுலியன்னபாவுகத்தானே.

(8)

If the king his people rightly protects
His subjects abide by the sovran rule,
If like tiger he preys on his subjects
The land becomes a prey to all.

கால்கொண் டெட்டிக்கனவ்கொண் டமேவெற்றிப்
பால்கண் டசோ மன் மகம்பற்றியுண் னாதோர்
மால்கொண் டதேறலையுண் னு மருளரை
மேல்கொண் டதெண்டஞ்செய்வேந்தன்கடனே.

(9)

Following the law and offering in fire,
One does not drink the soma juice,
But drinks the mead for getting muddled
To punish such is the king's duty.

தத்தஞ்சமயத்தருதில்லாதாரை
பத்தன்மென் சொன்னவாமதுனெறி
பெத்தண்டமுஞ்செய்யும்கையிலிம்மைக்கே
மெய்த்தண்டஞ்செய்வதவ்வேந்தன்கடனே.

(10)

SIDDHĀNTA DĪPIKĀ.

If in their own religious paths, they do not stand
They reap the punishment, according to law
As declared by our Father, Śiva, in the life to come.
In this life, the king's duty is to punish.

PRAISE OF CHARITY.

ஆர்க்குமிடுமினவரிவரென்னன்மின்
பாத்திருந் துண்மின்பழம்பொருள்போற்றன்மின்
வேட்கையுடையீர்விரைந்தொல்லையுண்ணன்மின்
காக்கைகரைந்துண் ணுங்காலமறிமினே. (1)

Give ye to all and make no difference
Divide and eat, bury not old wealth.
Ye hungering men, dont swallow fast ;
Learn ye from the cawing crows to wait.

PRAISE OF RAIN.

அமுதுறுமாமழைநீர்தனாலே
யமுதுறும்பன்மரம்பார்மிசைதோற்றுங்
கமுகறுதேங்குகரும்பொடுவாழை
யமுதுறுங்காஞ்சிரையாங்கதுவாகுமே. (1)

From rain is produced the ambrosial food
Thence grow the trees that produce food,
The palms and plaintains, canes and cocoa.
And the Kāñji trees all producing food.

வரையிடையின்றிழிவானீரருவி
புரையில்லையுள்ளத்தகத்துநின் தூறு
றுரையில்லையொசில்லையுண்ணிதுதெண்ணீர்க்
கரையில்லையெந்தக்கழுமணியாதே. (2)

The Heavenly stream, flowing down the Hills
Springs from the inmost heart of the silent ones
No froth, no dirt, no banks are there
In our Father's cleansing stream, crystal pure.

(To be continued.)

J. M. N.

THE SAIYA-SIDDHANTA CONFERENCE,
Ramnad, 1910.

I. The Address of Welcome to the President

BY MR. V. V. RAMAṆA ŚĀSTRIN, THE SECRETARY OF THE CONFERENCE.*

M. R. RY., K. P. PUṬṬANNA CHETṬIYĀR AVARGAL,

SENIOR COUNCILLOR

TO H. H. THE MAHĀRĀJĀ OF MYSORE,

AND PRESIDENT-ELECT

OF THE ŚAIVA-SIDDHANTA CONFERENCE,

RĀMNĀD.

RESPECTED AND DEAR SIR,

I have been directed to stand as the mouthpiece of this Conference, in welcoming you to our midst, to preside over its present Session. You are, as all of us know, one of the greatest functionaries of an influential Native State, a State which has, in times past, been the theatre of momentous, spiritual and political upheavals, a State which, we are proud to recognise, is one of the few, extant, leading Hindu Principalities, wherein the mellowing influence of our ancient faiths, has

* This was delivered at Rāmaliṅga Vilās, Rāmnād, on Monday the 26th December 1910.—Ed. L. T.

always inspired the statecraft. I am speaking with an emotion too deep for expression, when referring to this mellowing influence of the sweet under-current of Śaivic Religion in Nepal, Kashmir and Mysore, an influence to which a signal testimony is borne in that they remain, to this day, the head-centres of Āgamic lore and Śaivic prestige. Other spots there are, no doubt, in our Bhārata-varsha, of which the same may be said with equal emphasis, but, I have singled out *par excellence* the three countries, since they are surrounded, to this day, by an unmistakable Āgamic halo, and irradiated, even now, by the fadeless splendour of such Śaivic mystics, as the far-famed Nija-guṇa-śiva-yogin and Basava, Somānandanātha and Abhinavagupta, and Bhoja-deva and Vikrama-sāha. With such stars of the first magnitude to bespangle and beautify their Āgamic firmament, those countries have always remained the centres of attraction to students of the Divyāgamas. The Śuddha-śaivic phase of the Āgamānta or Śivādvaita-siddhānta, which became latterly such an engine of power and influence in the hands of Śrī-mūla-nātha, Satya-jñāna-darśi-śivāchārya, Appaya-dikshitendra and others, on the Coromandel Coast, had attained, centuries and centuries previously, its meridian of glory, in Nepal and Kashmir. The Vira-śaivic phase focussed its activities on Western India and the cis-Vindhyan region, while the Pratyabhijñā, Spanda and Paramārthavāda phases deluged Kashmir and Upper India. The perennial Divyāgamas have remained at the back of all these branches of the Śiva-Siddhānta, so as to be a ceaseless source of strength and inspiration to their God-voicing exponents and propagandists.

In welcoming you, Sir, therefore, to our midst, we are welcoming not only an able statesman of generous impulses and wide sympathies, an enlightened and zealous votary of our ancient Śaivic faith, but also a gentleman in whom the holy, spiritual fire, kindled by the God-man Basava, an incarnation

of Nandikeśvara, who is our Jñāna-deśika and the Lord-Chamberlain of our Lord, burns with a steady lustre, a gentleman on whom the blessings of the Pañchāchāryas are bound to be rained in fragrant flower-showers, ere long. Our joy knows no bounds, when we, for a moment, reflect, how indissolubly strong the ties of an ancient religion are, in binding us all together for the common cause of serving our dear "Father in Heaven", and how readily, in the midst of your arduous and exacting duties, you acceded to our wishes that you should lead this Assembly of the Servants of God, during its present Session, even though you were applied to, after considerable misgivings, on our part, about the certain materialization or accomplishment of our heart's longings. But the fiat of the Lord is always supreme, and capable of over-riding any apparent obstacles. And under the ægis of His Benevolence and Blessing, you have come down here, to bear the proffered duties, and discharge them with all your might, and we shall all, in Conference Assembled, unanimously and sincerely pray to Him, the Revealer of the Nigamāgamas, to shower His choicest Blessings upon you, so that your life may, ever and anon, prove to be a fit means for His Glorification, here and beyond.

And may I, also, with your kind permission, beg, on behalf of this Conference, to ever remain your devoted servant in the Lord,

RĀMNĀD, }
12th Dharmas 5012 Kali-Yuga. }

V. V. RAMAṆA ŚĀSTRIN,
Honorary Secretary,
Saiva Siddhanta Conference.

2. Presidential Address

BY MR. K. P. PUTTANNA CHETTIYAR, SENIOR COUNCILLOR
TO H. H. THE MAHĀRĀJĀ OF MYSORE.*

The Superiority of the Saiva Faith.

YOUR HIGHNESS AND GENTLEMEN,

IN the first place, let me return my most grateful thanks for the great honor you have done me in electing me to preside over this august Assembly, composed of the best and most highly cultured adherents of the faith to which I am proud to belong. I am an utter stranger to you all, and yet, you have done me this unique honor, which I take to be due to the fact that I happen to be a Viraśaiva, and to belong to a part of India in which this faith greatly predominates amongst the people. I am sure the Viraśaiva Community will consider this as a compliment paid to itself. My claim, however, to preside over the deliberations of this Conference, lie more in your indulgence, than in any pretensions on my part to high learning in my religion, or, for the matter of that, in Śaiva Siddhānta generally. I appreciate the honor more as a recognition of the common religious bond that unites the Kanarese Viraśaivas with their Tamil and Telugu brethren in the South, and with all the Śaivaite communities in general.

I must begin by saying that, whilst I am a devout worshipper of Lord Mahādeva the Supreme, I am no sectarian in the narrow sense of that term. I entertain the greatest reverence towards the other gods of the Hindu Pantheon. Indeed, why should we despise our own Gods, the Gods of our ancient Mahārshis, when we are enlightened enough to accord a sympathetic reception to such alien faiths, as those of Christians,

* This was delivered at Rāmalinga Vilās, Rāmnād, on Monday the 26th December 1910.—Ed. L. T.

Muhammadans and Zoroastrians? The great faiths of the world are all cast in the Divine mould, and if the forms are different, the difference is rendered necessary by the inherent diversities of mankind. It is quite as impossible to have one religion for the whole world, as to have only one mode of thinking on any particular subject. All religions are founded on Truth, and they differ from one another, on account of the standpoint from which they view the central principle of Truth. To give you a concrete instance—We have got a hill called the Śivagaṅga or Kakudgiri near Bangalore. It is stated in the Sthala-purāṇa, and it is also a fact, that it presents four different appearances, viz, that of a bull, a Liṅga, a serpent and Vināyaka according as it is viewed from the east, west, north and south respectively. None of these descriptions is untrue; yet, they differ essentially from one another. Whilst we are staunch in our own faith, and believe it to be the best for the attainment of material and spiritual happiness in this world, and Moksha in the next, let us be tolerant and even sympathetic towards the other great religions of the world, and the more so, towards the other faiths of Indian origin, which have come from the same common stock, to wit, Vaishṇavaism, Śāktaism, Jainism, Buddhism and so on.

There is no doubt that Śaivism has been somewhat obscured, and its progress retarded, by the rise of other cults in India. These have been pushed forward with the ardent zeal always characteristic of new faiths, and in the course of their militant propogandism, every opportunity has been taken, either wittingly or unwittingly, to misrepresent, and cast aspersions on, this most ancient faith, the worship of the Great God Śiva. Though we can afford to look with no sense of ill-will on such attempts, yet we shall be wanting in our duty, if we do not bestir ourselves to expound our own religion and its invaluable doctrines, and thus, to prevent people from deserting the faith in which they are born. One of the commonest and, therefore, the foulest imputation cast on

Śaivism by its Indian opponents, as also by its ill-informed Western critics, is that the Liṅga-worship is of 'phallic' origin. Nothing is farther from the truth. No grosser or more unfounded calumny could have been invented by the opponents of Śaivism. I have it on the best authority that no warrant can be found for such a base calumny in the Vedas, Āgamās or the sayings of the great Śaivaite saints of a remote past*. It could only have proceeded from the fancy of hostile sectarians. The obscenities of later Tāntrism and Paurāṇic mythology have been pressed into requisition, in order to yield this blasphemous conception of the Supreme God, Śiva, and to, thereby, facilitate the propagation of anti-Śaivic faiths. But if the truth about the emblem, Śivaliṅga, and its profound mysteries, comes to be known, it will be seen that that Divine symbol represents the highest spiritual verities open to the ken of man.

I am sure you will bear with me for a while, if I say a few words about the origin and spread of our Śaiva religion and philosophy.

The origin and spread of the Saiva Religion and Philosophy.

Like many other Indian religions, the Śaiva religion is also Vedic in its origin. The creed of this important religion is the worship of Rudra the Great One, who is also known by Śiva and various other names.

So far back as the sixth century A.D., that is to say, in the Amarakośa, we find the names Rudra and Śiva being used synonymously. In the Āgamas and the Purāṇas, many of which are certainly anterior to the Amarakośa, no distinction between Rudra and Śiva is to be seen. That the

* See *inter alia* Liṅga-purāṇa, pūrvārdha, Chap. xviii, vv. 49-56; Nārāyaṇa Aiyangār: Essays in Indo-Aryan Mythology, Part I, pp. 103-107; H. H. Wilson: The Purāṇas, p. 72; H. H. Wilson: Hindu Religions p. 139; etc., etc.

symbolical worship of Śiva and Sakti described in the Āgamic and Tāntric works, goes so far back as the close of the Vedic period*, is a question to which oriental scholars do not seem to have paid sufficient attention. From a close study of the Āgamic and Tāntric works, one can arrive at the conclusion that the very symbols which are found used, in connexion with Śiva and Sakti worship, in a remote age in India, have given rise to the Devanāgarī alphabet, which, according to oriental scholars, dates from the sixth century, B.C. But Lakshmidhara and other Tāntric writers, are of opinion that Janaka, the son of Nimi, and the twentieth ancestor of Śiradhvaja Janaka, the father-in-law of Rāma, who is believed, on astronomical grounds, to have flourished in the seventeenth century B.C., is the inventor of the Devanāgarī alphabet†. It follows, therefore, that the worship of Śiva, with which the hieroglyphical symbols of the Devanāgarī are closely connected, existed in India so far back as 2000 B.C. Moreover, there is, as wrongly presumed by some orientalists, absolutely no reason to believe that, at that remote period, Śiva and Rudra were regarded as different, and that only later theologians looked upon them as identical. It is hence clear that Śiva is none other than the Vedic God Rudra. While Rudra is described in the R̥igveda as the father of the Maruts, the Atharva Veda speaks of Śiva as the father of the Maruts and as the master of Life and Death. It is thus obvious that Rudra and Śiva were regarded as identical during the Vedic period.

Before proceeding to consider the nature of the worship of Rudra or Śiva, it is desirable that we should clearly understand how He is described in the Vedas.

In the Yajurveda, He is called Bhava, Sarva, Īśāna, Īśvara and Mahādeva, and is frequently described as the Destroyer of

* See pp. 253 and 270, Vol. xxxv., *Indian Antiquary*, 1906.

† See pp. 104-106, Lakshmidhara's *Commentary on Saundaryalaharī*, Mysore Oriental Library Series.

the Triple City of the Asuras. Unlike other Gods, He is Tryambaka, the Possessor of Three Eyes. In the Satarudriya, Śiva appears with all the characteristics of a popular God, as well as of the Omnipotent and Omnipresent Lord of the Vedāntists. As a God of War, He is invoked there, along with His Gaṇas or retinue, for the purpose of protecting the house, the fields and the roads. He is the head of the armies, the God of the brave, of foot-soldiers, of those who fight in chariots, and of all those who live by the bow, the sword and the spear. It is His voice that encourages men in battle, and that is resounded in the war-drum. As the God of peace, of knowledge and arts, He is described as the patron of craftsmen, of cart-wrights, carpenters, smiths, hunters and watermen; He is the Greatest Physician and healer of the diverse diseases of man. To those who worship Him according to the Āgamas and Tantras, He appears to reside in Chakras, or magic amulets (Pratisara) which are bound round the neck or arm, for protection against evil spirits and diseases. To the uneducated, He is a Kapardin, wearing a long and matted hair, and armed with a bow, arrows and swords. As the God of such classes of people as ascetics and Sannyāsins, with matted hair or shaven crown, He is deemed omnipresent. He is present in the houses, fields, rivers, fountains, in the wind, in the passing cloud, in the green grass, in the trees, in the falling leaf, in sand, in the hearts of men, in forests, solitary places and on mountains. This is a brief description of the various forms in which Rudra or Siva is found conceived in the famous Satarudriya Litany, which is recited even to-day by all worshippers of Śiva, throughout India, whenever His Blessings are invoked in daily prayer, etc. The philosophical conception of Siva is found amplified in the Svetāśvatara and other Upanishats.

There are four ways in which Śiva seems to have been worshipped even during the Vedic period. He is worshipped in the form of Agni with whom He is frequently identified. Accordingly, the Dikshā or vow taken by the sacrificer preparatory to the sacrifice, the construction of the altar, the collection

of sacrificial materials, the performance of the various rites and the *homas*, the recitation of the sacrificial hymns and of the Satarudriya Litany, and the final Avabhṛita or ablution, constitute, in a way, the Vedic form of the worship of Agni-Rudra.

The second form of Śiva worship seems to be what we find described in the Āgamas and the Tantras. In order to perform this worship, the devotee is asked to take a Dikshā or vow under a teacher, to provide himself with a place of worship and with all necessary materials, to purify himself with the recitation of Bhūtaśuddhi and other Mantric formulas, to worship Śiva in the Chakra specially prepared for the purpose, and to make the necessary offerings, followed by the recitation of Stotras and of the Satarudriya. At first sight, it would seem as though this Āgamic worship were different from the Vedic worship of Agni-Rudra. But, on closer examination, it will be found that, in their fundamental form, the two worships follow the same procedure; and that the same Vedic texts are recited therein, together, it may be, with later compositions, in the form of ślokas and syllabic Mantras.

For the benefit of those who cannot go through all the complicated rites of worshipping Śiva, either in the form of Agni or in the form of a mystic Chakra, the simple method of worshipping Him in the form of a cylindrical Liṅga, typifying the immense sphere of the manifested cosmos, or under the guise of a human symbol, with, matted hair, with a bow and arrows, and a sword, seems to have been elaborated. To set up, for the first time, such a Liṅga or globular emblem, a series of rites are laid down, for observance, in the Āgamas. Many of these rites are similar to, if not identical with, those which are performed in setting up the fire-altar. The purification of the temple answers to that of the place, where the sacred fire is to be installed. The bringing of the Agrodaka corresponds to what is called Praṇītāharaṇa. The setting up of the idol closely follows the procedure of setting up the fire. The making of

offerings is the same in both. The daily worship of the Divine emblem, after it is set up, is similar to the daily worship of Agni-Rudra, save for a few trivial modifications, necessitated by the change in conception of the form of the emblem.

These are the three main forms of worship, which one may consider as constituting the outer Śaiva religion or externals of the Śaiva faith, and which are observed in many a Hindu temple or Hindu home, throughout the length and breadth of the Indian continent. And, thus, from the earliest Vedic times, down to our own day, Śaiva religion seems to be the one dominant creed, claiming the allegiance of the bulk of the Indian people.

As regards the antiquity of the Śiva worship, Prof. Muir says in his "Sanskrit Texts" :—

"While the destructive power of fire in connexion with the raging of the driving storm lies clearly enough at the foundation of the epic form of Śiva¹," "the entire hymns and separate verses in which Viṣṇu is celebrated are much fewer²;" "if we look to the large number of texts in which, as I have just stated, some of the other gods are celebrated, and to the comparatively small number of those in which Viṣṇu is exclusively or prominently magnified, we shall come to the conclusion that the latter deity occupied a somewhat subordinate place in the estimation and affections of the ancient Rishis³."

As in the Vedas, so in the Epics too, Viṣṇu is not seen to occupy a very important place. "Lassen remarks that in the epic poems, the worship of Viṣṇu is but seldom mentioned,—a fact which he regards as proving that at the period when they were composed no special worship of that deity had been extensively spread, at least among the Brahmans and princes."⁴ Again, Prof. Muir says :—

¹ See page 298, vol. ix., *Sanskrit Texts*.

² See page 98, vol. iv., *Sanskrit Texts*.

³ See page 98, vol. ix., *Sanskrit Texts*.

⁴ See page 283, vol. iv., *Sanskrit Texts*.

"The mere fact that a poem in which Kṛishṇa plays throughout so prominent a part, and which in its existing form is so largely devoted to his glorification, should at the same time contain so many passages which formally extol the greatness, and still more, which incidentally refer to a frequent adoration, of the rival deity, by the different personages, whether contemporary or of earlier date, who are introduced,—this fact is, I think, a proof that the worship of the latter (Mahādeva) was widely diffused, if indeed it was not the predominant worship in India, at the period to which the action of the poem is referred *." Also, Prof. Barth in his "Religions of India" says (p. 167):

"We have already seen that the Veda does not lead us to anticipate the supremacy of Viṣṇu. Neither does it appear to us to be very ancient in the Mahābhārata, which in general is connected with Viṣṇu, only in so far as it is with Kṛishṇa. Hence the most widely spread cultus is in the main that of Śiva." Again, at page 163 he says:—

"In the Mahābhārata, which, however, in its existing redaction, is concerned in the interests of Viṣṇuism, the cultus which we find most widely spread is that of Śiva."

It will thus be seen that the worship of Śiva has been accepted by distinguished oriental scholars, as wide-spread, even at such a remote period of the Mahābhārata-war as the twelfth century B. C. Hence, it becomes quite legitimate to think that the attempts of Śrīkaṇṭhaśivāchārya, Appayadikṣhitendra and hosts of other mystics, to explain the Upanishats, the Purāṇas, and the Vedānta-Sūtras (and more especially the last-named), as treatises upholding the Supreme Divinity of Śiva or Śāmba-Śiva, is more natural and reasonable, than the laboured endeavours of other commentators to read into the self-same treatises, the glories of later Gods.

Having traced, so far, the continuity of Śaiva religion and the even level of supremacy which that religion has maintained

* See page 283, vol. IV., *Sanskrit Texts*.

from the Vedic times to the present day, we may now proceed to briefly consider the form of Śaiva philosophy that is expounded in the Upanishats and the Brahma-Sūtras and the Purāṇas.

From among the various schools of Śaiva philosophy, five systems of thought stand out as very conspicuous. They are represented by : (1) the Śaiva Idealists, (2) the Śaiva Pantheists, (3) the Śaiva Trinitarians, (4) the Śaiva Unitarians (= teachers of unity-in-trinity) and (5) Qualified Śaiva Monists.

The Śaiva Idealists, such as Śaṅkarāchārya and others, hold that Ātman, known as Brahman or Śiva, is the only real being, and that the rest, which appears as the universe and individual souls, is an illusion brought on by Māyā or ignorance. Owing to this Avidyā or ignorance, the Jīvātman or individual soul looks upon the unreal as real, and is, therefore, involved in the endless Samsāra of births and deaths. When he realises the real nature of Śiva as Sachchidānanda, Existence, Knowledge and Bliss, and identifies himself with that Infinite Knowledge and Bliss, he raises himself beyond the finite and unreal, and, getting rid of his Avidyā, becomes one with Śiva, and merged in His Infinite Bliss. And this condition is what is termed as Advaita with Śiva as its central principle. There are others who substitute Brahman, Nārāyaṇa, Śakti or the Sun, for Śiva. But it is a difference that subsists only in words inasmuch as Śiva, Brahma, and other terms, connote nothing but an Eternal Being formed of Knowledge and Bliss. And since no other predication is made of the nature of that Highest Being, it matters little how we choose to call Him.

The Śaiva Pantheists seem, on the other hand, to consider all the Vedic Gods as equal and identical in all respects, and to regard their names as but synonymous. Śiva, Viṣṇu, Indra, Varuṇa and numerous other Gods, who, in the opinion of the Śaiva Idealists, are merely the unreal reflections of the One Eternal Real Being, in the mirror of Māyā, are, according to the Śaiva Pantheists, identical, agreeably to the

Vedic text: "Ekam Sad viprā bahudhā vadanti"—"There is only One Eternal Being; wise men call Him by various names". These pantheists regard the world of animate and inanimate nature, as having emanated from Him, the variously-called Eternal Being, as being maintained by Him, and as also being destroyed by, or dissolved in, Him. Those who worship Him in any of His manifold forms, get rid of the Samsāra, and enter His world, to enjoy Eternal Bliss.

The Śaiva Trinitarians seem to consider that there are Three important Gods, Brahma, the Creator; Viṣṇu, the Preserver; and Rudra, the Destroyer; the other Gods being subordinate to these Three. Any one of the Three Gods may be worshipped, and through His grace, the Samsāra got rid of.

The Śaiva Unitarians regard the above Three Gods as one and the same God, with three functions to perform. With this conception of the Godhead, the devotee has to approach and worship the Deity, and obtain Eternal Bliss.

Lastly, there come the Qualified Śaiva Monists, who form, at present, the larger portion of the Śaivaite population of India. According to them, Sāmba-Śiva (or Śiva with His Consort Ambā, our Mother), is the Supreme and Eternal Being, possessed of all good and auspicious qualities *par excellence*, and of the transcendental nature of intelligence pure, and happiness pure. He is a Personal God, and has His 'Body' (if I may be pardoned for the use of the word) made up of the two categories, 'chit' and 'achit'. 'Chit' includes all conscious beings, whether Gods, man or animals. 'Achit' comprises the variegated inanimate world. Among conscious beings, each is distinct from the other, and is ordained to appear on the stage of the world, and to experience joy or misery there, according to his past merit or demerit. Owing to the effects of their former actions, the individual souls get involved in the Samsāra, from which, however, they are finally freed, solely by the study of the Jñānakāṇḍa of the

Vedas and of the Jñānapāda of the Āgamas. For, the performance of rites alone, as laid down in the Karmakāṇḍa of the Vedas, does not, for a certainty, enable anybody to attain Moksha. It is Jñānayoga, and only Jñānayoga, that, when practiced on the lines taught in the Upanishats and the Āgamas, can lead the Yogin to eventual, spiritual emancipation.

This, in brief, is the trend of the philosophy which is found expounded by Śrīkaṇṭhaśivāchārya in his Commentary on the Brahmasūtras, and by Appaya Dikshita in his Commentary on the Śikharīṇī-mālā, and by other mystics elsewhere. Both the teachers have distinctly stated that this philosophy is not of their own invention, but that it has come down to us from a hoary past, through a long line of teachers, such as Manu, Yājñavalkya, Bodhāyana, Āśvalāyana, Upamanyu, Agastya and others.

This historical survey, with quotations from the works of distinguished oriental scholars, will convince even the most sceptical of our Indian brethren, that the worship of Śiva has been handed down to us from the most ancient times, and that it can be truly called the Sanātana-Dharma of India. It cannot be disputed that it was at one time the universal religion of India, as evidenced by the innumerable temples dedicated to Śiva all over the land, and by the extreme sanctity attaching to the Himālaya Mountains, as the Home of Śiva, and to centres like Benares and Rāmeśvaram, as also by the references to the Śaivic cult, to be met with in such great epics, as the Rāmāyaṇa and the Mahābhārata. In the later phases of this faith, the rituals are relegated to the back-ground, while Bhakti, Jñāna and Yoga are elevated to the highest place. This characteristic is fully manifested in that form of Faith, called the Viraśaivism, to which I have the honor to belong. A mediæval expounder of this religion of the Pañchāchāryas, viz., the great Basavaśvāmin, who lived in the 12th century A.D., was not only a Religious Leader, but also a great Social Reformer, in that he

reduced its precepts to practice, and did his utmost to uplift the depressed and fallen classes, on a religious basis. He preached the doctrines of human brotherhood and universal love, and exemplified their thorough application in practical life, by the free admission of converts to his faith from the lowest strata of society, and by the ready extension of a treatment to them, that tolerated no religious or social difference between man and man. This great upheaval which took place at the time of Basava, is still sustaining the Viraśaiya movement, and I must exhort its adherents, not only to uphold the great principle of unity, for which Basava stood up so enthusiastically, but also to be wary lest they should be invaded by that backward tendency to split up into clans, sub-castes and sub-sects, which seems to be such a besetting, social sin of Hinduism. Let all the Śaivaites unite in a true spirit of brotherhood, and you can well imagine what a religious and social solidarity such a spirit will help to foster. I would, as a first step towards reaching that ideal, ask you, Gentlemen, to call up before your mind's eye, the picture of this big continent of India, with its myriads of people, being perched at the foot of the great Himālayas, the highest mountain in the world, a mountain dedicated to Mahādeva, our Supreme Lord, while on its loftiest pinnacle, the peak of Kailās, sits enthroned our mighty Lord, the Great Paramaśiva, the Supreme Yogin rapt in anxious meditation (Tapas), blessing the entire Bhārata-varsha from the Himalayas to Cape Comorin, and lovingly wishing us all, His children, to realize His supreme love, in our heart of hearts, aye, to become one with Him, by loving Him, ever and anon, with oneness of thought, word and deed. A vision, such as this, is the most inspiring incentive that a true Hindu can possibly lay hold of, and we should not be slow in seeking out its inner meaning, and applying it to our own lives, for our spiritual regeneration and freedom.

I would, in this connexion, wish also to draw your particular attention to one of the salient features of Viraśaiva

religious discipline. Its votaries are strictly forbidden from eating animal food, and from drinking spirituous liquors, thereby ensuring that purity of body, which is essential to the attainment of real purity of mind, which, again, is the first step towards all solid, spiritual progress. The sociological aspect of this tenet of Viraśaivism, cannot be over-estimated; no matter to what grade of society its adherents may belong, this condition is the *sine quâ non* for remaining within its pale. One of the stages in the upward path of the Viraśaiva, may be called the 'Jivakāruṇya Sthala' *, which points to the attainment of that grade of spiritual culture, the key-note of which, in outer life, ought to be compassion towards all living beings, and abstention from killing them. I am aware that a good many of the Śaivaites in Southern India, practise this virtue, and are strict vegetarians, by reason of their religion; but I should like to impress upon all Śaivites, irrespective of the caste or society to which they may chance to belong, to adopt this great tenet of abstaining from meat-eating, the value of which, even from a worldly and hygienic point of view, cannot be denied.

The organisers and promoters of this Śaiva Siddhānta movement, deserve our warmest commendation. The initial task of the pioneers, must have been an uphill one, and if any one name deserves to be singled out for special mention, it is that of our esteemed friend, Mr. Nallasvāmi Piḷḷai Avargal, who, in spite of numerous difficulties, has unselfishly devoted his high abilities, as well as his time and money, in proclaiming to the world, the glorious truths and principles of the Śivādvaita-Siddhānta philosophy. Our best thanks are due to him for this noble work, and I hope and trust that gentlemen of light and leading, that are at the same time blessed with

* I may not be technically correct in the use of the phrase, as I ought to have said "Tāmasanirasana Sthala". In this stage, *kāruṇya-sampatti* (= bhūta-dayā) is an essential qualification for the mumukshu. See *Siddhānta-Śikhāmaṇi*, parichchheda xiii.

wealth and leisure, may rally round him, and help forward the sacred cause we have all so much at heart.

The Samāja should be congratulated on securing the active help and coöperation of so eminent a scholar and deep student of the Divyāgamas, as Mr. V. V. Ramaṇa Śāstriyār, whose influence has already been making itself felt, in the improved tone and vigorous conduct of the "Siddhānta Dīpikā", the journal devoted to the exposition of our Āgamic philosophy. The field of unexplored Āgamic literature is very vast indeed, awaiting the researches of liberal-minded and painstaking, Sanskrit scholars of his stamp. The collection of ancient manuscripts, now buried in the archives and lumber-rooms of old maṭhs and monasteries, and fast going to decay and destruction, is another most praiseworthy object, which the Samāja seems to have set before itself. In these endeavours, I trust, the members of the Samāja will receive the hearty support and coöperation of a large body of Śaivaites of the different communities. Let us, by all means, rescue from oblivion, our ancient Āgamic treasures, before they become lost for ever.

Before closing, let us make an invocation to our Supreme God, the Lord Rāmanātha, under Whose auspices, and almost within sight of Whose celebrated Temple at Rāmeśvaram, we have met here to-day, that He may be pleased to cause, under His Blessing, the spread of a new impulse to the study of the Śaiva religion and philosophy :

व्यक्तं देव भवत्यदाब्जमधुषा मुक्तिं गता योगिनः ।
 स्तुत्वा त्वच्चरितान्यवापुरनिशं श्रीयःपदं चागमाः ॥
 त्वत्सिद्धान्तवचःप्रसारणचणा त्वद्भक्तिमाजां समा ।
 ज्ञानैश्वर्यशो विराजतितरां लब्ध्वा ध्रुवं शङ्कर ॥ १ ॥
 जयतु जयतु शंभुः पार्वतो चित्तवासः ।
 जयतु जयतु गौरी शैवभक्तिस्वरूपा ॥
 जयतु जयतु दिव्यद्रामराष्ट्राधिनाथः ।
 जयतु जयतु नित्यं शैवसिद्धान्तसंघः ॥ २ ॥

K. P. P.

3. The Fifth Annual Report submitted by the Standing Committee.*

The Standing Committee of the Śaiva Siddhānta Conference beg to submit their report as follows :

Genesis and Short Account of its History.

Among the past generation of workers who brought Śaiva Religion and Śaiva Siddhānta to the public notice and attention in South India, may be mentioned the late Śrī Rāmaliṅga Svāmigaḷ and Śrī Ārumuga Nāvalar. The work that these great men accomplished cannot be easily estimated in words. Ārumuga Nāvalar was gifted with a powerful intellect and great zeal and erudition, and he worked both in Ceylon and Southern India. He was a teacher, lecturer, publisher of books and Manuals for the young and founded a Press and Schools in Chidambaram and Jaffna. In his work, he was principally assisted by the grand uncle of the Present Mahārājā of Rāmnād and the father of the talented President of the Tamiḷ Saṅgam, we mean the late P. Ponnusvāmi Thevar avergaḷ, a great scholar and patron of the Pandits of his time. Assembled as we are in this Hall of the great Setupati Mahārājās, we should not fail to honor this great man, and we have to congratulate ourselves that his noble example had been followed by his successors both in the first and second generations. The late Mahārājā Bhāskara Setupati as all the world knows spent his lacs on the patronage of Pandits and Scholars and assisted in founding the Tamiḷ Saṅgam and College. Śrīmān

* The Report was read by Mr. V. V. Ramaṇa Śāstrin, the Honorary Secretary, at Rāmaliṅga Vilās, Rāmnād, on Monday the 26th December 1910—Ed. L. T.

Pāṇḍitturaisvāmi Tévar Avergal is also a profound Scholar like his noble father and by his unstinted liberality and earnestness founded the Tamil Saṅgam, and has assisted this Conference and other Śaiva Siddhānta Sabhās by presiding at their Anniversaries, at Chidambaram, Cuddalore, Madras, Trichinopoly, Salem, and Palamcotta and other places. When one of the members of this Committee met the Present Mahārājā at Madras on the eve of the Trichinopoly Conference the spontaneity with which he desired him to invite the next Conference to Madura was something remarkable and could not but be instructive of the great liberality and piety and learning found in the Race of the Setupati family.

Filled with fulness of the spirit, and a love that over flowed in deeds and words, the great Rāmaliṅgasvāmigal carried the religious work not only among Śaivas but among non-Śaivas also, and he brought to great prominence the two chief characteristics of Śaiva Religion, its doctrine of love or Bhakti and the Ahimsa Doctrine or Jivakāruṇya.

We next mention two great workers who influenced the present generation to the largest extent. Matakhaṇḍana Venkatagiri Sāstrigal created great enthusiasm chiefly by his lectures in Trivandrum, Malabar and in the Tamil Districts. But the person who exerted the greatest influence was the late Śrīla Śrī Somasundara Nāyagar Avergal. He was a militant propagandist and protected the faith from the attacks of its detractors, with unequalled force and reasoning. It was he, who brought to prominence the superiority of the Śaiva Siddhānta Philosophy and its sponsors, the Samaya Āchāryas and Santāna Āchāryās. His life was occupied with incessant work; and he lectured everywhere, and the writings he has left behind him might well form a library by themselves. Most of the present-day workers, associated with this Conference, count themselves among his pupils and followers. He came at a time when there was great Religious upheaval in Southern India, what with the work of the Free-thinkers and the Theosophical Society and

Vedānta writers, both native and foreign. Amongst these varying and warring influences, the ancient National Religion had to be explained to the rising generation, steeped in the study of the western languages and religions. Under his guidance, the task of enlightening the English-educated public was commenced by Mr. J. M. Nallasvāmi Pillai, as far back as 1895, when his translation into English of the sacred Śivajñānaboham, was published. His translation of that beloved classic, Tiruvarutpayan of St. Umāpati Śivāchārya, followed. And, under his inspiration and support, was commenced the English Journal Siddhānta Dīpikā in 1897, in the month of June, in memory of the Diamond Jubilee Celebration of our late Queen-Empress, Victoria the Good. In its pages have appeared nearly all the work accomplished by Mr. J. M. Nallasvāmi Pillai, in the field of Tamil philosophy and literature. His translation of Śivajñānasiddhiyār, Uṇmai-Viḷakkam, Tirumūlar's Tirumantiram, Śaiva-Samaya-neṟi and leading articles on Śaiva-Advaita-Siddhānta Philosophy have been published; and under his liberal support and that of Śrīmān Pāṇḍitturaisvāmi Tevar, the translation of Śrī Kaṇṭha Bhāshya was also published, and all these works await republication in book form. He was also the means of a large number of workers joining in the field of Śaiva Philosophy and Tamil literature. Almost all the educated Indians in South India and Ceylon owe their knowledge of Siddhānta to these publications.

These works and the works of the late Rev. G. U. Pope form the only bibliography in English on the subject and vast number of European missionaries and writers have drawn on these materials for their study and exposition of Siddhānta.

From the very first Conference Mr. J. M. Nallasvāmi Pillai has been associated with the work of this Conference and he was its president at the 3rd Session at Negapatam.

Pandit R. S. Vedāchalam Pillai, commenced his work under the late Śrīla Śrī Somasundara Nāyagar Avargal, and

Mr. J. M. Nallasvāmi Pillai, and assisted in the publication of some of the Nāyagar's works and the first volume of the Siddhānta Dipika in Tamil. Since then he has brought out various publications relating to Tamil literature and philosophy, and has been editing and publishing the Tamil monthly Jñānasāgaram, and an English Magazine called the Mystic Myna. It was he, we gratefully acknowledge, who was primarily responsible for the genesis of the Śaiva-Siddhānta Conference.

We believe the first meeting was held on the 7th July 1905, and the late Mr. C. Siṅgāaravelu Mudaliyār, Supervisor P.W.D., was the most active helper. And the First Conference was held at Chidambaram on 26th, 27th and 28th December 1906, under the Presidency of Śrīmān P. Rāmanāthan, K.C., C.M.G., and Mr. C. Ponnusvāmi Mudaliyār, Joint-Secretary, rendered the greatest help to make the meeting a success. The second Conference was held on the 25th, 26th, and 27th December 1907 at Chidambaram also, under the presidency of Śrīmān P. Pāṇḍitturaisvāmi Tevar Avargal. There were no rules and there was no committee, and a desire to have some sort of constitution being manifested, a special sitting of the Conference was held with Mr. J. M. Nallasvāmi Pillai in the chair, a set of rules was framed and a small Committee was appointed consisting of Messrs. Nāgappa Chettiar, A. Rengasvāmi Pillai, M. Nāgalingam Pillai, T. A. Rāmalinga Chettiar, B.A., B.L., and S. Pālvaṇṇa Mudaliyār, with Mr. S. Vadivelu Pillai as Secretary and Treasurer, and Pandit R. S. Vedāchalam Pillai as General Secretary. We have no proper account of as to how this committee worked, but it was evident that the General Secretary and the Principal Secretary did not agree with each other, and the committee was hardly, if ever, convened. Mr. Sivajñāna Mudaliyār, B.A., Sub-Registrar and Mr. C. Ponnusvāmi Mudaliyār rendered great assistance in regard to the Second Conference. The Third Conference was held at Negapatam on the 25th, 26th and 27th December 1908

under the Presidency of Śrīmān J. M. Nallasvāmi Pillai B.A., B.L., District Munsiff, and Mr. G. Sadāsivam Pillai, Editor of Nilalochani, and N. S. Vaidyaliṅga Mudaliyār, were responsible for the successful management of this Conference.

The Last Conference.

As was set forth in the last report, the Conference was due to the initiative of Mr. J. M. Nallasvāmi Pillai, and to the liberality of S. R. M. C. Rāmasvāmi Chettiyar Avargal of Jambukeśvaram who gave a donation of Rs. 200, which went to pay the travelling expenses of the lecturers and printing charges. The local committee, with Mr. Aṇṇāmali Pillai, Retired Tahsildar as Chairman, made a large collection, and met the expenses of the conference. The thanks of the public are due to Mr. M. A. Chandraśekharam Pillai, Miraśdar and Svāminātha Pillai Head Clerk, Audit Office, Trichinopoly for the success of this conference and its arrangements. It is intimated to us that the General Secretary has sent in his accounts to the local committee, and the local committee intends to publish its accounts soon. The conference was presided over by the Hon'ble A. Kanakasabhai, B.A., Advocate, and Tamil Member of the Ceylon Legislative Council.

The subjects dealt with by the different speakers are given below :—

The Psychology of the Shad- adhvas	} V. V. Ramaṇa Śāstrin.
Worship of Śivaliṅga	...Paṇḍit R. S. Vedāchalam Pillai.
Gurubhakti	...G. Sadāsivam Pillai.
The Four Paths	...Brahmaśri A. Raṅgasvāmi Aiyar.
Balancing of Karma	...J. M. Nallasvāmi Pillai, B.A., B.L.
The Sacred Ashes	...Śrīmatī Āṇḍāḷammā].
The Philosophy of the Gītā	...A. V. Gopālāchāriyār, M.A., B.L.
Bhakti	...T. Bhaktavatsalam Pillai, B.A.
Śaiva-Siddhānta	...Paṇḍit R. S. Vedāchalam Pillai.
Ātma-jñānam	...P. M. Muttaiya Pillai.

Mukti-nilai	...S. Pālvaṇṇa Mudaliyār.
Jivakārūṇya	...Svāmi Rudra Koṭeśvara.
Ātmalakṣhaṇa	...C. Dāmodaram Pillai.
The Work before Us.	...R. S. Subrahmaṇyam Pillai.
Śaiva Siddhānta	...Paṇḍit R. S. Vedāchalam Pillai.

A large number of missionary gentlemen were present at the meeting, at the invitation of Mr. J. M. Nallasvāmi Pillai, and a good account of it was published by the Rev. H. W. Schomerus of Erode in the *Gospel Witness*, and extracted in the *Siddhānta Dipikā*.

At a special sitting of the conference, the question of a constitution was again discussed, and the General Secretary intimated that he would sever his connection with the Conference if a committee was appointed. He was however induced to accept the General Secretaryship, and a standing committee was appointed to carry on the business, till the next Conference.

Donations were called for, and subscribed, and the General Secretary has intimated that he collected about Rs. 30, and he has, however, furnished no accounts, though he was called up on to do so. At the close of the conference, the conference was invited to meet at Madura, this year, by Mr. J. M. Nallasvāmi Pillai, on behalf of the Mahārājā of Rāmnād and the invitation was accepted.

The work during this year

Nothing was done during the year by the General Secretary and it seemed that nothing would be done. Mr. P. M. Muttaiyyā Pillai wrote to Mr. J. M. Nallasvāmi Pillai that, from what he heard from the General Secretary, the latter was not going to move in the matter of holding a conference this year. The Secretary was at once communicated with, and he at first suggested difficulties about communicating with the members of the committee, and then he stated that he had severed his connection with the conference even from last year, and that he had retired

into solitude, notwithstanding the fact that he collected the subscriptions, and spent them during this year. While feeling grateful to the Paṇḍit for all that he had done to found and develop this conference, the committee extremely regret his attitude, and his severance with this conference. Mr. J. M. Nallasvāmi Pillai sent a circular letter to all the members of the committee and nearly all of them replied to the communication, and it was resolved to appoint Mr. V. V. Ramaṇa Śāstrin and Mr. M. T. Subrahmaṇya Mudaliyār as Secretaries and that papers should be called for before a certain date, from gentlemen who wished, to lecture at the conference, and that Mr. K. P. Puṭṭaṇṇa Chettiṃyār, and the Hon'ble P. Aruṇāchala Mudaliyār be invited to preside. With regard to the proposal to submit the lectures in writing, there were only one or two dissentients, but as the result has proved, the experiment has been uncommonly successful; more than thirty papers have been received, and more would have been forthcoming if they were given more time, and the duration of the sittings of conference could be further extended. It may not be known that, at the last convention of religions at Calcutta, eminent men belonging to all religions and creeds, cheerfully complied with a similar requisition, and, what was more, the papers were subjected to a severe revision by the committee; and a similar experiment made at the last anniversary of the Palamcottah Samayābhivṛddhi Sabhā, was also successful. The committee could now congratulate itself at least that the thought and speech of a large number of persons would not be altogether lost and, if funds permit, the committee could hope to publish them in book-form.

The committee met in Madras on the 4th December, for passing the report, and the papers received, and settling a programme, but we regret only a few members attended. A large amount of work had fallen on Mr. V. V. Ramaṇa Śāstrin, Mr. J. M. Nallasvāmi Pillai, and the thanks of the committee are due to them from their labour of love. Correspondence was also opened with the Rājā of Rāmnād, and all the success of this

conference is due to his great liberality, and the conference would have been a greater success if we had pleasure of the Rājā's presence in our midst to-day. The committee, however, takes this opportunity to convey to the Mahārājā its deep debt of gratitude to him, and to those who have worked with him, to make this conference a great success. It is a happy augury that the heir of the Setupatis should commemorate the first year after his attaining majority, with a great religious assembly like the present, and we pray to our Lord Śiva to grant him long life and prosperity. The Committee wishes to express its gratitude to the President, for so cheerfully and readily complying with the request of the committee, conveyed through Mr. J. M. Nallasvāmi Pillai. His presence, however, is of greater importance and significance, in more than one respect. Viraśaivism forms an important Śākhā of the general Śaiva Religion, and follows the same Śaiva Āgamas as the rest of the following. There are some Viraśaiva maṭhs in the Tamil country, and the great Śivaprakāśa Svāmigaḷ of Tuṟaimaṅgalam, of the last century, the famous author of நால்வர் நான்மணிமாலை, Forty Hymns in praise of our Samayāchāryas, is honoured throughout the length and breadth of the Tamiḷakam. And, at the present day, no better honoured teacher could be found than Śrī Śiva-
 Shaṇmukha Śivāchāryasvāmigaḷ, the learned head of the Viraśaiva maṭh at Tiruppāpuliūr. However, as most of the maṭhs and their followers are found chiefly in Telugu, Canarese and Mahārāṭṭa countries, any great *rapprochement* between the two sections, have not been possible, and the higher truths of Viraśaivism and the erudite works of its professors, are lost to the Tamil Śaivas. For the last two years, however, a move have been made by the leaders of the two Śākhās to come together, and to join hands, in the great work of resuscitating and strengthening our ancient and beloved Religion, and it has been made possible also to accomplish this by the assistance of the English language. We have been working each our own way, but union is strength, and its importance cannot be overlooked in view of the great work before us. The presence, to-day, of

our President, and of several delegates from the distant provinces, is a sign and seal of this union, and we pray to Parameśvara that He, in His Supreme Wisdom, will guide our work to the great glory of His name; and it may be not too distant to hope that we may unite, in a common bond of union, the Gāṇāpatyas, Śāktās and Śaivas, in the other presidencies also.

The object of this Conference is, as may be readily perceived, to serve as a great demonstration, for the purpose of attracting the attention of the general public to the importance of this ancient system of thought and faith, and to rouse the enthusiasm of its own followers. There are various Sabhās in this Presidency, and in Secunderabad, Bangalore &c., where work has been carried on for a long number of years. The Conference could in no sense take their place; work has to be done from day to day, and from week to week, and this can only be carried on by the local Sabhās. The scope of this Conference would be to create a sort of federation among the different Sabhās, so that delegates from the different parts may meet together, take stock of the work done, and compare notes, and emulate each other, and devise better schemes of work for the coming year. There is a great future for the Conference, if only it is properly constituted, and the different Associations would co-operate with it, and lend their support. It is with this view the Committee has addressed a circular letter to all the Sabhās, requesting them to send delegates to this Conference, and the committee has also arranged two morning sittings for the purpose of settling a constitution for the Conference.

The Standing Committee of the Conference could very well, direct its efforts to the following points, if well supported by funds :

1. Publication work.
2. Arranging courses of lectures for the year in different places.

3. Elevation of the depressed classes.
4. Suggesting improvements in temple administrations.

Ours is no militant propagandism ; our well known toleration, often, degenerates into indifference. The law given to us by our Āchrāyas is, that no religion is false and every religion is acceptable to our Lord, the God Śiva, and He is the God, who has revealed Himself in all ages, and to all nations, and in all the countries, and through all creeds, and He is all Love, and that Love alone can secure us peace in this world and the next. We merely desire the love and goodwill of other religionists, and that they should understand us properly. We believe we have certain truths which ought to and will appeal to men of every creed and every religion. And we believe we have already secured their sympathy, and our special thanks are due to the Christian missionary gentlemen who have spoken and written about the Śaiva Siddhānta, in recent years, with sympathy and appreciation, and to our Vaishṇava friends who have come forward to enlighten us, with their learned addresses, during this Conference.

We hope that in future reports of this kind, the work of the different associations carried on during the year, would also be summarised and embodied. We may however notice that, during the past year, several associations celebrated their anniversaries with great *éclat*. The celebration in May last by the Palamcotta Śaiva Samayābhivṛddhi Sabhā was the greatest; it was celebrated for 3 days; in July, the Madras Vedāgamokta Sabhā founded by Śrīlaṅkā Somasundara Nāyagar, celebrated its 50th anniversary, and both were presided over by Śrīmān P. Pāṇḍitturaisvāmi Tevar Avargaḷ. In August, the Vāṇivilāsa Sabhā of Tiruppāpuliūr had a three days' celebration under the Presidency of Brahma-śrī T. Sadāśiva Aiyar Avargaḷ, M.L., District Judge of Ganjam. The new buildings of the Śaiva Prakāśa Vidyaśālai at Chidambaram were opened by Śrīmān Pāṇḍitturaisvāmi Tevar Avl., in September, and this was also made the occasion for the delivery of a number of lectures on Śaiva Religion at.

Philosophy. The Madras Śivanaḍiyār Tirukkūṭṭam celebrated its anniversary, opened a library, and, what is more important, opened some primary schools under its management, for the purpose of imparting religious and moral instruction. Meykaṇḍa Santāna Sabhā opened a Devāra Pāṭhaśālā and celebrated its anniversary in November, under the Presidency of Brahmaśrī Mahā Mahopādhyāya U. V. Svāminātha Aiyar Avargal, Professor of Tamil, Madras Presidency College. We may also mention that the Madras Śivanaḍiyār Tirukkūṭṭam is proposing to open Sunday classes for the religious instruction of Pañchama boys. We hope and pray to our Lord that such work would increase and develop in the coming years, and bring with it a richer harvest of moral and spiritual and social elevation, and Peace and Love.

THE STANDING COMMITTEE.

मृत्युर्मृत्युगृहेक्षणेन बलिभिः तद्वातुकोपोद्भवः
तत्संयुक्तभगात्रजो बहुभवो वीर्यान्वितः भूरिभिः ।
अग्न्यन्वायुधजो ज्वरामयकृतः तद् क्षुत्कृतश्चाष्टमे
सूर्याद्यर्निधने चर्गादेषु परस्वाध्वप्रदेशेष्विति ॥

—VAIDYANĀTHA'S JĀTAKAPĀRIJĀTA.

When the cusp of the eighth house is aspected by many major planets that are strong, death will be varied, and caused by the malignancy of the humours corresponding to the planets in question, in parts of the body appropriate to the signs wherein the planets are posited; when the Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn, occupy the eighth, death will be occasioned by fire, water, weapons, fever, indigestion, thirst and hunger respectively. When the sign on the cusp on the eighth is cardinal, fixed or mutable, death will occur in an exotic place, one's own house or a throughfare respectively.

—V. V. R.

THE OBLIGATIONS OF ELECTORS AND OF THEIR REPRESENTATIVE.

(Concluded from page 209 of No. 5, Vol. XI.)

APPRENTICESHIPS ARE HELD NECESSARY TO ALMOST EVERY ART, commercial or mechanical; a long course of reading and study must form the divine, the physician, the practical professor of the laws; but many a man of superior fortune thinks himself born a legislator. The great Roman orator Cicero, however, was of a different opinion. "It is necessary", he said, "for a senator to be thoroughly acquainted with the constitution, and this", he declared, "was a subject of the most extensive nature, a matter of wide knowledge and deep reflection, without which no senator can possibly be fit for his office."

It is for the sake of being able to serve the country in the House of Commons and out of it that so many youths flock in England to those legal universities of high renown called the Inns of Court. A careful study of the social, legal, and political sciences open up the mind wonderfully. Wrong and mistaken motives, combined with selfishness, jealousy and other passions contract the mind to such an extent that its usefulness is much curtailed. It is universally considered a great disgrace to have a narrow mind. It mars the whole beauty of life, and robs life of its greatest joys. A narrow mind thinks in a crooked, tortuous way, because it cannot see beyond its nose, and resorts to sloping tactics in order to gain its selfish ends. A sound knowledge of ethics and law gives the mind standards of right thought. If the mind is trained to think, not according to the likes and dislikes of the body, but according to law, it becomes liberal, that is free from its bondage to corruption. A broad-minded lawyer who loves to be frank and fair, despising underhand methods, and who

loves to work for the people ungrudgingly rather than work in the Law Court for fees paid, will be a great acquisition to the Council, especially if he has the courage of his convictions and the ability to speak. A wide experience of the world and abundant knowledge of local conditions of life are also necessary. Without these qualifications, it would be impossible to make an impression on his colleagues, official and unofficial. A comprehensive grasp of the situation and of the particular points at issue is absolutely necessary.

A MAN MAY SPEAK BY THE YARD IN COUNCIL,

but if he does not clear up the difficulties of opponents, or strengthen the convictions of supporters, he might as well be lying down in his house. The great point is to understand exactly the details of the question for debate in Council. It generally has a literature of its own, all new or connected with past records. In my legislative experience of about eighteen years (1879-1890), I found almost invariably that unofficial Members of the Legislative Council were unprepared for effective discussion, either through remissness, or press of other engagements, or want of papers. Having found the deficiencies of my unofficial brethren, I thought it my duty to apprise them in time of the details of all complicated subjects, giving them the results of my study and reflection. We used to assign to each other the different parts of the play in our side, and were thus able to meet the unofficial members with courage. Sir Arthur Gordon (now Lord Stanmore), who was one of our strongest Governors, found our union so telling that he said publicly that the influence of the six unofficial members acting in concert was out of all proportion to their numerical strength.

Such is the power of judicious criticism on the measures of the Government. In the British Parliament there are always two or more parties watching each other: one party "in power," that is holding all the high executive offices of State, and the other parties "in opposition" as they say.

Mr. Joseph Chamberlain in one of his speeches delivered at Birmingham in 1883, said, "An opposition has two very distinct and very vital functions to discharge in this country. The first is criticism, honest, fair, judicious criticism, and the second is by its bearing and conduct as an opposition to show that it is fit for power, when power shall come."

Now, the Legislative Council of Ceylon, consisting of official and unofficial members, was undoubtedly intended to give the Governor the benefit of their advice and criticism. That Council is not the Governor's, but His Majesty the King's, as we know from several State papers laid on the table of the Council. Neither officials nor unofficials should simply say "Aye, Aye" to all that the Governor says. If they do so, they will cease to be his advisors and critics: they will be his flatterers, and, of course,

BETRAYERS OF THE TRUST REPOSED ON THEM BY THE KING

for the benefit of the country. There can be no criticism without analysis, that is, undoing the whole into its different parts and examining each part separately, commenting on its usefulness, strength or weakness, and suggesting desirable modifications or the entire abandonment of the whole. It is absolutely useless to send a man into Council who does not possess analytical and synthetical powers to a pronounced extent. Only practical men of light and leading, having a talent for the successful handling of public affairs, should be entrusted with the duty of representation. Without capacity to give a push and healthy turn to political measures, no man should come forward as a candidate for parliamentary honours. The London "Times" said in August, 1883, on the subject of leaders in English politics: "The demeanour of the Conservative leaders in the Commons has been negatively correct, but though that entitles them to be considered model members of parliament, it hardly fulfils the public conception of capacity to direct public affairs.....On the other hand, whatever may be the shortcomings of the Liberals they at least have men

accustomed to affairs, possessed of ideas, and figuring in the mind of the nation as active forces. If they are not highly popular, they at least have escaped that worst of political misfortunes, to be regarded with good-humoured indifference."

The lesson we learn from English politicians is that we would expose ourselves to a great misfortune if we sent into our Council men whose actions there create in us a feeling of indifference or deadness. The actions of our representatives in Council should call forth our warmest interest in public affairs, and develop in us a lively sense of satisfaction that the right thing has been done at the right time and in the right manner to preserve the well-being of the country.

A representative can do more good work in the sub-committees than in the full meetings of the Council, provided that he has taken the trouble to study all the available papers on the subject and thought it out before meeting his colleagues, in the sub-committee.

Some Colonial Secretaries, imbued with a high sense of honour and fairness, readily hand the whole file of papers to the unofficial member who wants it, but other Secretaries, caring more for victory than honour, weed the file of tell-tale papers before handing it over. This is hard to bear.

IT DOES NOT PROMOTE CONFIDENCE IN THE GOVERNMENT
OF THE DAY.

Things become narder still if in sub-committees where discussions should be of the freest kind, officials are not as communicative, as they ought to be for the reason that officials and un-officials alike are the ministers of the King, appointed to guide the Governor wisely and well. Nothing conduces so much to the honour of the Governor and Colonial Secretary as a genuine desire on their part to court the advice of unofficals at the earliest opportunity, before submitting the papers to the

consideration of the Secretary of State. It is a farce to seek their advice, after the Governor has managed to obtain the sanction of the Secretary of State. The tongue of the official members of the Legislative Council must be held, after such a contingency. They should not speak, much less vote against the measure, in case they disapprove of it; and the unofficial members, if they cared to speak, would feel like those who whipped dead horses. The Governor who comes into Council with a measure already sanctioned, without the Secretary of State having heard the public or the press or the representatives of the people, is surely misusing the Legislative Council, for it has been well-pointed out by an Englishman that—

"It produces the impression upon the public mind that the members are at liberty to vote as they please, whereas in fact their hands are more tied than ever, and acts go forward as if they had received the confirmation of all the members, or a majority of those present."

This misuse of the Legislative Council by some of our Governors is worthy of the consideration of the reformed Legislative Council, and of the Citizens of the Island.

The Governors who approach the Legislative Council after pocketing the Secretary of State, no doubt believe conscientiously that the information they have received from the Government Agents, Assistant Agents, and the Chief Headmen together with the opinions of the members of the Executive Council, are sufficient to determine their own views, and justify them in inducing the Secretary of State to give his sanction. But such Governors do not know the peculiar conditions of Eastern countries where the people are in the habit of

SAYING WHAT THEIR SUPERIORS WOULD LIKE TO HEAR.

If they resigned their official positions, and mixed with the headmen and the people in familiar terms, they would see in what a world of illusions they had been living as officials.

This is what Mr. William Taylor of the Bengal Civil Service, who was the Commissioner of Patna, says in his book, called "Thirtyeight Years in India," as to how much he was mistaken during the whole period of his official life :

" When a public officer in high position in India descends from his pedestal and enters on the lower stage of ordinary unofficial existence, he passes, in one sense at least, from darkness into light. During his official elevation, his eyes were dimmed, his senses clouded by a thick veil, which, unknown to himself, was spread before him and presented every object in a false or distorted aspect. Flattering himself that in conversation, or by enquiry, he ascertains the genuine sentiments of the natives who approach him, he, in fact, takes in little but the smooth sentences of studied adulation or perverted facts. When, however, he casts off his official rôle, the veil is removed, and if his vocation brings him into confidential relation with the people, he is astonished to find how widely the real sentiments and genuine views of his visitors or associates differ from the manufactured opinion which he had, in his higher sphere, accepted as the truth."

Those who know the country best, here and in India, bear testimony to what this Civilian has written. Our Assistant Agents and Government Agents, so long as they remain officials, will never know the real sentiments and genuine views of their informers, and the Governor who depends on his Agents and Durbar Chiefs alone, will never know how grievously he was mistaken, and how unsuspectingly he misled the Secretary of State. If the Governor descends from his pedestal and enters on the lower stage of ordinary unofficial existence, then will he pass from darkness to light ; then will he know how much better he might have governed the country, if he had counted on the advice of the unofficial members of the Legislative Council,

BEFORE ADDRESSING THE SECRETARY OF STATE.

There have been Governors who have allowed our constitution to work according to the lines prescribed by its founders. The safety of the country depends not upon the readiness of the Governor to assume responsibility for every measure and scheme which he has pressed on the Secretary of State, but on the harmony of his views with those of the Executive and the Legislative Councils, ordained by the King to advise him, and to help him in the Government of the country. The words of that sagacious Governor, Sir Henry Ward, who ruled the Island between 1855 and 1860, are worth remembering:—

In the peculiar circumstances of Ceylon, with great capabilities still undeveloped, and a growing demand for material prosperity, as the condition of planting and mercantile success, it is upon the agreement between the Councils and the Governor for the time being, that the progress of the Colony depends."

Now, I think I have sufficiently detained you. You have listened to me with the greatest patience. Wherever I have been, this has been a distinctive feature. People do not look at their watches, but simply watch my face and movements. I see every face sparkling with enthusiasm, and that is enough consolation for me, for all the trouble I have taken. If by my labours I make some of you to rise from selfishness or self-love to neighbourly love, and from neighbourly love to patriotic love, and then again to philanthropy and Godly love, I shall have lived sufficiently. I thank you, ladies and gentlemen, for giving me a hearing in this encouraging manner. Your willingness to hear, and your effort to do good, will find fruition in your own hearts, and in the community generally.

P. R.

A Letter to the Editor.

Some Astronomical Remarks on Sri Sankara's Horoscope.

To

M. R. RY., V. V. RAMAṆA ŚĀSTRIN AVARGAL,

EDITOR, "THE LIGHT OF TRUTH",

MADRAS, N. C.

DEAR SIR,

I have gone carefully into the calculations of Mr. Pichchu Aiyar relative to the birth of Śrī Śaṅkara* and find as follows:

The centennial change in the obliquity of the ecliptic, estimated at 50 seconds, gives for the year 805 A.D. 23 degrees 35 minutes nearly.

This will affect all calculations.

The New Moon of April fell on the 3rd (O. S.) at oh. 43m. 4s. p.m. (G. M. T.) or 5h. 51m. p.m. at Travancore (Longitude 77 degrees East, and Latitude 10 degrees North).

The 5th day after New Moon fell between noon of 7th and noon of 8th April. I observe Old Style (O. S.) throughout. [The difference between the old and new styles was then (805 A.D.) 4 days.]

The hour of 12h. 58m. p.m. at Travancore = 7h. 50m. A.M. at Greenwich, and I therefore take April 7d. 19h. 50m. as the Epoch to which all calculations must be adjusted. As all the

* The contribution referred to appeared at pp. 21 *et seq.*, and pp. 109 *et seq.* of the current Volume of our Journal.—Ed. L. T.

equations of the celestial bodies depend on the place of the Sun, I will take this first of all.

	s. d. m. s.	s. d. m. s.
1800	9-21-44-1	3- 9-29- 5
+5	11-29-47-30	0- 0- 5-10
<hr/>		
1805	9-21-31-31	3- 9-34-15
-1000	0- 7-37-30	0-17-11-40
<hr/>		
805	9-13-54- 1	2-22-22-35
April	2-28-42-30	15
7d.	0- 6-53-58	1
<hr/>		
		2-22-22-51 = Apogee.
19h.	46-49	0-20-19-21 = Mean value.
<hr/>		
50m.	2- 3	9-27-56-30 = Anomaly.
<hr/>		
	0-20-19-21	
	+ 1-41-19 Cen. Equation.	
<hr/>		
	0-22- 0-40	

cent. var. equat. + 2- 9 = Long. Aries 22d. 2m. 49s.

Before we can go further it would be necessary to know what value is given to precession at this particular epoch. Of course, as is well known, the great year of 25,920 years

(wrongly ascribed to Plato) yields a mean precession of 50s. per year, and on this valuation the *ayanāṁśa* = 4deg. 15m. 50s. which, taken from the Sun's equated longitude, would give a value *Meshaṁ* 17 deg. 46 m. 59 s. in terms of the Indian Zodiac.

Now Mr. Pichchu Aiyar has given the 18th day of *meshaṁ* as that of Śaṅkara's birth, which certainly agrees with the above value, inasmuch as the mean motion of the Sun for 18 days is 17 deg. 44 m. 30 s. Yet Mr. Pichchu Aiyar gives as his value of Sun 16 deg. 36 m. only, and I confess I do not understand it, for, at whatever point he may set his zero, the Sun in 18 days must be advanced nearly 18 degrees, unless indeed it is held that the month *Meshaṁ* does not begin with the Sun's transit of zero.

I find by calculation that the 8th April, A.D. 805 was Monday, the 5th day after New Moon. So far we are in agreement, and our calendars are thus equated, April 7d. 19h. 50m. G. M. T. A.D. 805 Monday = *Meshaṁ* 18th 0 h. 58 m. p.m. A.D. 805 Monday. So that the 8th April (O.S.) is found by the coincidence of the day of the week and the day of Moon from synod to correspond with the date fixed by Mr. Pichchu Aiyar as that of Śaṅkara's birth.

A comparison of the longitudes of Sun given by Mr. Pichchu Aiyar and by the European tables, shows a difference of about 5 deg. 27 m. and as this will affect the equations of the Moon and planets, it does not seem advisable to go further until we are agreed upon the value of the Sun's longitude. When the Sun's longitude is found in both zodiacs to the nearest second of space, then their difference will be the true value of *ayanāṁśa* for epoch 805 A.D., so that the calculations is of the first importance.

For the longitude of the Moon A.D. 805 April 7 d. 19 h. 50 m.
= 8th April, at 7-50 A.M. (G. M. T.), we proceed as follows :

	Longitude			Anomaly.			
	s.	d.	m. s.	s.	d.	m.	s. d. m. s.
1800	4-13	50-16		2-27-	7		M = 2-24-22-20
+ 5	10-	0-	5-59	3-	6-40		S = 0-22- 2-49
1805	2-13	56-15		6-	3-47		2 × 2- 2-19-31
- 1000	6-18	47-15		6-	8-13		= 4- 4-39- 2
805	7-25-	9- 0		11-25-	34		A 6-14-33
April	3-15	52-32		3-	5-51		9-20- 6 = 2 (M - S)
7d.	3-	2-14-	5	3-	1-27		- A = 0-1-15-13
19h.	10-25	53		10-21			M' = 2-27-40-54
50m.	27-27			27			S = 0-22- 2-49
Sec. Equa.	+ 13-23			+ 0-53			M' - S = 2- 5-38- 5
Equations	2-24-22-20			6-14-33			
To 2D - A =	+ 1-15-13			1-15			
" Sun's a. =	+ 9-43			10			
	2-25-47-16			6-15-58			
" Sun's a. =				- 0-20			
" A. =	+ 1-53-38			6-16-18			Anomaly
	2-27-40-54						
" M' - S =	- 24-52						
	2-27-16- 2						∴ Moon's long. = 2s. 27deg. 16m. 2s.

According to the relative values of Sun in the two zodiacs,
Mr. Pichchu Aiyar should bring the Moon's longitude out at

50deg. 27min. less than the above, namely, in 2s. 21deg. 49m; whereas he gives its value as 2s. 6deg. 44½m. Consequently I am bound to suspect a cumulative error in the tables from which he is working amounting to 15deg. in ten centuries, or alternatively, an error in his working. That my tables are dependable is shown by the fact that they respond to recorded phenomena and to modern observations. A simple test is the Moon's elongation (distance from Sun) in the same period. Thus:

	s. d. m. s.
1800	6-22- 6-15
+ 5	10- 0-18-29
1805	4-22-24-44
- 1000	6-11- 9-45
805	10-11-14-59
April	0-17-10- 2
7d.	2-25-20-27
19h.	9-39- 4
50m.	25-24
Elong.	2- 3-49-56
Sun	0-22- 2-49
Moon's Lon. =	2-25-52-45

This is seen to correspond to the Moon's longitude less the Equation to Centre and the subsequent equation due to elongation, as above.

With regard to the major planets mentioned in the śloka from the *Vijaya**, these may conveniently be estimated by

* The śloka referred to by 'Sephariāl' is this (cf. p. 22 of the current Volume, *ante*):—

लघ्ने शुभे शुभयुते सुषुवे कुमारं
श्री पार्वतीं सुखिनीं शुभवीक्षते च ।

reference to their Synodic Periods, which are very accurately known. The calculation yields the following results :—

Saturn	6s. 18 deg. 31 m.	These positions are subject to anomalistic equation and to centennial augment.
Jupiter	3s. 24 deg. 23 m.	
Mars	10s. 0 deg. 33 m.	

Therefore, whether we take ayanāmśa as 4 deg. 15 m. 50 s. or 5 deg. 27 m., all the planets referred to in the *śloka* of Mādhvāchārya will fall into the signs ascribed by him, namely, the signs of their respective exaltation. So far, then, as this section of the research is concerned, I should be glad to learn what measure of reliability can be placed on the *parahitā* system for long periods*, and what degree of accord it presents with (a) accurately recorded observations in the past and (b) current observations.

Regarding the Reform which Śaṅkara is recorded to have begun on 1st Chingom A.D. 825, I find this equivalent to 23rd July. The Sun entered Simha on that day, and was then in 4 s. 4 deg. 32 m. 30 s. at the same moment, this increment being the value of ayanāmśa as calculated by me from the Epoch 498 A.D. at 50 s. per year. The date of the Sun's entry into *Simha* in the year 825 was July 23 d. 16 h. 14 m. Greenwich Mean Time (Old Style), or in secular terms 24th July, at 4-14 a.m.

Yours faithfully,

SEPHARIAL.

जायासती शिवगुरोः निज तुङ्ग संस्थे

सूर्येकुजे रविमुतेच गुराचकन्द्रे ॥—Ed. L. T.

Lagne śubhe śubhayute sushuve kumāram

Śri Pārvatya sukhim śubhaviśhitecha |

Jāyāsati Śivaguroḥ nija tuṅga samsthe

Suryekujeravisutecha gurauchakendre ॥—Ed. L. T.

* This is a question which our friend Mr. L. D. Svaminikannu, M. A., LL. B. (Lond.), is specially studying, and we should be glad to have his say thereon, before we offer our opinion on the issues involved.—Ed. L. T.

THE "ĀGAMIC BUREAU" NOTES.

Under this captivating name, our friend, Mr. George Wilde, has issued a cheap almanac, giving weather predictions and birthday and anniversary prognostications for the year 1911. The publishers are Messers Rexo & Co., 3, Central Street, Halifax, Yorkshire, England, and the Almanac is priced at four pence a copy. The star *Antares* is known in Sanskrit Astronomy as *Pārijāta*, to which the Yoga-tārā, *Jyeshṭhā*, is very intimately related. It is a star of the first magnitude, and to be found in the Hindu Nirayana Sign, Vṛ̥schika. The name Antares stands for a mixture of Mercury and Mars, in the interpretation of character and destiny, according to the canons of the Celestial Science. The brilliance of Antares is well-known to all star-gazers. There is, consequently, a definitive significance in the choice of the name Antares for Mr. Wilde's *début* in the field of almanac-compilation, and we sincerely hope that the Almanac in question may prove a veritable Antares in the galaxy of other almanacs. Mr. Wilde gives star readings for each month, good days for business transactions in each month, prognostications about the ruling potentates, and some paragraphs of general predictions. Altogether, the Almanac is very beautifully planned, and can be used without difficulty even by the man in the street. The weather predictions are, however, of only local applicability, being specially made out with reference to England and Wales. In his editorial note Mr. Wilde writes :

"The Editor feels that his accession to the editorship of this Almanac falls on the eve of a momentous period of History when two or more European nations will become involved in war. The question which is constantly on everyone's lips is: will the mighty Houses of Hanover (now Saxe-Coburg) and Hohenzollern come into conflict? The Hohenzollern has answered the question by stating that 'its future is on the sea'. The next question is: when will Germany strike and with what

result? Whilst the star of the Hohenzollerns has been in the ascendant that powerful House has smashed Denmark 1864, struck Austria to her feet 1866 and felled France in the dust in 1870.

"Mundane Astrology contains only a modicum of truth and affords no clue to this mighty conflict between two of the most powerful nations the world has ever seen. It is silent as to the momentous incidents of the world's progress; and of the great personalities who occupy the world's stage it says nothing. The Editor will bring these new personalities under the limelight of Natal Astrology".

A very noteworthy attraction of the Almanac consists in its "star courses in the horoscopes of politicians". Mr. Wilde says, for instance:

"The Earl of Crewe has very nearly reached a most adverse period of his life. He is warned that he has to fear accidents and a breakdown in health in the near future.

* * * * *

"Lord Morley is under the adverse influence of Saturn. His health will be more or less impaired and he will certainly not be able to retain office because of failing health. He also has to fear loss of position in 1911 or 1912".

We make no excuse, in this connexion, for transcribing in full, Mr. Wilde's prognostications about George V, King of England, as they are sure to prove of enthralling interest to our numerous readers:

"His Majesty is a strong character. He is sure to become a great and eminent King. He will have the favour and friendship of powerful monarchs and his honour in his country will be great. He is witty, ingenious, trusty, faithful, courteous and friendly, and he is a king who will inspire much confidence in those with whom he is brought in contact. The aspect of the Sun to Mars is a most propitious aspect for success in arms. The King is sometimes loquacious, is easily swayed by passion and might speak impulsively. In fact, he might act rashly, but he is very soon appeased. The good aspect of Mercury to Jupiter adds sound judgment, good reasoning powers, consequently His Majesty has plenty of ability. Venus rising adds many excellent qualities; but as Venus is afflicted by Mars it adds to the character a quick and contentious

temper. But His Majesty is a good man. There are indications of love of music and of the drama. His Majesty is sure to become a great favourite of the multitude. He is very versatile, optimistic and has merry moods, is high-minded, honourable, enterprising; a King of great courage and much piety. He will lead a very active life, for he is not in the least demulcent and will rarely acquiesce in anything with which he does not agree. He has strong convictions because he has a good judgement; he will seek to use his persuasive powers and with some success. A man of dignity, reverence, probity, integrity. In fact, His Majesty is very high principled, has tremendous regard for honour and he is very worthy of his illustrious family. But of course we must confess that having Neptune on the eastern angle His Majesty possesses some qualities with which we are not familiar, because we are not sufficiently acquainted with many traits of character which emanated from Neptune. His Majesty will certainly conduct any diplomatic transactions entrusted to him with credit to himself and the country. Having Jupiter on the midheaven he will be very successful in his transactions with other Potentates; especially in his dealings with our neighbours the French. From 1910 to 1912 the following star courses coincide: the Sun is just receding from a quartile aspect of Saturn which indicated the death of the father and of course this aspect indicates a good deal of anxiety, some worry; but as Venus is conjoined with the Sun, the Sun is bi-quintile to Jupiter, and Jupiter is on the Meridian, these aspects indicate much prosperity, great success and honours; they are aspects of course which are of the happiest augury for pageantry and for the Coronation. His Majesty, therefore, will ascend the Throne amidst great rejoicing and the Coronation should be one of unusual brilliance. His fame should spread to many lands. 1911 and 1912 will be auspicious years for prosperity and credit. His Majesty will be happy in winning the affection of his subjects".

* * *

Elsewhere we publish Sepharial's important contribution to the settlement of the elements relative to Śrī Śaṅkara's Horoscope, and if these be properly determined, it is sure to pave the fixing of the date of Śrī Nīlakaṇṭha-śivāchārya. A further contribution from the same astronomer on that Horoscope, will be published in the next Number of this Journal.

* * *

THE
LIGHT OF TRUTH
OR THE
Siddhānta Dipikā and Āgamic Review.

*A Monthly Journal devoted to the Search for Truth as revealed in the
ancient Hindu Mystic Philosophy known as the Śaiva-Siddhānta or Āgamānta.*

OL. XI.

JANUARY, 1911.

No. 7.

TIRUMANTIRAM OF ST. TIRUMŪLAR.

(Continued from page 244 of No. 6 Vol. XI.)

LEARNING.*

குறிப்பறிந்தேனுடலுயிரதுகூடி
செறிப்பறிந்தேன்மிகுதேவர்பிரானை
மறிப்பறியாதுவந்துள்ளம்புகுந்தான்
கறிப்பறியாமிகுங்கல்விகற்றேனே.

(1)

I learnt the object of my union with the body.
I learnt of my union with the God of Gods.
He entered my heart without leaving me ;
I learnt the knowledge that knows no sin.

கற்றறிவாளர்களுதியகாவத்து
கற்றறிவாளர்களுத்திலோர்கண்ணண்டு
கற்றறிவாளர்களுதியுரைசெய்யுங்
கற்றறிகாட்டக்கயலுளவாக்குமே.

(2)

When learned men engage in thought,
The learned men find 'an eye' in thought.
This learning of theirs becomes as nought,
When this eye (of wisdom) will show the truth.

நிற்றின்றபோதே நிலையுடையான் கழற்
கற்றின்ற செய்வின் கழிந்ததும் பாவங்கள்

* The previous chapters have appeared already in Vol. I, L. T.

சொற்குன்றவின் நித் தொழுமின் றொழுதபின்
மற்றொன்றிலாத மணிவினக்காமே.

(3)

While you live, the Feet of the changeless
Worship ye, your sins will fall off.
Praise ye with words without any fault,
Then ye are one with the matchless Light.

கல்லியுடையார் கழிந்தோடிப் போகின்றார்
பல்லியுடையார் பாம்பரிந்துண்டின்றார்
ரெல்லியுங் காலைமுமேத்து மிறைவனை
வல்லியுள் வாதித்த காயமுமாமே.

(4)

The men of learning depart this world,
The embodied men press the serpent and drink.
The Lord praised during morning and noon,
Is the Supreme praised in the Upanishat.

NOTE.

The serpent is the Kundalini or Kudila, a material force. You can use it or abuse it. When you abuse it, it yields poison. When you use it with knowledge, the poison is converted into ambrosia. The following stanza of Ilampērumānadiga] puts it most beautifully, and it echoes a fine hymn of the Rig Veda.

சுடையே, நீரகம் ததும்பி நெருப்புக் கலிக்குமே
மிடறே, நஞ்சுகந்துவன்றி யமிர்துபி லிற்றுமே
வடிவே, முனியெரிகவை இத்தளிர் தயங்கும்மே
யடியே, மடங்கன் மதஞ்சீறி மலர்பழிக்கும்மே
யஃதான் நினைய வென்றறிகிலம் யாமேமுனை தவத்
தலைமுன்று வகுத்ததனித்தாட்
கொலையுன்று குடுமிநெடுவேலோயே.

O Thou Supreme with the death dealing Trident of Justice !
Thy braid overflows with water and showers fire ;
Thy throat shows the poison and showers ambrosia ;
Thy Form of terrific fire is mellow as a leaf.
Thy Foot crushes the asura and shames the lotus.
Thy Supreme Nature we are unable to discern.

துணைய துவாய்வருந் தாயநற்சோகி
துணைய துவாய்வருந் தாயநற்சொல்லம்

துணையதுவாய்வருந் தூயமலர் கந்தந்
துணையதுவாய்வருந் தூயநற்கல்வியே.

(5)

The Pure wisdom comes as your help ;
The Pure word comes as your help ;
As flower and fragrance they help you ;
The Pure learning comes as your help.

NOTE.

The word is the knowledge contained in books. Learning and wisdom are connected as flower and fragrance.

தாலொன்றுபற்றி துனியேற மாட்டாதார்
பாலொன்றுபற்றினுற் பண்பின் பயன்கெடும்
கோலொன்றுபற்றினுற் கடாப்பறவைகண்
மாலொன்றுபற்றி மயங்குகின்றாரே.

(6)

If they can't ascend the top by true knowledge,
And seek devious ways, they are lost indeed.
Hold the rod up, the birds are scattered ;
Holding to ignorance, they are lost in delusion.

ஆய்ந்து கொள்வார்க்கானங்கே வெளிப்படுந்
தோய்ந்த கெருப்பது தூய்மணி கித்திடு
மேய்த்தவினமதி பெட்டவல்லார்கட்கு
வாய்ந்த மனமல்கு தாலேணிபாமே.

(7)

Hara is manifest to those who seek ;
He, the effulgent fire sheds the pure gem.
To him who reaches the bright young moon
His mind will become the ladder of rope.

வழித்துணையாய் மருத்தாயிருத்தார்முன்
கழித்துணையாய் கற்றிலாதவர் கிந்தை
பெய்ழித்துணையா மும்பராமுவகேழும்
வழித்துணையாம் பெருத்தன்மை வல்லானே.

(8)

In the presence of true Helpers and Healers ;
The uneducated count as naught.
The great Ones help us to control our mind,
And guide us through the seven worlds.

பற்றது பற்றிற் பரமனைப் பற்றுமின்
முற்றதுவெல்லா முதல்வனருள் பெறில்
கற்றவிரகிற் கிளரொளி வானவர்
கற்றவர் பேரின்ப முற்றுவின்றாரே.

(9)

Seek ye the true support, hold to the Supreme.
Your desires will be satisfied, when His grace is gained.
With humility at heart, the learned will secure
The Bliss enjoyed by the bright immortals.

கடலிடையான் மலையாணந்து பூதத்
துடலிடையான் பலபூழிதோறாழி
யடல்விடையேறு மமரங்கனாத
னிடமுடையார் கெஞ்சத்தில் விருந்தானே.

(10)

He who dwells in the broad sea and high Hills
Who dwells in all the bodies made of elements five
The God of Gods who rides ever the Sacred Bull
In the heart of the truly learned He dwells.

CONDUCT BORN OF LEARNING.

அறங்கேட்டு மந்தணராய் மொழிகேட்டு
மறங்கேட்டும் வானவர் மந்திரங்கேட்டும்
புறங்கேட்டும் பொன்புரைமேனி யெம்மீசன்
நிறங்கேட்டும் பெற்றகிவகதி தானே.

(1)

They hear of Dharma, of the words of the Seers
They hear of Sin, of mantras sacred to gods.
They hear of other truths and the Truth of our Lord
Then do they reach Śiva's true goal.

தேவர்பிரான்றனைத் திவ்வியமூர்த்தியை
யாவரொருவ ரறிவாரறிந்தபின்
சோதமின் கேண்மினுணர்மி னுணர்ந்தபி
சோதி புணர்ந்தவரோங்கி நின்றாரே.

(2)

The God of Gods, the Form Effulgent
Who can know? Knowing Him,
Praise Him, listen to His praise and think of Him,
Then will they stand high above all.

மயன்பணி கேட்பதுமாதந்தி கேட்பி
 நயன்பணி கேட்பதரன் பணியாலே
 சிவன்பணி கேட்பவர் தேவருமாவர்
 பயன்பணி கேட்பது பற்றதுவாமே.

(3)

It is the command of Nandi, that Vishnu obeys ;
 It is the command of Hara, that Brahma obeys ;
 They become Gods who obey Śiva's commands.
 Such obedience is the true support.

பெருமானிவனென்று பேசியிருக்குந்
 திருமானிடர் பின்னைத் தேவருமாவ
 ரருமாதவர்க்கு மகிழ்ந்தான் செய்யு
 மருமாதவத் தெங்களாதிப் பிரானே.

(4)

The Holy men who praise the Supreme
 Will even become the immortal Gods.
 The Ancient of days will shower His grace
 With gladness on men of rare tapas.

ஈசனருளு மிறப்பும் பிறப்பையும்
 பேசியிருந்து பிதற்றி மகிழ்வெய்தி
 நேசமுமாகு நிகழொளியாய் நின்று
 வாசமலர்க்கந்த மன்னி நின்றானே.

(5)

Meditating on the sorrow of birth and death,
 One dwells in pleasure on praise of Īśa's grace.
 God covers him with His far spreading Light, in love
 Who dwells in us as fragrance in flower.

வீழுப்பங்கெழுமியு மெய்நின்ற ஞானத்
 தொழுக்கழுஞ் சிந்தையுணர்கின்ற போது
 வழுக்கிவிடாவிடில் வானவர் கோனு
 மிழுக்கின்றி யெண்ணிலி காலமதாமே.

(6)

With love ever rising and in true wisdom
 Deed and thought ever poised, ever resting,
 One becomes the Lord of the Gods
 Without doubt and for countless ages.

சுதியார் மணற்சோற்றித் தேக்கிமொபோத்
 செறிவாலனுபோகஞ் செதிக்கு மெண்ணிற்

LIGHT OF TRUTH.

சூறியாத தொன்றைக் சூறியாதார் தம்மை
வறியாதிருந்தா ரவரவ ரன்றே.

(7)

Like unto children delighted with sand-boiled rice,
You can secure bliss born of the senses, you fancy.
If you think not of One who is past thought
Then you will not be thought of at all by God.

உறுதுணையாவது யிருமுடம்பு
முறுதுணையாவ துலகுறு கேள்வி
செறிதுணையாவது சிவனடிச் சிந்தை
பெறுதுணை கேட்கிற் பிறப்பில்லை தானே.

(8)

The soul and body are the true support of each other;
The learning from true men is your true support;
The Thought of Śivam is your near support ;
If one listens to this support, gets he no birth

புகழ்நின்றார்க்கும் புராண னெம்மீச
னிகழ நின்றார்க்கு மிடும்பைக் கிடமா
மகிழ்நின்றாதியை யோதியுணராக்
கழிய நின்றார்க்கொரு கற்பகவாமே.

(9)

Our Iśa is the most praised Ancient of Days ;
He who derides God reaps only pain ;
Without praising and knowing God in love
One spends his days, a stone-cow he secures.

வைத்துணர்ந்தான் மனத்தோடும் வாய்பேசி
யொத்துணர்ந்தானுரு வொன்றொ டொன்றொவ்வா
தச்சுழன்றாணி கலங்கினு மாதியை
நச்சுணர்ந்தார்க்கே நனுகலுமாமே.

(10)

Though in different births and different forms
One in tossed about and shaken in mind,
Stedfast in thought, mind, and speech
One loves God, he reaches His Feet.

(To be continued.)

J. M. N.

NAMMĀLVĀR'S TIRUVIRUTTAM.

(Continued from page 235 of No. 5 Vol. XI.)

GENERAL KEY

to the Esoteric Expositions of Sacred Erotic Poetry,
as given in the Commentary of Vadi-Kesari
Azhagiya-Manavala-Jiyar, Etc.

1. By "Mother" is meant (1) either the Seer's own state of mental composure (cf., the Greek's expression—"From Philip Drunk to Philip Sober I'll appeal"), or (2) Friends who keep their mental composure.
2. By "Bride" is meant the paroxism of Love for God and the Galaxy of God-loved Souls.
3. By "Female Friend" is meant the Circle of Wellwishers.
4. By "Bridegroom" are meant God and the Galaxy of God-loved Souls.
5. By "Messenger" is meant the Holy Guide who leads to God and to the Galaxy of Godly Souls.
6. By "Beauty of the Eye" is meant the perfection of discerning wisdom—which determines aright the question—"Whom shall we love?"
7. By "Beauty of the Breast" is meant the development of devotion or holy love, (1) manifested by complete obedience, and (2) constituting the *sine qua non* of the soul's (a) enjoying, and (b) being enjoyed by the Lord. (Cp. the saying: "Tis hunger that gives sweetness to the food". = "Kshut svādu-tāṃ janayati".)
8. By "Beautiful Thinness of Waist" is meant the being bared of every encumbrance in the shape of ungodly ties. (Cp. the expression:—

"He 's fit to lead the Saintly Life, Who loving God, loathes ev'ry bar To reaching God, <i>nought</i> <i>else desires.</i> "	=	"Paramātmani yo rakto, virakto 'Paramātmani, Sarveshaṇā - vinirmuktas, sa (ḥ) bhaiksham bhok- tum arhati."
---	---	--

Cp., too, the following remarks of Sir Joshua Reynolds—one of the greatest of England's, if not of the world's, artists:—

".....it is true in taste, that many little things will not make a great one. The sublime impresses the mind at once with one great idea; it is a single blow: the elegant indeed may be produced by a repetition, by an accumulation of minute circumstances."—*Discourses on Art*, Cassel's Edn., p. 79.)

9. By "Beauty of Walk" is meant righteous conduct.
10. By "soft-flowing-hair" is meant that adornment of the head which is constituted "by reverently bowing ev'r to God and Godly Souls"! (See v. 60.) Cp. the words—"Mūrdhan! namādhoksha-jam!" in our Seer's kindred spirit—the Royal Saint Kulaśekhara's Mukunda-Mālā, v. 16, and Gītā 9-14—"Namasyaṇtaś cha Mām bhak-tyā," &c.
11. By "Beauty of Dress" is meant equipment for the heaven-ward journey in the shape of firmness of faith. *Vide* the words: "Baddhaḥ pārikaras tena, mokshāya gamanam parati," &c.—Saint Prahlāda's Song (famed as the Hary-ashtaka, v. 9.)
12. By "Beauty of Speech" is meant the being ever "employed in hymn", to borrow an expression used in Bishop Ken's Eulogy on Thomas a Kempis—prefixed to the Oxford Edition of the *Imitation of Christ*.
13. By "Bracelet" is meant the incompatibility of the co-existence (in the Saint) of love for any object other than the Lord, the bracelet being the badge of a married woman's chastity. In our Guru, param-parā-Prabhāva,

among the authorities conformably to which our Rāmā-
nujāchārya was given by his Guru Mahā-Pūrṇa, the
Fivefold Sacrament [whereby the pupil is—

"(1) Stamped with th' Lord's Seal, (2) decked with
His Badge, (3) named after Him,
(4) Instructed in His Law, (5) converted to His will."
(= "Tāpāḥ, puṇḍrah", etc.—Vishṇu-Tilaka.)]

The following Text is cited :—

"Chakrādi-dhāraṇam puṃsām Para-sambandha-veda-
nam;
Pati-vratā-nimittam hi, valayādi-vibhūṣaṇam?", i.e.,—
"Souls' Discus-mark and th' like, their liegeship t'wards
God, show;
Is n't it because of her be'ng faithful to her lord,
That bracelets and th' like jewels are to woman given?"

14. By "Darkness" is meant ignorance.
15. By "North breeze," "South breeze," "the Anril bird,"
and other objects mentioned as "pain-causers," are meant
all sense-striking objects which, as calling to mind the
parted soul's grief-cause, become, while the loved-one's
separation lasts, unbearable.
16. By "the Night's tedious prolongation" is meant the loving
soul's impatience to reach the Lord.
17. By "Time-brought lament," "Night's unbearability," &c.,
is meant grief for the soul's non-enjoying the Lord not-
withstanding the approach of enjoying time (i.e., the
time of the soul's being converted and ready to enjoy
the Lord. [Arum-padam 2, end of Intro.] Cp. the
Text :—
"When, after having, by God's wondrous pow'r,
Been lulled to sleep from time 'thout beginning,
The soul awakes," etc.,—"An-ādi-māyayā suptaḥ,
yadā-jīvaḥ pra-budhyate,"
etc.—Māṇḍūkyaopanishat.)

18. By "the Moonrise being unbearable" (see v. 72 and 73) is meant the pain which the conscious state brings to the devotee when he does not realise God's presence.
19. By "Sunshine" 's meant the wisdom which,
By teaching patience, solace gives. (Cp. Milton's *Sonnet On His Blindness*.)
20. By the "Sea's roar" (see v. 51, 62 and 87) is meant the rage of strayers' sin-shaped sea.
21. "Love carries parted souls through *ten* successive states:—
(1) The eye is drawn, (2) the heart 's attached, (3) the will 's resolved,
(4) Sleep 's gone, (5) frame pales, (6) all 's loathed, soul's
(7) mad, (8) senseless, (9) swoons, (10) dies."
= "(Driṇ¹-manas¹)-saṅga-saṅkalpa¹-jāgrah¹, kṛṣṇa-tā¹ 'ratih¹,
Unmāda¹-moha¹-¹mūrchchhāntā¹ (h), ity-anaṅga-daśā (h)
daśa." (See *post*, v. 97, &c.)
"(1) Virtue and (2) Wealth, (3) Love and (4) Salvation,
be'ng th' Boons Four,
(3) Love 's *that* life whercof Kṛishṇa is the object sole ;
(1) Virtue, (2) Wealth, and (4) Salvation are accessories :
[=(3) Love doth consist in living for Kṛishṇa alone,
With (1) Virtue, (2) Wealth, (4) Salvation, for accessories.]

Thus, us, of his own move, Godlike Rāmānuj taught !"—
Verse 40, of "I-Rāmānuṣa'-Nūṛṇ-andāthi—the Standard Tamil Hymn to Rāmānujāchārya, consisting of 108 "End-Beginning" Verses, *i. e.*, Verses—(1) the end of each of which rhymes with the beginning of the next verse, and (2) the closing verse rhymes with the beginning of the opening verse. [Our Seer's Tiru-viruttam is itself a magnificent specimen of a Centum of "End-Beginning" Verses.]

Such are a few typical specimens of the esoteric exposition of Sacred Erotic Poetry, which devotees can develop to any extent.

(To be continued).

A. G.

KARAPĀTRAM—WHAT IS IT ? *

PART II.

"The world ever plucks us back from ourselves with a thousand arms."—*The Mystic Author of Zanonis.*

Śrī Sadaśiva Yogindra was not only a great Yogin, but one who in a previous incarnation attained to Yoga-siddhi. The Lord Śrī Kṛishṇa says that even a soul who has fallen from the Path of Yoga after proceeding some distance in it, doth not lose the effort of his Yoga-practice. The Yoga-bhrasṭa even in his next birth proceeds from where he left the Razor-Path of Yoga! If this be the case with a man who has failed to achieve success in Yoga, how much more would it not be more efficacious, in the case of one who in a previous incarnation has attained to Yoga-Siddhi! Unfortunately for the Yogin, Yoga-Siddhi does not necessarily mean Kaivalya-siddhi. It is only the Power to enter into the Spirit of Nature and become one with the Universal Nature. But *Kaivalya-Mukti* is beyond *Prakṛiti*: It is in the *realisation* of *Chit-Śakti*—the Power of Intelligence ensouled in the Spirit of Universal Nature; and of the God Supreme (One only without a Second) who is ensouled in that Intelligence Supreme.

St. Tirumūlar says :

“ அறிவார்ப்பராசத்தியாணந்தமென்பர்
அறிவார் அறிவுருவாமவொன்பர்
அறிவார்தருமவனிச்சையென்பர்
அறிவார்ப்பரணுவனிடந்தானே.”—திருமத்தியம்.

The “*Knower*” of the *Tripuṭi* (*Knower, Known and Knowledge*)—the *Knower of the Known and Knowledge* (the “*அறிவார்*”

* Part I. of this interesting contribution appeared at pp. 362-367 of Vol. X of our Journal.—Ed. L. T.

in the above Mantra), knows by his knowledge of the other two elements of the *Tripuṭi* "the Intelligence (*Logos*) or the Word that in the beginning was" which *St. Auvaiyār* describes as "ஆதியாப் பிறந்த அறிவு". This "Knowledge" of the "Knower" is eternal Bliss in Self-Experience. It being "அறிவார் அறிவு" it is also of the form of Supreme Intelligence transcending the *Tripuṭi* form of knowledge. As evolution which is the Law of Life begins with the "ஆதியாப் பிறந்த அறிவு" ("the Word that was in the beginning" of *St. John*) it is the presiding Genius over Action (*Karma*). Again, as "the Word that in the beginning was *alone*", previous to that *alone-become* state of *UMĀ* or *Vyashti-Praṇava*, "was with God" as *Ardhanārīśvara*, and previous to that state of at-one-ment with God, it "was God" in the Supreme Relation of *Advaita*, it is plain that the Supreme Being is to be found in the Supreme Intelligence. ("அறிவார் பரனுமவனிடந்தானே").

Now the Yoga-Siddha who transcending the differentiating powers of the Mind and the Intellect has attained to an undifferentiating knowledge of *Tripuṭi*, has yet to work his way upwards and onwards to the Self-Experience which realises *Absolute Existence-Knowledge-Bliss* which is free from *Tripuṭi Jñāna* (*Tripuṭi-rahita-Jñāna* it is called). This is the short and unfinished path of the true Yoga-Siddha, who therefore, when he incarnates again to complete his cycle of Evolution is born with the knowledge of *Tripuṭi* or "*Tripuṭi-Sahita-Jñāna*" as it is called. He is a born Master of Nature, being able to enter into the Spirit of Nature. Now every soul that takes embodied form in human shape is subject to the eternal laws of body (The Laws of Physical Nature)!. And these Laws of Physical Nature manifest themselves to the Physical man of civilisation in the shape of three imperious wants. These are:—

- (i) The Necessity for Food (in which is included food and drink) and all formative aliments coming under "உணர்."
- (ii) The Necessity for covering his body (உடை).
- (iii) The Necessity for sleep (உறக்கம்).

Some would describe the sexual instinct for procreation as one of the wants of Individual Nature. But truly speaking it is more a function of collective Nature which it performs through the Individual group forming the species, keeping itself ever on the alert to preserve the continuance of the species.

Now of the three Primary necessities of Individual Physical Nature (i.e. of *umā*) success in overcoming any one of the necessities brings with it corresponding success from the limitations of the other two necessities. The main object of taking food is to convert matter into spiritual energy through the spiritualising agent of Man. When this is realised, the Master-soul is freed from the care of maintaining the body—for he knows his body to be a spiritualising agent, a spiritual dynamo, so to speak, and all that comes to his hand is grit to the Mill that grinds and transforms all material food into spiritual Energy. He has now become a *Karapātrīn* and Kind Nature immediately turns herself into the Genius that feeds the spiritualising agent with *fuel* or *food* to turn into spiritual Energy. Here, then, have we the ennobling Vision of the Goddess *Annapūrṇi* giving food to *Paramēśvara* in the hollow palms of his joined hands.

In this age of material civilisation where Matter through Mammon holds sway over the hearts of men, it is urged and often with very much of force, that the requirements of the boyd must first be provided for. This of course is absolutely necessary so long as bodily consciousness remains. But the body itself is a means not for continuously feeding it; but a handy portable Laboratory furnished by the Divine Architect for every soul that has wandered away from the Home of the Father and the lap of the Mother into the wilds of Nature (*Samsāra*) to serve it for the purpose of working and experimenting and understanding the Laws of Nature and of Spirit.

Matter and Spirit, these in truth, are not two entirely different things as Western *savans* and Scientists are apt to

hold and teach. But they are one in essence, the apparent differentiation and antagonism between them being due merely to the Action of the Law of Polarity (மிதுனசக்தி) which makes them manifest, just as the Law of Electric Polarity makes the otherwise invisible substance of electricity manifest itself in various ways.

When the use of the Human Body has been thus rightly understood and the same is put to the right use as designed, then doth one realise the truth of the Aphorism of St. Auvaiyār:

“உடம்பினைப்பெற்ற பயனாவதெல்லாம்
உடம்பினில் உத்தயனைக்காண்.”

The *Summum bonum* of Human Existence is

To realise the Supreme Personality (of God) in the Human body*.”

This tyranny of the Flesh over the Spirit which is exhibited in the piteous spectacle of a large portion of humanity reversing the aim of life and turning its current topsy-turvy by the great majority of them being content under various pretexts “*to live to eat*” rather than “*eat to live*” has always been exercised with extreme vigour against spiritual men at the transition stage of their progress from the life of the world, worldly, to the life of the spirit, spiritual. We all know how Jesus cursed the wordly who found fault with John the Baptist for his austerity and, again, with himself and his disciples for not observing the traditional fasts. Sri Sadāśiva Yogindra was made no exception to the rule!

When the call of the spirit came on him just when he was about to be dragged into the mire of wordly life (*Samsāra*), he fled from it as he would fly from the very Devil and took to the life of Yoga-siddhi at the point where he left it in his previous incarnation.

They tried every means to bring him back to the ways of the world : but he was not to be so easily seduced from his Path

* Quoted from my work on “The Path of Salvation”, rendering into understandable English, St. Auvayār's Aphorisms concerning the same under (வீட்டு நெறிப்பால்).

of Yoga, with the knowledge of his previous experience of departing even by a hair's breadth from the Narrow and Razor-like Path of Yoga.

His young wife was sent to seduce him to the ways of worldliness under the pretext of her daring to follow him through in his Path of Renunciation. The dodge was soon discovered and the young "*Mohini*" was left severely alone to herself.

Then they tried the methods of neglect, abuse, calumny and what not. Finding all this of no avail, they resolved on trying the last resort of the worldly, and made him *starve* for days together. But the Master-Yogin has attained to a true conception of the use of the Human body, and the tyranny of the flesh did not avail in his case. He bore it meekly without letting it disturb his Yoga-samādhi, and when the body found itself, thus left to its own resources, Dame Nature came to him in the form of *Anna-pūrṇi* and bade him hold out his hand that she may feed the mouth, which is to pass on the food well-prepared to the spiritualising agent within, to convert it into spiritual Energy.

For three, four, five days and more, the villagers conspired together not to feed him or let him *be fed* by any one. When this conspiracy failed by his not taking any notice of it, they were astonished at his wonderful powers of endurance and left him alone in neglect and ignominy. "The world ever plucks us back from ourselves with a thousand arms" like *Bāṇāsura* of old, but Śrī Kṛishṇa, the *Paramātmā incarnate* ("the Word made flesh"), *ever* proves himself stronger than *Bāṇāsura* with his thousand arms. So it happened in this instance also. The tyranny of the flesh and of the hydra-headed public availed not to dislodge the Yogin from his Yoga-samādhi. They gave him up as a hopeless lunatic, when lo! he was found feeding sumptuously on the leavings of a festive party in the Village. The World was dumb-founded. A Brahmin among Brahmins who would rather endure starvation for days, rather than ask of

of puny perverse man the food which he would transform into world-sustaining spiritual Energy, is now found feeding on the leavings of leaf-plates, not as an outcaste hungry wolf, but as a bridegroom enjoying his feast. For the pleasure of taking food is not in the taste or eating of it, but in the readiness with which it is easily transformed into spiritual Energy. Here is a true "*Karapātram Svāmi*" and let him who eats with *gusto* all and sundry offerings, like a dog swallowing its food, beware of how he calls himself a *Karapātrin*. For the Great God is the only *Karapātrin* and the Word *Karapātram* is the symbol of the "Spiritualising Agent" who transform the Inertia of Food into the Spiritual Energy of Light.

This interpretation of the word *Karapātram* with special reference to the Ideal centred in it, by dwelling on its *lakshyārtham*, may not be acceptable to those whose knowledge of "Mukti" or "Realisation" partakes of the form a "*Vedāntic Idea*" which they are bare-faced enough to preach to the public from the Altar of the Press and Platform! They will denounce the writer, no doubt, as one not falling in with their "*Vedāntic Idea*" (!) of "Mukti" and therefore as one who deserves to be given a bad name first and then hanged for it. That may suit their "*Vedāntic Idea*" of Justice; but I do not write for them nor against them. The world is big enough for all to live in; and in these days of Mammon-Worship when an American Millionaire actually built a temple for, and dedicated it to, *Satan*, every one is free to preach his own "*idea*" of "Mukti," provided that the word is not made a cover to preach "sedition" and his "*idea*" does not fall within the all-embracing talons of the Special Crimes Acts. But I am not alone in stigmatising the open and public presentation of "*Mukti*" as "*Vedāntic Idea*." The learned Editor of this Journal in the course of a personal communication pronounced himself as follows on this very point:—

"I should sooner say that God is an *Idea*. It is as much as saying that the *substance* is a *shadow*. *Mukti* is the most fundamental FACT or

Truth of all experience, be it physical, mental or spiritual. As St. John says :

'And now, O Father, glorify thou me with thine own Self *with the glory which I had with thee* BEFORE THE WORLD WAS.'

(The italics and capitals are not mine).

'The fools' and 'the blind' will say that the 'world' is a 'fact' and the 'Glory of the Father' an 'idea.' " *

This is enough for the present. For, as the Poet says:—

" They are slaves who dare not be
In the right with two or three."

And to be free from the Slavery of the "Opinion" of worldlings, to dare to be wise and in that daring to think and give expression to one's inward thought for the benefit of one's fellow-men is no small thing gained to the cause of true Progress.

Even a "*Judas Iscariot*" may set himself up now as the apostle of Christ and preach his doctrine to those who would listen to him in the "Temple of Satan", but for him to come forward and claim the right of suppressing or advising the suppression of "the Gospel of St. John" is preposterous, and cannot be tolerated even in this age of aggressive Materialism! Mammon should beware of the "Handwriting" in the Wall over the inner gate warning him seriously:—

"THUS FAR SHALT THOU GO AND NO FARTHER."

For *within* is the Kingdom of God!

Aum Tat Sat.

C. V. S.

* Mr. Svāminātha Aiyar is quoting from a letter that we wrote to him months ago, in regard to the question whether the 'sense of spiritual freedom' may after all be only a pleasing idea (phantasy) or wayward hallucination. When Dr. Nuñjunḍa Rāo (*apud* the title-page of his valuable 'The Cosmic Consciousness') speaks of the *Vedāntic IDEA of Mukti*, the 'idea' has to be understood in a sense analogous to that of Schopenhauer when he uses the same word in the collocation "The World as Will and IDEA", or, perhaps, as a consistent Berkleyan would employ it.—Ed. L.T.

MANI-MEKHALAI.***INTRODUCTION.†**

Among the treasures of Tamil poetry, comparatively little known by Tamilians themselves, and quite unknown to Europeans, is the romantic Epic of which Maṇi-Mekhalai is the heroine. It is a poem in thirty books each containing from fifty to five hundred lines. An edition of this has been published by the learned Paṇḍit Vē. Sāmi-Nāthaiyar, the Tamil Professor in the Madras Presidency College, (1898). This is a work which lovers of the higher Tamil will doubtless read. Our purpose here is, to prepare the English student for its perusal, as well as to give the general reader some idea of the contents of a very very interesting work, full of various information regarding Buddhism in South India, and many kindred topics.

* This excellent summary from the pen of the late Rev. Dr. G. U. Pope has been kindly sent to us by Mr. John V. Pope, through Mr. J. M. Nallasvāmi Piḷḷai, and we publish this with great pleasure.—*Ed.L.T.*

† The author of this poem was called 'Sāttanār, the grain-merchant of Madura.' The poet is said to have belonged to the last Madura College. This makes him a contemporary of the author of the Kuraḷ, though there is a great confusion about the whole history of that college, or Saṅgam. Since there is in the Maṇi-Mekhalai an undoubted quotation from the Kuraḷ, with aeulogistic reference to its author, and also obvious references to the Nāḷadiyār, its date must be later than that of those poets. It was he who made known to the Śēra King, Senguttuvan, the history of Kaṇṇagi, and caused a temple to be erected in her honour, where her worship was celebrated. At that time, there were present the king's brothers and the young prince Ilango-Adigaḷ, who had become an ascetic, and composed the poem called Silappathigāram. He was the author of many other poems, and was variously celebrated. His name indicates that he was a Jain; but the tenor of the poem is unmistakably Buddhistic. It was a period in South Indian history when men's minds seem to have been altogether unsettled in regard to religious matters.

It must be premised that the Tamil poem entitled the "Chapter of the Anklet," of which, on a former occasion some account has been given, should be studied as preliminary to the Mani-Mekhalai.

The wealthy merchant *Kōvalan* whose intrigue with the songstress *Māthavi* is there related, was the father of Mani-Mekhalai,¹ and this Māthavi was her mother. After the death of Kōvalan, and the exaltation of his wife to a kind of goddess, which is told with such elaboration in the "Chapter of the Anklet," the songstress with her daughter went into a Buddhist religious house, where she became a recluse and Mani-Mekhalai was intended for the same vocation; but she was soon, in a very remarkable way removed from the care of her mother, and after a variety of most wonderful experiences, found her way to the monastery of a great Buddhist teacher, where she was thoroughly trained in the Buddhistic system; and in the last chapter she is left on the very verge of *Nirvāṇa*. The full exposition of Buddhism, and incidentally of the Jain system, as of the contemporary Hindu systems also is obviously the main scope of the poem.

CHAPTER I.

THE SUMMONS TO THE FEAST OF INDRA AT KĀVIRI-PUM-PATTINAM,² (CAVARIPATTAM).

The city in which Mani-Mekhalai was born was Kāviri-

¹ This name is from the Sanskrit, and signifies "Peral necklace." There was a sacred nymph whose name was "Mani Mekhalai-Deyvam," whom they regarded as their guardian spirit. Hence the name was given to the child. This guardian spirit acts a great part as will be seen in the story.

² There is no doubt that this ancient city, situated at the mouth of the Kaveri river was a great emporium in ancient times as the capital of the Chola kingdom, from which the whole coast took the name of Chola-

Pūm-Pattinam,^{*} the ancient capital of the Chōla kings. Its ancient name was Pugār, so beautifully sung of in the introductory chapter of "The Anklet". It was a great commercial

Maṇḍalain (Coromandel). It shared with Madura, the capital of the Pāṇḍyan kingdom the honour of being famous throughout both Eastern, Western, and Northern regions. There are many indications of foreign influences in the legends of both cities. One object of the poet certainly was to celebrate the praises and to explain the antiquities of what was at that time the chief city of the Chōla kings. It takes its name from the fact that there the Kaveri river flowed into the sea. It would appear that several cities have been built in the neighbourhood, which have been successively destroyed by the sea. The poem describes it as it was in the time of Karikāl, one of the most renowned of the Chōla kings. It would seem to have contained temples, colleges, and monasteries of every sect or school then flourishing in South India. And what seems to us surprising is that they appear to have dwelt in perfect harmony. In fact, it seems as though the majority of the people worshipped indiscriminately at all the shrines. Around the city and the royal residence were a series of gardens planted with trees, shrubs, and plants interspersed with memorials to the dead and with various consecrated buildings. Each of these was surrounded by a high wall and there were gates strictly guarded, leading from one to the other. In the vicinity of these gates, statues were placed in which various divine or semi-divine personages were supposed to dwell, frequently exchanging a word with the passers by. Resembling somewhat our own great cities, they yet abounded in elements that appear to us exceedingly grotesque. It is to be remembered too that the city which is spoken of by Ptolemy, the geographer, as the emporium of *Chaberis*, was a seaport to which ships from all parts of the then known world brought cargoes of merchandise, and much else, which were speedily conveyed to the inland towns. In fact, in those ancient times, South India was by no means isolated from the rest of the world. This accounts for the existence of words and ideas foreign to most parts of ancient India, when it is remembered that Greeks from Alexandria, Arabs from Mecca jostled in its streets with Romans, Hindus of every class, and with men from all the Eastern regions, it will be seen that the feast of Indra must have afforded a varied and interesting spectacle.

^{*} Compare the *Naladiyar*, Ch. xxvi and xxxii.

city in the time of Ptolemy, who writes of it under the name of *Chaberis Emporion*. It was here that Kōvalan lived, whose heroic wife was afterwards deified. It is said to have been the peculiar care of the great Tamil sage Agastiyar. An ancient king begged of Indra * that, once in the year, for twenty-eight days, he would vouchsafe to visit the city, and his request was granted. From generation to generation, this was the great festival of the kingdom.

* In the account of the inauguration of the feast of Indra we get some glimpses of the arrangements of the city. It seems to have been divided into two parts, of which one lay along the harbour and presented the characteristics of modern sea-port towns. The other which was some distance inland was the abode of the wealthy. There was the palace, and its streets were full of the abodes of luxury and splendor. Between these two, was a square of considerable extent, where the markets were held and bazaars of every kind of merchandise were found. There were two especial demons called the 'demon-of-the market' and the 'demon-of-the-square' who had shrines and images at either end of this square. We are told that their especial function was to punish, and even to devour those that were guilty of gross sins; and the inhabitants are heard saying to one another "if we neglect to keep the feast, the Bhūtas will cease to guard us by punishing wicked persons." These demon-shrines were said to have been built by an ancient king of the city called Musugamtam which seems to be a corruption of Muchukunda whose history is given in Wilson's *Vishṇu-Purāṇa*; but I can find no trace of any king of that name in South India. No doubt very much of Paurāṇic legends was current in those regions. It is curious that the plagues of society from whom the Bhūtas had to protect the city are referred to as of six classes, all guilty of various crimes and all assuming the garb of ascetics, and making their garb of devotees a means of concealing their evil practices. Such characters were evidently to be found in great numbers in the monasteries of all sects. They are referred to in the *Kura* also.

It is to be noted also that even to this day every native town has in addition to its temple or temples some older shrine, obviously a survival of ancient demonology. In times of panic, it is to this shrine that the people crowd. In Madras it exists and is much frequented. The temples may be more splendid but it is the demon-temple that has the power.

While our heroine and her mother were living in the Buddhist monastery, the time of the festival came round, and then the sectaries of the various religions.—Buddhists, Jains and Hindus, came together and said: “let us celebrate the feast of Indra, lest the demons take advantage of our impious neglect, and so the city perish.” Accordingly, from out the crystal temple, the state elephant was led, seated on which the herald proclaimed⁵ to all the inhabitants “the season has come when all the gods leave the heavenly regions deserted, and make themselves visible among mortals. Decorate your temples and your houses, let gariands hang through every street, from

⁵ Great stress is laid in old Tamil verse upon the Drum, which was kept in the precincts of every chieftain's palace, and was treated almost as a kind of lesser divinity. It was made to rest upon a luxurious couch, being constantly cleansed, rubbed with perfumed earth, and covered with wreaths of flowers. On special occasions it was borne forth on the back of the stateliest of elephants. Its deep hollow sound gathered the people around to hear the proclamations of the ruler, specially when he was going forth on some marauding expedition. We are reminded of the Italian Carroch (Carroccio) which in like manner was borne forth in Florence or Padua.”

“Hale forth the carroch—trumpets, ho,

“A flourish! Run it in the ancient grooves!

“Back from the bell! Hammer—that whom behoves

“May hear. (Sordello.)

An interesting song has been preserved (See *Puṇa-Nānnūṟu* 50) composed by the bard Mōçikīranār. One day he had wandered into the courtyard of the palace,—perhaps the palm wine or the richer juices that the *Yāvanar* had brought from over the sea, had proved too strong for him. But, at any rate, he saw the richly ornamented and cushioned couch on which the royal drums were usually placed. These had been removed to be cleansed and anointed, and he threw himself on the unoccupied bed, and fell fast asleep, in which state he was discovered by the king. Now the courtiers, who were jealous of the royal favour he enjoyed, gathered round, anticipating the condign punishment of the intruder, who had transgressed so sorely the rules of palace etiquette. But

every window. Let the sound of every species of music be heard throughout all your borders. Let merchants and dealers, in all that is beautiful and precious, fill every avenue. Let the temples of every religion and sect be crowded with devout worshippers. Let the teachers of every school deliver their lectures, hold disputations, discuss their tenets and promulgate their faith. Thus let the city be filled with peace and gladness." (*To our western ideas it is hard to think that civic peace would be the result of implicit obedience to these latter commands*).

Our story really begins when the great seaport was thus thronged with all the deities from their 31 spheres, and with all varieties of men from every land. There can be no doubt that Greeks, Romans, Arabs, and many other peoples were among the visitants. The extent to which South India lay open to the commerce of the Western and Northern lands is often not fully realised by European writers.

the kindly hearted king standing over the sleeper took up a fan with which he smiling cooled the sleeper's brow, and watched over him till he awoke! This is commemorated in the following very natural little lyric :

(STOLEN SLUMBERS.)

'They took the drum to wash, and I meanwhile
resigned myself to slumber on the couch,
with peacock feathers and with gems adorned,
and with the glorious wreath men set on brow
who go to storm the strongholds of a foe.'
The couch was softer than the sea-foam pure,—
on which unwitting I had cast myself.
I slept, and when I woke above me stood
an awful form before whom foemen flee.
I trembled, but he gently waved the fan
above me—bade me sweetly slumber on.
*Surely 'twas not to win applause from earthly bards,
But that the deed might echo loud in higher worlds!*

There was a curious mixture of ferocity and coarseness, with gentleness and chivalric courtesy, in the department of some of these rugged old worthies of the Tamil lands!

CHAPTER II.

THE CITY IN TROUBLE.

According to the summons given in the former chapter the whole city became one splendid scene of triumphant rejoicing. Those ancient festivals were a strange mixture of religious celebrations, royal and civic pomp, and mercantile activity. They were fairs on a very magnificent scale. It was the custom for all the actresses, dancing girls and songstresses to give magnificent entertainments on these occasions. The variety of accomplishments which some of these performers possessed gave to the exhibitions a character in which the theatre, the music hall, the lecture room, and even the booths of jugglers and fortune-tellers were not wanting. These were most popular, and indeed quite indispensable to the success of the feast. Great then was the consternation, when it was reported that their old favourite, and her young daughter (who was expected to make her *debut* on the occasion) declined to appear. They had, it was announced, entered a Buddhist nunnery, where they were under the instruction and training of a Guru whose name was Aravaṇa-aḍiga].⁶ Forthwith an assembly of all the notables of the town,—princes, merchants, warriors, saints and sages,—was convened, and an embassy was dispatched to the recusants. The embassy consisted of two persons, Chitrāpati and Vayanthamālai.⁷ Chitrāpati, who was the grandmother of Maṇi-Mēkhalai, accordingly made her way to the nunnery, where she was greatly distressed to find her daughter Māthavi worn and emaciated with the privations of her convent life. On expressing her sorrow, Māthavi replied as follows: "It would be unfitting for my daughter, who is

⁶ Aḍiga] = saint.

⁷ The former of these ladies was the mother of Mathavi. She was an exceedingly cunning and unscrupulous person, as will appear in the sequel, Vayanthamalai was a friend and companion of Mathavi and had been like her, a dancing girl.

also (by adoption) the daughter of the great Kāṇṇagi, to demean herself by following the life of a dancing girl. And as for myself, when her father, my lover, died in Madura, I in sorrow came hither, and falling at the feet of the great Guru Aravaṇa poured out my sorrows. He said to me :

- " Those born on earth share instant woe !
- " Those freed from birth high rapture know !
- " Clinging desire is cause of human pain !
- " Quench that desire and bliss you gain." *

He has also taught me the five ways of virtue * which are refraining from murder, abstinence from intoxicating drink, avoidance of untruth, absence of sensual desire, and refraining from theft. I therefore cannot come to your festival. Take this my message back." Hearing this reply they stood and while confounded, like those, who have dropped into the sea, a pearl of great price, and then made their way back.

(To be continued.)

G. U. P.

* These are His four fundamental truths of Buddhism.
 ' Embodiment is sorrow ; Release from it is bliss ;
 Clinging desire is cause of the for't ;
 Extinction of desire brings His second !' *

* These are His five cardinal virtues. These as given in the text are the five prohibitions : (1) Do not kill ; (2) do not drink intoxicants ; (3) do not lie ; (4) do not indulge in impure habits ; and (5) do not steal.

VIRAŚAIVISM, A PHASE OF THE ĀGAMĀNTA.

(Continued from page 133 of No. 3 Vol. XI.)

The Viraśaivas are said to have discarded, I mean popularly, all sorts of rites, on the presumption that they do not regard the *Karma-kāṇḍa*, the *Yajña-kāṇḍa*, the *Brahmaṇas* of the Vedas, as binding on themselves. The popular notion is a mixture of truth and error. The Viraśaivas are rigid puritans, and look down upon all those rites, which are based on the *Vedas* or *Smṛitis*, that have only an *aihika-phala* in view, or that binds man to the path of *pravṛtti*; while they have a number of rites appearing like religious externals, which are absolutely binding on them, and the object of which is to put man on the wheel of *niṣvṛtti*, and never on the wheel of *samsāra*. And, thus, is clear the reason why Viraśaivas, although they take strong objections to the Vedic *yajñas* inculcated in the *Karma-kāṇḍa* literature of the *Brahmaṇas*, *Kalpa-sūtras*, *Grihya-sūtras* and so on, have special rites of their own, which they observe with all religiosity. Their motto is *अत्यक्रियाशुक्लं* in the words of the *Vatula-gama*, but the *kriyas* are extremely puritanical in that they are intended to teach self-abnegation of all the so-called "good things of the world", and to cultivate in the mind of the Viraśaiva that *jīva-kāruṇyam* and neighbourly love, which is so emphatically and thrillingly brought out in the subjoined lines of the செவஞானதீபம் :

எவ்வுயிரும் பராபரன். சந்தியதாரு
மிலங்குமுயிருடலனைத்து மீசன்கோயி
லெவ்வுயிருமெம் முயிர் போலென்றுநோக்கி .
யுரங்காதுகொன்றருந்து மிழிவினோரை

வவ்வியமன் றா தா ருந்தண்டஞ்செய்து
 வல்லிருப்பையுருக்கியவார்களில்வார்த்து
 வெவ்வியதீயெழுநரகில்வீழ்த்திடாரா
 வேதனைசெய்திவெரெனவோதுநூலே.*

These Kriyas constitute the *daśa-karmas* or *daśa-samskāras* (though, properly speaking, the *śoḍaśa-karmas*, counting, of course, from the *garbhūdhāna*) of which the *dikshā* or 'initiation into the *liṅga-sambandha*', destroying the "three impurities", and opening up a true knowledge of the doctrines of the faith through the lips of a competent *guru*, is the most vital. There is practically no difference in the *modus operandi* between the *dikshā* observed by the Liṅgi Brahmins and that observed by the Aliṅgi Brahmins or the so-called Śiva-Dvijas or Ādi-Śaivas. The *mantras* are the same, the rituals are the same and the *kalpas* are the same. In the case of the Viraśaiva, the "liṅga-sambandha" is a great event, and marks a distinct step in spiritual Life. The Viraśaivas have also to perform the *pañcha-yajñas* or *pañcha-śiva-yajñas*, intimately connected with *liṅga-dhāraṇa*, and their object in performing them is to help the mind to attain *jñānodaya* and the soul to "find" God. The *Aṣṭāvaraṇas* or the "eight shields", such as *Guru*, *Liṅga*, *Jaṅgama*, *Vibhūti*, *Rudrāksha*, *Prasāda*, *Pādodaka*, and *Mantra* are the spiritual weapons which every Viraśaiva is expected to fortify himself with, to withstand any possible onslaughts of the *prākṛita* blandishments. There are besides the *śaṭ-karma*, beginning with *Yajana*, and the *pañchāchāra*, like the *Liṅgāchāra*, *Sadāchāra*, *Śivāchāra* and so on.

When all the outer observances of the Viraśaivas are closely studied with sympathy and insight, you will see that the entire religion is a vindication of the principle of

* *Apud* Revanārādhyā's *Śivajñānādīpam* (Tamil metrical version), *podu* v. 5 (q.v.) See also, what is said about *kṛuṇya-sampatti* (= *bhūta-daya*) as an essential qualification for the *mumukshu*, in Revanārādhyā's *Siddhānta-Śikhāmaṇi*, *parichebbeda* xiii.

the brotherhood of man, and its necessary concomitant, the neighbourly love, nay, the universal love, and that of the renunciation of the world, that is, the renunciation of the *prapañcha* with its vicious cycle of bitters and sweets, sweets and bitters, and so on, in never-ending succession. I may safely say that there are few faiths that have flourished on the Indian soil, which have so openly preached the equality of man, of the prince and the peasant, of the sage and the sinner, in the social scale. The Viraśaivas did away with lip-religion of polished commonplaces and of mere moral and spiritual shibboleths, and actually lived the principles that they taught. The invidious distinction that is usually shown in India between man and man, as a social being, as a moral being, and as a spiritual being, has brought the country so low in real spirituality that sham and humbug and fine phrases exist in place of real religion. The *Śiva-dṛishṭi* is not the preserve of any one man or woman, it is, on the other hand, the treasure-trove that is buried in the *dahara-puṇḍarika* of every rational being. And the greatest *Samyakdarśins* and *Anubhavis* who have kept up the spirituality of India, who have been a standing witness to the truth that God can not only be inferred, but can actually be seen, can not only be fervently prayed to with emotion and devotion, but can, in the most real sense, be known, have not always been drawn from sections of population, who pride themselves on their pharisaic ritual, and superiority of blood and birth. The Viraśaiva sees God in every *Jaṅgama* that he meets, and his notion is that he is actually worshipping and pleasing the Lord, by reverencing the *Jaṅgama* who is the tabernacle of the Lord. The order of *virakta-jaṅgamas* is a living testimony to the manner in which the principle of renunciation is making itself felt in the community of Viraśaivas.

As you may have inferred from my previous references, the Viraśaivas are divided into *Sāmānya-Viraśarvas*, *Viśeṣha-*

Vīraśaivas and Nirābhāris. The Sāmānya-Vīraśaivas or *non-pañchamaśālis* are, more or less, converts, or descendants of converts from other faiths. The Viśeṣha-Vīraśaivas are said to be the scions of one or another of the various families that have sprung from the descendents of the *Mūlāchāryas* and their legitimate spiritual successors. The Jaṅgamas are chosen and ordained only from the septs of the Viśeṣha-Vīraśaivas. The Nirābhāris represent the highest order of spiritual elevation among the Vīraśaivas. And this last was about to be extinguished during the palmy days of Buddhism and Jainism in the Deccan, and tradition says that Alama-prabhu, the central figure in the fascinating spiritual epic of the *Prabhu-linga-līlā*, resuscitated the order, and left it much the stronger than before. The pontifical seat of the monachism and spiritual influence of the Nirābhāris, thus rejuvenated by Alama-prabhu, is known as the Śūnya-Simhāsana, and the present representatives of that order go by the name of *viraktas* or *virakta-jaṅgamas*, though, it should be pointed out that, they do not exercise any sort of ecclesiastical control over the laics. Over and above these three main divisions of the Vīraśaivas, there are the Bhaktas, who are further classified into the Sāmānyas and Viśeṣhas. The title of honour that is usually used in mentioning the name of a Liṅgi-Brahmin is Ārādhyā, as we may see in the names, Nija-guṇa-ārādhyā, Ekorāma-ārādhyā and so on, but the class of Ārādhyā Brahmins that exist in Northern Circars, Ceded Districts and elsewhere, are half-hearted Liṅgi-Brahmins, because, they combine, in themselves, the sacramental rites of the Sāmānyaśaiva and the Vīraśaiva faiths, and, thus, please neither the Sāmānyaśaivas who are the so-called *smārtas*, nor the Vīraśaivas.

(To be continued.)

V. V. R.

Letter to the Editor.

**Some Astronomical Remarks on Sri Sankara's Horoscope.
PART II.***

To

M. R. RV., V. V. RAMAÑA ŚĀSTRIN AVARGAL,
EDITOR, "THE LIGHT OF TRUTH",

MADRAS, N. C.

DEAR SIR,

I am now in a position to make a comparative survey of the calculations made by Mr. Pichchu Aiyar in regard to the horoscope of Śrī Śaṅkarāchārya, and the European positions of the planets for the same epoch. The time taken is, as previously stated,

A. D. 805 (K. Y. 3907) April 7 days, 19 hours, 50 minutes = April 8th at 7-50 A.M. Greenwich Mean Time.

It has already been shown that the two systems are in agreement as to the date-(astronomical) of the nativity, and the Moon's age viz., 5th day after New Moon.

But it appears from the Travancore calculation that the Sun held the longitude 0 sign 16 degrees 36 minutes of the Indian Zodiac. This, compared with the mean value of Sun (European), namely, 0 sign 21 degrees 22 minutes, shows an *ayanāmśa* equal to 4 deg. 46m., and this I have augmented by the centennial variation due to precessional difference, which for the year 805 A.D., is 2 minutes 9 seconds. Accepting, then, the value of 4 degrees 48 minutes *ab* Equinox as *ayanāmśa*, this quantity should be found constantly in the comparison of the planets' places by both systems. This, unfortunately, is not the case; and therefore a test of the books appears to be

* Part I of this contribution appeared at pp. 280-285 of the last number of this Journal.—Ed. L. T.

necessary in the last resort. But it is equally possible that some errors of calculation may be discovered when the work is set out. I have already given my calculations for the Sun and Moon in this case §, and I will now, with your permission, give the calculations for Mars (a superior) and Mercury (an inferior). It will then be open to any of your skilful readers to question any step or valuation in the process.

Calculation of Mars.

	Long.			Aphelion			Node		
	s.	d.	m.	s.	d.	m.	s.	d.	m.
1800	7-28-52			5- 2-23			1-18- 1		
+5	7-26-57			0- 0- 6					2
1805	3-25-49			5- 2-29			1-18- 3		
-1000	8-16-58			0-18-37			- 7-35		
805	7- 8-51			4-13-52			1-10-28		
April	1-17-10			9- 0- 7			8-22- 5		
7 d.		3-40		4-16-15			4-18-23		
19 h.			26	Anomaly			Nodal		
50 m.			"				Distance		

9- 0- 7

- 8- 2 to Anomaly

8-22- 5

+1 to Nodal Distance

8-22- 6 Heliocentric longitude of Mars.

We have already seen that the Sun's Anomaly for the epoch was 9 signs 27 degrees 17 minutes and 10 seconds, which gives

§ The author is referring to his previous paper mentioned in the first foot-note.—Ed. L. T.

the logarithm of the earth's Vector (distance from Sun) = 400366.
The Anomaly of Mars gives his distance log. 415486. Inclina-
tion of orbit 1 degree 51 minutes - *cos.* 999978.

		s. d. m.
Mars Log. dist.	415486	Sun 0-21-24
" Inc. <i>cos.</i>	999978	Mars 8-22- 6
	<u>415464</u>	<u>3-29-18</u>
Earth Log. dist.	400366	$\frac{1}{2}$ = 59 deg. 39 min.
	<u>015098</u>	

	d. m.
Log. tan.	902162 = 6- 0
" "	9.17260 = 8-28
	<u>Sum 14-28</u>
	sine. 9.39762
	a. c.* 0.60237
Diff.	2-28 sine. 8.63385
	59-39 tan. 10.23245
	<u>16-24</u> " <u>9.46867</u>
Angle of Mars from	
Sun as seen from Earth =	<u>76- 3</u>

	s. d. m.
Sun	0-21-24
Mars	<u>2-16- 4</u>
Longitude	10- 5-20 = Aquarius 5 d. 20 m.
Ayanāmsā	<u>- 4-48</u>
	<u>10- 0-32 = Kumbha 0 d. 32 m.</u>

* The letters "a.c." are used as a contraction for *arithmetical complement*.—Ed. L. T.

Mr. Pichchu Aiyar's calculation makes it in Makara 29 deg. 50 minutes, a difference of 42 minutes. This may be an error of calculation or of notation in the tables used by Mr. Pichchu Aiyar, but it may also very well be a difference in the estimate of Mars' mean motion in years, or in the value of equation to centre, due to anomaly, that is to say, in the angle of parallax.* It is here of considerable importance, astrologically

* For the information of "Sepharial", we shall be glad to append the *modus operandi* for arriving at the longitude of Mars, according to the *parahita* system:—

I. First obtain the *khanda* as a preparatory step for the calculation of the required longitude, and do it in the following way: (1) Set down the number of days from the commencement of the *kali* era to the required year. Add to these the number of days from the commencement of the required year to the time of calculation, reckoning by *solar months*. (2) From the whole number of days subtract 1,587,006 and the remainder will be the *khanda* required. (3) To make sure that the result is accurate, divide the *khanda* by 7, and the remainder should indicate the *week-day* for which the calculation is made, reckoning from Saturday, as the first.

The above process is meant for the purpose of shortening the calculation. The *khanda* is really an *abridged period*. The time passed at the date of the system is 1,587,006 days which are = 4,344 years and 324.5 days roughly. This works to January, 1234 A.C. as the time of the inauguration of the *parahita* system, in at any rate its present form.

II. Divide the *khanda* by 687, omitting the quotient (= number of complete revolutions); reduce the *remainder* by multiplying by 12, 30 and 60 successively, and dividing by 687, for *signs, degrees and minutes*.

Note. This is, as 687: 1 revolution of Mars :: *khanda*: revolutions etc., passed. But 687 d. is too great. Mars' mean sidereal period = 686.9796458 d.

III. To correct the above rule, multiply the whole number of Sun's revolutions in the *khanda* by 46, and divide by 230, and the quotient will be *minutes*; this is additive.

Note. This is, as $230 : 46 ::$ Sun's revolution in *khandā* : correction required. This gives for one year, 12 seconds. This is required because the mean period of Mars is given too great under II.

IV. From this whole amount, subtract Mars' longitude at Epoch, which is 11 signs 8 degrees 31 minutes, and we obtain *Mars' mean longitude*.

V. From this subtract Mars' *aphelion longitude* = 3 signs 28 degrees, and we obtain Mars' mean anomaly.

Take the equation from Mars' *Manda Jyā* (which is properly the equation to the centre) and divide it by 2. This quotient is *subtractive* or *additive*, according as the anomaly is less or greater than 6 signs, and is to be thus applied to Mars' mean longitude.

This gives the *first equated heliocentric longitude*. Subtract this from Sun's mean longitude. This gives a *new argument* or *mean commutation*.

Note. At this point the *harāṇa-grantha* (= practical spherical astronomy) introduces *two tables* (= elongation tables) (i) for the first and last three signs, and (ii) for the second and third three signs, of commutation. These are respectively known in Sanskrit as *Mahara Jyā* and *Karṇi Jyā*. The *Mahara* or *Karṇi Jyā* equations are for the purpose of reducing heliocentric to geocentric and the related tables give the annual parallax of the planet, in minutes of a degree. One school of *parakṛta-gaṇakas* considers the aphelion of Mars as fixed, but, of course, the aphelion of Mars for a hundred years is 1 sign, 51 minutes and 40 seconds. In some Sanskrit astronomical works the motion of Apsides for Mars is taken at 1 minute in 980 years.

VI. With this *new argument*, take out the equation from the first or second table just named (as the case may be) on the same principles as in the case of the Sun and Moon, and divide it by 2. This quotient is to be *added to*, or *subtract from*, the *first equated longitude*, according as the argument is *less* or *greater* than 6 signs; from this we get the *second equated longitude*.

speaking, because it involves the exaltation sign of Mars. Historically it is not of the same importance, because we may reasonably infer that the same or similar tables or calculations were known to Mādhavāchārya † as were modernly employed by the astrologer of Cochin.

Now for Mercury.

His mean longitude heliocentric is found to be 3 signs 14 degrees 53 minutes, distance from Node 2 signs 10 deg. 54m., by which the reduction to ecliptic brings out the true heliocentric longitude 3 signs 14 degrees 45 minutes. The anomaly is 7 signs 0 degree 49 minutes. Log. cos. of greatest inclination 9.99675.

Long. Mercury 3s. 14d. 45m.

Long. Sun 0 21 24

2 23 21 = 83 deg. 21 minutes.

$\frac{1}{2}$ = 41 " 40 $\frac{1}{2}$ "

From these elements we calculate the geocentric longitude as follows:

VII. From the *second equated longitude*, subtract *Mars' aphelion longitude* = 3 signs and 28 degrees; and we get a *corrected mean anomaly*. With this take the equation from *Mars' Manda Jyā* (explained in V *supra*), and apply it to *Mars' mean longitude*, according to the previous principles, and we get the *third equated longitude*.

VIII. Finally, subtract the *third equated longitude* from the *Sun's mean longitude*, and take the equation for the *remainder* from *Makara Jyā*, or *Karkī Jyā*, (explained in *Note to V supra*) as the case may be, and apply it to *Mars' third equated longitude*, according to previous principles, and we get *Mars' geocentric longitude*.—Ed. L. T.

† Our author is quite right in his inference, as Mādhavāchārya is known to have written a work on the determination of *tithi*, *vāra*, *nakṣatra*, *yoga* and *karana* to which Vaidyanātha Dīkṣhit, the author of *Śruti-muktāphala*, occasionally refers.—Ed. L. T.

Log. R. V.*	351067		
	999675		
	<hr/>		
	350742		
R. V. Earth	400366		
	<hr/>		
	950376	d. m.	
tan.	902162 =	6- 0	
	<hr/>		
"	852538 =	1-55	
	<hr/>		
Sum	7-55	sine	9.13904
	<hr/>		
		a. c.	0.86095
Diff.	4- 5	sine	8.85252
$\frac{1}{2}$ Angle	41-40 $\frac{1}{2}$	tan.	9.94935
	<hr/>		
	24-42	"	9.66282
	<hr/>		
	16-57 $\frac{1}{2}$		
Sun's longitude	0-21-24		
	<hr/>		
Geoc. "	1- 8-21 $\frac{1}{2}$	Mercury.	
		s.d.m.	
This may be taken as		1-8-21	
Subtract Ayanāṃśa		4-48	
		<hr/>	
Longitude of Mercury in Ind. Zod.		1-3-33	
" by Cochin Astrologer		1-1-58	
		<hr/>	
Error		minus	1-35
		<hr/>	

This error is rather considerable but yet well within the limits of possible cumulative differences. This, like all planetary values, is affected by the value of Sun, and if there is no allowance made for centennial variation of anomaly and consequently of the earth's vector, and further if the variation of Mercury's orbital inclination is not allowed for, small differences will readily accumulate.

* This is contraction for "Radius Vector".—Ed. L. T.

The other planets, when compared by the two systems, are :

	Indian			European			Difference	
	s.	deg.	m.	s.	deg.	m.	deg.	m.
Saturn	6	13	57	6	17	32	3	35
Jupiter	3	19	41	3	22	55	3	14
Venus	1	29	27	2	3	7	3	40

Taking the differences due to the Sun and the five planets, we may derive the mean value of *Ayanāṁśa* = 4 deg. 32m., which, at a mean rate of 50 seconds per year for precession, yields the Epoch 0 = 479 A.D.

Despite the small differences we have found between the two sets of calculations, there remains no doubt whatsoever in my mind that Mr. Pichchu Aiyer has correctly ascertained the day of the Āchārya's birth and also the hour which most nearly satisfies the conditions cited by Vidyāraṇya. This brings me to the mention of the fact that the Ascendant at Travancore * with R. A. 30 deg. 0 m. 15s. on the mid-heaven, and obliquity of ecliptic 23 deg. 37m. for A.D. 805, is found to work out to 4s. 5deg. 7m., less *ayanāṁśa* by Sun's longitude 4 deg. 48m. = 4s. 1deg. 9m., as compared with 3s. 29deg. 17m., as given by the Cochin calculation, which seems to require that the nativity took place some 8 minutes earlier than stated; for with *simha lagna* we do not satisfy the phrase: *lagneśubhe śubhayute sushuve kumāram*; while with *kaṭaka lagna*, Bṛihaspati in *kaṭaka* will satisfy the record.

Believing that these abstruse questions are of universal and not merely insular interest and that you, Sir, have the cause of truth nearly at heart, has given me confidence in addressing this lengthy communication to you.

I am,
Dear Sir,
Yours faithfully,
SEPHARIAL.

* The geodetic co-ordinates of Kālaṭi is roughly 10 deg. 37 m. N. and 76 deg. 29 m. E.—Ed. L. T.

The "Light of Truth" and the Archæological Department.*

The public is not always served with the information that is most useful for it to know. A recent printed order (G. O. No. 1032, dated 5th November 1910) issued by the Public Department of the Madras Government, publishes rules regarding the decipherment and publication of Indian Inscriptions, but, it has apparently not been laid on the Editor's table. The contents of the order have quite a popular interest about them as they bear upon the methods of taking impressions of inscriptions found on stone and copper, and what should be done on the discovery of any such inscriptions. The order receives a further interest from a letter of Mr. H. Krishna Śāstri, Assistant Epigraphical Superintendent for Epigraphy, Southern Circle, which forms an enclosure thereto; and as the latter makes certain allegations, which are in the nature of adverse reflections on the competency of Epigraphists outside Government employ, it becomes necessary to quote it in full:

"The rules regarding the decipherment and publication of Indian inscriptions embodied in G. O. No. 460, Public, dated 15th June 1907, and forwarded to all Collectors and the Departments of the Secretariat, state that every public servant should, on the discovery of any copper-plate record or stone-inscription, bring it at once to the notice of the Assistant Archæological Superintendent for Epigraphy who will arrange for its proper interpretation and publication in the *Epigraphia Indica* in consultation with the Government Epigraphist at Simla. I beg to submit in this connexion two irregularities which I have noticed in the course of my official duties, and request that the Government will be pleased to consider them, and pass suitable orders to set matters right.

* Extracted from *The Hindu* of January 13, 1911.—Ed. L. T.

"2. The *first* is the case of the Kṛishṇāpuram plates of Sadā-śivarāya" which, according to the two joint-authors who have published a paper on them (*Epigraphia Indica*, Vol. IX, pages 328 ff.), "were kindly secured for them by Mr. N. Gopālasvāmi Aiyāṅgār, B. A. B. L., Deputy Collector, Kollegal," without, of course, any reference to the Assistant Archæological Superintendent for Epigraphy. The other is the "Chikuru Grant" published on pages 1 to 8 of Vol. IX, No. 1 (for July 1910), of the Journal entitled *Siddānta Dīpikā* edited at Madras by Mr. V. V. Ramanān, F.Z.S. (Lond). This set of ancient copper plates was secured for the author by Mr. J. M. Nallasvāmi Pillai, B.A., B.L., District Munsiff, Rajahmundry. I don't know if the Government order under reference is binding on officers of the Judicial Department and if they have also to report to the Archæological Department any objects of antiquarian interest which may come under their notice. If, however, the existing orders do not, I request that the Government may be pleased to consider the desirability of extending them.

"3. As long as the Government maintains an establishment of experts for dealing with such finds efficiently, it is, in my humble opinion, undesirable that public servants should forward for decipherment and interpretation any ancient records which they may find to amateurs outside the department. This procedure necessitates a second treatment of such records by competent scholars, and the turn given to them by amateurs is often misleading.

"4. In the case of the Chikuru Grant, I am quite sure the Government Epigraphist would like to publish it with a photolithograph in the *Epigraphia Indica* and he would naturally ask me for impressions of them. I would, therefore, request that the District Munsiff of Rajahmundry may be asked to send the original to me on a short loan."

Mr. Kṛishṇa Śāstri makes a series of mistakes in the references he makes to the "Chikuru Grant." The Journal in which the paper on that grant was published is known only by

two alternative names, viz, "*The Light of Truth*" or "*The Siddhānta Dipikā and Āgamic Review*." And so the name "*Siddhānta Dipikā*" is incorrect. The paper was not published in Vol. IX, No. I, but in Vol. XI, No. I. Nor does the paper occupy pages 1 to 8 as Mr. Kṛishṇa Śāstri says, but only pages 5 to 8. And the author of the paper is Mr. T. A. Gopinātha Rao, M.A., Superintendent of Archæology, Trivandrum, a man who was trained under the eye of Dr. Hultzsch, and who has recently been nominated as a member of the German Oriental Society. In the technique of Epigraphy, Mr. Gopinātha Rao is by no means inferior either to Mr. Kṛishṇa Śāstri or to Mr. Venkayya, while he possesses an additional advantage in his simultaneous knowledge of six Indian Vernaculars, an attainment that is rarely to be met with in the present staff of the Government Archæological or Epigraphical Department. His professional status in the Travancore State Service can be pitted against that of Mr. Kṛishṇa Śāstri, without the least fear for the result. It is, hence, exceedingly regrettable that Mr. Kṛishṇa Śāstri should have chosen to call Mr. Gopinātha Rao an "amateur outside the department" and to reflect that the "turn given by such amateurs is often misleading." The general trend of his letter is merely an enunciation of an exploded fancy. If the position which Mr. Kṛishṇa Śāstri would fain take up be recognised all round in scientific research, an Alfred, R. Wallace is an utter impossibility, and an Ayebury is only a chimera. As a matter of fact, we know, how much astronomy and medicine, chemistry and zoology, are indebted to private experts, who never ranged themselves on the side of any hide-bound department of specialists, that derived its unique importance through its service under Government. If we mistake not, the paper on the "Chikuru Grant" was also sent up by Mr. Gopinātha Rao to the *Epigraphia Indica*, and its Editor has agreed to publish it.

The strictures passed by Mr. Kṛishṇa Śāstri apply also to the "two joint-authors who published a paper on the Kṛishṇāpuram

plates of Sadāśivarāya in the *Epigraphia Indica*. If the force of the strictures should be pushed to its logical limit, the expert Editor of the *Epigraphia Indica* who admitted that paper into his official organ, would be equally open to Mr. Kṛishṇa Śāstri's displeasure. The expert Editor had every right to refuse publication of a paper that, in his opinion, was not based on right decipherment and interpretation of finds, or was misleading in its references or conclusion. It cannot for a moment be believed that the intention of Government in maintaining a department of Epigraphy and Archæology, is to paralyse efforts of a private character in the same direction, but it rather stands to reason to think that Government maintains the department, to provoke unofficial research by example, and also to supplement it, whenever it is undertaken, if private means and resources are unable to cope fully with the exigencies of such research. And the order of the Government will have a more definite meaning if it had specified, for the information of the interested public, the grounds on which it has thought fit to publish the misleading remarks of Mr. Kṛishṇa Śāstri against other Epigraphists, who, it may be, are not employed, under British Government, as such. But whatever the intention of Mr. Kṛishṇa Śāstri in writing in this undignified vein, it is a great relief that, in its Resolution, the Government has quietly ignored his remarks against the "amateurs outside the department," without offering any comments thereon.

"A JOURNALIST".

लम्प्रादतीवसुमान्सुमाञ्जशांकात्
 सौम्यग्रहैरुपचयोपगतैः समस्तैः ।
 द्वाभ्यां समो लप्यसुमांश्चतदूनतायां
 अन्येष्वसस्वपि फलेष्विदमुत्कटेन ॥

—Varāhamihira's *Bṛihat-Jātaśa*, Chap. XIII, v. 9.

Maritime Activity and Enterprise in Ancient India*.*(Continued from page 225 of No. 5, Vol. XI.)**(Intercourse and Trade by Sea with China—III.)*VIII. CHINESE PILGRIMS TO INDIA 500-1000 A. D.: EVIDENCE
OF INDIAN MARITIME ACTIVITY IN THE EASTERN SEAS

(A)

We have seen that the evidence of the Chinese pilgrim, Fa-hien, proves the great familiarity of the Indian mariners with the Chinese waters at the beginning of the fifth century A. D. From this time forward they flocked to India in ever increasing numbers, very often by the sea, in ships belonging to Indian merchants or to the Indian settlers in the numerous colonies in Further India and the Malay Archipelago. These pilgrims who came to India to visit the sacred sites and monastic establishments, to study the doctrines preached by Buddha, and to take home to China the books in which those doctrines were expounded, have left behind them a considerable number of narratives of their travels and descriptions, more or less extensive, of the countries visited by them. During the latter half of the seventh century alone no less than sixty of them are mentioned by name, their itineraries having been compiled by their great contemporary and fellow-pilgrim, *I-tsing* (who visited India in 673 A.D.), in a work called *Ta-tang-si-yu-ku-fa-kao-seng-chuan* or "Memoirs of eminent Priests who visited India and neighbouring countries to search for the Law under the Great Tang Dynasty." *I-tsing* also wrote a record of the Buddhist religion as practised in India and her colonies in the Malay Archipelago in a work entitled *Nan-hai-chi-kuei-nai-fa-chuan* i.e. "The Record of the sacred Law sent home from the Southern Sea," the book having been composed and sent to

* Extracted from *The Dawn and Dawn Society's Magazine*, July 1910.
—Ed. L. T.

China from the Indian settlement of Sri-Bhoja in the island of Sumatra.*

These two books together with the *Travels* and the *Life* of the greatest of the Chinese pilgrims, *Hiuen-Tsang*, who visited India in the earlier half of the seventh century (A.D. 629-645), present before us an India with extensive maritime communications with China and other eastern countries and as a great colonising power. There were ocean-liners plying constantly and regularly between the Bengal port of Tamralipti and Ceylon, and also between both these places and the Far East. Prosperous Indian colonies flourished all along the coast of Further India from Burma to China and also in the numerous islands off the Malay Peninsula, and they were used as convenient halting places for vessels bound for China †. The manners and customs in these colonies, the rules and ceremonies followed and the subjects studied were those of India in every respect, so much so that I-tsing advises would be Chinese pilgrims to India to prepare themselves by a preliminary course of training in the Sanskrit language and also in correct Buddhist practices at some such place as Sri-Bhoja in Sumatra before venturing into Central India (*Vide* I-tsing's *Record* by Takakusu, p. xxxiv) I-tsing speaks of more than ten countries in the islands of the Southern Sea on all of which he found Buddhism flourishing,

* The former of these two works the *Memoir*, has been translated into French by Professor Edward Chavannes of Paris and the latter work, the *Record* has been translated into English by the Japanese scholar, Mr. J. Takakusu, B.A., Ph. D. There is no English translation of I-tsing's *Memoirs*; we have, therefore, consulted the French version by Professor Chavannes and given our own renderings in English from the Professor's French.

† A change had also come over these colonies since Fa-hien visited Java two centuries and half ago. Buddhism had taken the place of Brahminism as the predominant religion and Buddhist priests had no longer to dread, like Fa-hien, the persecutions of Brahminical merchants on board the ships in which they travelled, but they received specially respectful treatment in the hands of the Buddhist commanders of vessels.

and all of them bear Indian names, such as *Sri Bhoja* or *Malayu* (in Sumatra), *Kalinga* in (Java), *Mahasin* (on the Southern coast of Borneo), *Kacha* or *Kachchha* (in Sumatra) and the islands of *Bali*, *Bhojapura*, *Maghaman* or *Maghavan*, *Natuna* etc., which are identified with one or other of the islands in the Malay Archipelago*. On the mainland of Further India, he refers to the Kingdoms of *Sri-Kshetra* (identified by some with *Prome* in Burma), *Lankasu* or *Kamalangka* (modern Pegu and the Delta of the Irrawadi), *Dvaravati* or *Ayuthya* (in Siam), *Champa* (modern Cochin-China and part of Annam) etc. (1), and Hiuen-Tsang also mentions as lying beyond *Samatata* (Eastern Bengal), the kingdoms of *Sri-kshetra*, *Kamalangka*, *Dvaravati*, *Ishanapura* (Modern Cambodia), *Mohachampa* and *Yenmo-na-chou* or *Yavanadvipa* (not yet identified) (2). The Indians were also well-acquainted with a country lying so far north as *Korca* which, I-tsing says in his *Record*, "is called in India *Kukkutesvara*" (I-tsing's *Record* by Takakusu, p. 17). We find also reference to a Korean *Sramana* (Buddhist Monk) at Tamralipti in Bengal and to two Korean pilgrims who met with an untimely death at *Pu-lu-shi* near *Sri-Bhoja* (I-tsing's *Memoirs* by Chavannes, p. 36; Beal's *Life of Hiuen Tsang*, p. xxx).

(B)

Coming to the personal narratives of the sixty pilgrims whose travels have been recorded by I-tsing, and who came to India at different periods but all comprised in the second half of the seventh century of the Christian era, we find that many of them came to India by the ocean route. Almost all of these

* I-tsing's *Record* by Takakusu p. 10 and pp. xxvix-li, and his *Memoirs* by Chavannes, pp. 36, 42, 77, 159, 181 etc.

(1) *Vide* I-tsing's *Record* by Takakusu pp. 9-12, li-iii; I-tsing's *Memoirs* by Chavannes, pp. 57-58 and 203; *Essays on Indo-China*, 2nd series, vol. ii, p. 1:6 259.

(2) *On Yuan Chwang* by Thomas Watters, pp. 187-189; and *Buddhist Records of the Western World* by S. Beal, vol. ii, p. 200.

travellers by the sea changed ship at one or other of the Indian colonies we have mentioned above. Many of them, like I-tsing himself, came direct to Bengal, landing at Tamralipti; others, like the Master of the Dhyana, Wu-hing, ^(*) first went to Ceylon and thence again by ship to Bengal; there were some, like the monk TCheng-Kon and his companions, whom disease or death prevented from proceeding farther than the colonies of *Sri-Bhoja* or *Champa* etc.; and there were others again who, like the Master of the Dhyana, *TChang-min* met with a watery grave on the immense abyss on their way to India. The merchant-ship in which this noble-souled pilgrim sailed from the Indian colony of *Moloyu* in Sumatra for India, was very heavily laden with cargo, and she had not proceeded far from the place where she left her moorings, when all on a sudden enormous waves arose, and in less than half a day she went down to the bottom of the sea. At the moment when it perished and there was a mad rush and a furious fight amongst the merchants for the life-boat, the commander of the vessel who was a believer in the Law, exhorted the monk at the top of his voice to save himself by getting into the boat, but the Buddhist *Sramana* responded with calmness 'Take ye the others into the boat; for me, I stir not.' (I-tsing's *Memoirs* translated by Prof. Chavannes, p. 42).

The foregoing facts gathered from the records of the Chinese pilgrims of the 7th century A.D., supply no doubt,

(*) The Chinese Buddhist monks are distinguished into three classes, according to the part of the threefold Buddhist doctrine to which they attached a more particular importance: those who are the *Masters of the Law* (Dharma); the others, the *Masters of the Dhyana*; and the third, the *Masters of the Discipline* (Vinaya). The title of the *Master of the three Pitakas* (Sutra, Vinaya, Abhidharma), as borne by Hiouen T'sang, was more honorific than any one of these three. Further, the title of *Master of the Shastras* is met with, though rarely, and applies perhaps to a special category of *Masters of the Law* (Vide I-tsing's *Memoirs* by Chavannes, p. 1. note 2). Fa-hien was a Master of the Law, while I-tsing was a Master of the Vinaya.

sufficient evidence, that at that period of Indian history there was frequent and intimate intercourse by sea, between India and China, and further that India was then a great colonising country, planting settlements and establishing powerful kingdoms in foreign lands separated from her by the vast ocean.

(C)

During the three centuries that followed (viz., from the 8th to the 11th century A.D.), there are frequent notices in the Chinese annals of leave obtained from the Emperor by Chinese Buddhists to visit India for religious objects (*vide* p. lxxi, *Cathay and the Way Thither* by Sir Henry Yule). So late as 966 A.D. when the monk *Taw-yuen* returned from his twelve years' pilgrimage to India, 157 Chinese priests set out together with the Emperor's permission, to visit India and obtain Buddhist books (*Vide* Dr. Edkins' *Chinese Buddhism*, p. 144). Another of these later travellers was *Khi-nie* who journeyed in India (964-976 A. D.) at the head of three hundred Chinese Buddhist monks who had been sent by the Emperor of China to seek for relics and collect Sanskrit books.* From the 11th century, the Chinese pilgrims became less frequent, no doubt, owing to the decline of Buddhism in India, but that they continued to come here for a long time to come, is evident from the fact that in the middle of the 14th century (1342 A.D.), an embassy arrived at the court of the Pathan Emperor, Muhammad Tughlak at Delhi, with a message from the Emperor of China requesting that he should "be permitted to rebuild a temple in the country about the mountain of Kora", *i.e.*, at the base of the Himalayas, which was much frequented by his subjects (*vide Travels of Ibn Batuta* translated by Lee, pp. 155 *et seq.*)

(To be continued.)

H. C. C.

* *Vide Vie de Hiuen Tshang* or 'Life of Hiuen Tshang,' translated into French by Stanislas Julien p. vii.

THE "ĀGAMIC BUREAU" NOTES.

The following is Dr. F. Otto Schrader's review of Dr. L. D. Barnett's edition and English translation of Abhinavagupta's Paramārthasāra, and appears in *The Theosophist* of November 1910. We need not point out to our readers that Abhinavagupta's Paramārthasāra is a standard classic on the teachings of the Āgamānta, and has deservedly occupied a high place in the list of works prized most by the Āgamic:

"The Paramārthasāra of Abhinavagupta is published and translated (in the *Journal of the Royal Asiatic Society of Great Britain and Ireland* for July 1910—*Ed. L. T.*) by Dr. Barnett as a further document telling in favour of his view expounded in the Belgian Journal *Le Muséon* (1909) 'that the living faith of the majority of modern Tamils is in almost every respect, and certainly in all essentials, the same doctrine that was taught in Kashmir about the beginning of the eleventh century by Abhinavagupta.' Dr. Barnett has meanwhile gone a step further (in a paper which, I understand, will also appear in the *Journal of the Royal Asiatic Society*) and declared decidedly that the teaching of the Pratyabhijñā school 'passed, through Āgamic and other channels, southwards, notably into the Kanarese country in the middle of the twelfth century, and reappeared at the beginning of the thirteenth, as the basis of the Tamil Siddhāntam' (From *The Hindu*, quoted in the *Siddhānta Dipikā*, June 1910). At a similar conclusion we had ourselves arrived sometime ago (see our *Description Catalogue*, Vol. I, p. IX, note †), and as a further proof of its correctness we may point to the fact that manuscripts, in the Grantha and Telugu character, of some of the works of Abhinavagupta are still now in existence in Southern India (e. g., in the Adyar Library). The Śaiva-Vedānta of Kashmir (Dr. Schrader is referring to the Āgamānta under this interesting name—*Ed. L. T.*), then, is the source of the South-Indian Śaiva Siddhāntam, and this is a sufficient reason for recommending its investigation, were it not already interesting enough in itself. But so far there was no proper introduction to it. This is now given by

Dr. Barnett's important contribution, the Paramārthasāra, being, as the name says, the 'essence of the highest truth', *i.e.*, an outline of the Pratyabhijñā-darśana. It is a work of the eleventh century, and it consists of 105 stanzas in the beautiful Āryā metre. Dr. Barnett's translation is interrupted by copious extracts from the commentary of Yoga-muni, without which he would hardly have risked the translation of the Paramārthasāra. (We take this opportunity of calling attention to the untiring and successful efforts made by Mr. V. V. Ramanan on behalf of the Saiva-Siddhantam. His well-edited Journal, the Siddhanta Dipika, is mainly devoted to this subject, and his new translation of Srikantha's Saiva-Bhashya will, to judge from the proofs we have seen, become a standard work.)".



We are extremely grateful to Dr. F. Otto Schrader for so frankly commending our work to the attention of the learned public, and we sincerely hope that we shall be able to enlist its right-minded sympathy to the rich harvest promised by the Āgamic field. The paper of Dr. Barnett's, to which Dr. Schrader parenthetically alludes as awaiting publication in the Journal of the Royal Asiatic Society of London, has already appeared in our Journal (Vol. XI, pp. 62-64 and 101-103, *q. v.*) and it is hence apparent that Dr. Schrader is making a mistake as regards its prospective publication in the Journal of the Royal Asiatic Society of London. In our article entitled "An European Orientalist on the Āgamānta" (Vol. X, No. 12) and many an other paper which we have specially contributed to our pages on the subject of the Divyāgamas, we have pointed out the Kashmirian genesis thereof, and Dr. Schrader's confirmatory testimony to this historical fact, cannot, we are sure, fail to impart added stimulus to a line of research which has not only been comparatively kept in the background heretofore, but has also suffered from unacademic and unscholarly methods of procedure at the hands of indifferent and narrow-minded folk.



THE
LIGHT OF TRUTH

OR THE

Siddhānta Dipikā and Āgamic Review.

*A Monthly Journal devoted to the Search for Truth as revealed in the
Ancient Hindu Mystic Philosophy known as the Śaiva-Siddhānta or Āgamānta.*

VOL. XI.

FEBRUARY, 1911.

No. 8.

THE JÑĀNA-PĀDA OF THE SŪKSHMĀGAMA.

(Continued from page 217 of No. 5 Vol. XI.)

The Jñāna-pāda of the Sūkshma-tantra, as I know it, conforms in all that it speaks to the spirit of the above definition. The Sūkshumāgama being described as *Īśvara-guhyajanya* deals only with the subtlest verities and experiences. Its under-tone throughout is *Yoga* or realization of the presence of the Lord by soul-culture and subjective "exercises in godliness," and so, its Vidyā-pāda can be described only as *Yoga-jñāna*. The Jñāna-pāda of the Sūkshma-tantra that I have managed to get in Manuscript from the Bombay Presidency, is written in the *modi* variation or style of Devanāgarī penmanship. It contains ten *paṭalas*, and a total number of about 1500 ślokaś in Anuṣṭup metre. The ten *paṭalas* are said to form only a portion of the *Umā-Mahēśvara-Saṁvāda*, which is, perhaps, a well-defined section of the Vidyā-pāda. The book begins in this wise:

अथसूक्ष्मतन्त्रप्रारंभः ॥ उमामहेश्वरसंवादे ॥

पुराकैलासशिखरे नानाद्रुमविराजिते ।
 नानापक्षिसमाकीर्णे नानाभृगसमाकुले ॥
 सिद्धाचारणमन्वर्षं यक्षरक्षोगर्जिते ।
 ब्रह्मादिभिर्देवगणैः इन्द्राद्यैलोकपालकैः ॥
 योगिभिः सनकाद्यैश्च मुनिवर्यैः शुक्लादिभिः ।
 नद्यादिप्रमथानां च गणैः संसेवितेशुभे ॥
 सारूप्यादिपदाप्राप्तैः महामागैर्विराजिते ।
 नानारत्नमयेदिव्ये सुखैकफलदायके ॥
 तत्रोचितमहच्छूरे सौवर्णेदिव्यमन्दिरे ।
 रत्नस्तम्भसहस्रादये मण्डपे मणिचित्रिते ॥
 सिंहासनेसमासीनं ब्रह्मेन्द्रादिसुरैर्वृतम् ।
 पप्रच्छपार्वतीदेवं शङ्करंलोकशङ्करम् ॥ and so on.

Pārvatī complains that, though she has heard the Lord discoursing so often and so fully on the विविधाने तन्त्राणि, she is harassed by doubts and perplexities :

तथापिचंचलंज्ञातं बहुश्रवणकारणात् ।

Hence she requests :

तस्मात्संगृह्यसारांश्च मोक्षमार्गैककारणम् ।
 सम्यक्त्वंविनिश्चित्य कारुण्यात्त्वयमेप्रभो ॥

And the Lord says in reply, and I beg of you to note it carefully :

सत्यमेतत्प्रहृदये त्वदुक्तं सर्वसाधनम् ।
 अनन्ताः स्त्रियाः प्रोक्ताः शास्त्राणिविविधानि च ॥
 अस्मितानि पुराणानि विद्वद्भिरपरस्परम् ।
 आगमाः बहुधा प्रोक्ताः समस्तार्थावबोधकाः ॥
 एतैरन्योन्यभिन्नैश्च ज्ञानं सम्यक् न जायते ।
 तस्मात्सर्वार्थसंयुक्तं परमार्थव्यवबोधकम् ॥ *
 सूक्ष्मतन्त्रमया प्रोक्ते सूक्ष्मतत्त्वव्यवभासकम् ।

* *Paramārtha* is a technical expression connected with the mystic theology of the Āgamas; compare the title of Abhinavagupta's work—*The Paramārthasāra*.

साराशतत्त्वानिबन्धित पटलैः दशभिः प्रिये ॥

वस्येदं ते समासेन शिवज्ञानैकसाधनम् ।

समाहितमना भूत्वा तन्त्रांगोप्येदं दंष्ट्रुषु ॥

You now see why the Āgama is called Sūkshma, and the contents, as you will see presently, thoroughly justify that appellation.

The first *paṭala* entitled शिवसादाख्यनिरूपण is exceedingly mystic, and will be of practical value only to a Śiva-rāja-yogin in Samādhi, bent on disentangling himself from all the tattvas of the tattvādhvan, by pitching his subjective *lakshya* on higher and higher Śiva-tattvas, till at last he transcends both the Tattvādhvan and the Kalādhvan, and joins the feet of the Lord, led by the nectarine light shed by His Parā-śakti. The Sadākhyā-pariṇāma is one of the most difficult to grasp in the prapañcha-sṛishti, and if I am to address you on that subject alone, I must ask you to bear with me for at least three hours. In the time allotted for my present discourse, I cannot do anything more than indicate the steps by which the *pariṇāma* is reached : and I will use the very words of the Āgama :

योगिनामुपकाराय स्वेच्छयाचिन्तयच्छिवः ।

ध्यायमानाततो देवि पराशक्तिरजायत ॥

आदिशक्त्यस्ततो जाता पराशक्त्यंशभेदतः ।

आदिशक्त्यांस्ततस्साक्षात् इच्छाशक्तिः समुद्भवः ॥

इच्छाशक्त्यंशभेदेन ज्ञानशक्तिरजायत ।

ज्ञानशक्त्यंशभेदेन क्रियाशक्तिरमुत्पद्ये ॥

These *śaktis* represent only the phases or radiations of the will of the Lord, as it is in full activity, for it is said next

एकैकपञ्चमिमां निर्मलप्रसिद्धचिन्तय ।

We have to understand, therefore, that the निर्मल एका is only the *śakti* or the spotless Love of the Lord which takes on a five-fold phase of manifestation, when He wills it. The Āgama then goes on, as regards the Lord Himself :

शिवश्चसच्चिदानन्द लक्षणःपरमेश्वरः ।
 पूज्यपूजकभावेन निर्गुणसगुणोभवेत् ॥
 सचपञ्चविधःप्रोक्तः सादाख्यादिप्रभेदतः ।
 पराशक्त्यादिशक्त्येश्व बिन्दुनादस्वरूपयोः ।
 मेलनंशिवतत्त्वस्य सादाख्यं समजायत ॥
 प्रथमंशिवसादाख्यं अमूर्ततुततोभवेत् ।
 ततःसमूर्तसादाख्यं ततोवैकर्तुनामकम् ॥
 कर्मसादाख्यमपरं पञ्चसादाख्यमीरितम् ।
 सदाशिवेशब्रह्मेश ईश्वरेशानभेदतः ॥
 मूर्तयोवैमतदिवि सादाख्यापरनामकाः ।
 तदेतत्त्रिविधंज्ञेयं स्थूलं सूक्ष्मं परं तथा ॥

Sādākhyā is the resultant of the combined Bindu and Nāda, or Parā-Śakti and Ādi-Śakti, or Limitless Love and Limiting Love, and means the condition of equilibrium between an unlimited and delimited condition, which leads to the assumption of form, or evolution of Matter-made Cosmos. And the Sādākhyā is five-fold, viz., Śiva-sādākhyā, Amūrta-sādākhyā, Mūrta-sādākhyā, Kartri-sādākhyā, and Sakaḷa- or Karma-sādākhyā. Full details are added further on like these :

ततश्चपञ्चसादाख्य भेदंशृणुवरानने ।
 एतत्सर्वतत्त्वरूपं दृश्यादृश्यंविशेषतः ॥
 शान्त्यतीतकलायुक्तं पराशक्तिसमुद्भवम् ।
 प्रपन्नसूक्ष्मरूपं च विद्युत्प्रभमनूपम् ॥
 शुद्धं च शिवसादाख्यं सर्वतत्त्वालं परम् ।
 शान्त्याख्यकलायुक्तं आदिशक्तिसमुद्भवम् ।
 अमूर्तकेवलं लिङ्गं भानुकोटिप्रकाशिकम् ॥ and so on.

You will thus see that the Pañcha-sādākhyās or the five states in which the Lord condescends to manifest Himself during a *srishṭi*, for purposes of souls' Redemption, are caused by the fusions of the respective Śaktis and Kalās. I have explained the meaning of Śakti already, and I may add that Kalā stands for the *avasthā* or specific *spandana* of Matter, when animated by the Śakti of the Lord. The forms and distinctive appearances of

the Pañcha-sādākhyas are also described, and methods are shown as to how to realise them to oneself in spiritual communion.

Now we shall pass on to *paṭala II* which deals with शिवनामभेदरूपण. In this Chapter, all the names of Śiva are catalogued and full reasons are assigned, by the citing of elaborate explanations, allusions and episodes, as to why such names have come to be given to Śiva. A lot of spiritual hints are thrown in, in the course of these formal narrations, and their use for practical Yogins must be incalculable. Such names of the Lord as Soma-dhāri, Vṛishavāhana, Tāṇḍava-mūrta, Vaivāhi, Bhikṣaṭaṇa, Kāmāri, Kālāri, Tripurāri, Jalandharahara, Ajāri, Virabhadra, Haridhvamsi, Ardhanārīśa, Kirāṭarudra, Kaṅkāladhāri, Chandeśānugrāhaka, Chakraprada, Vighneśvara-vara-prada, Somaskanda, Ekapādarudra, Sukhāvaha, Dakṣiṇāmūrti, Lingodbhava and the rest, are dealt with at full length.

The third *paṭala* deals with *Pañchākshara-māhātmya-nirūpaṇa*, and is a rather long chapter of 114 verses. The place of the Pañchākshara among the *sapta-koṭi-maha-mantras* is discussed, and its superiority established over every other mantra ; its Rishi, Chandas, Kavacha, Hṛidaya, Kilaka, Mudrā, Prayoga and Nyāsa are enumerated, with reference to all possible variations within itself ; its value as *mantra-rāja* is shown in the removal of diseases, the attainment of *Siddhis* and the acquisition of Spiritual Freedom, *pari passu* with the manner, the number of times and the surrounding circumstances of its repetition and meditation. Its Dhyāna-krama and the Dhyāna-lakshya-rūpa are described, and the ceremonies to be observed in connexion therewith, e.g. the Tarpaṇa, Santarpaṇa and so on, are detailed. After describing the form in which the Lord is to be conceived, the Āgama says :

एवंध्यात्वाह्वयंभोजे विदितपविक्रासिते ।

आवहनादिषण्मुद्रां दर्शयित्वावसायकः ॥

गन्धादिषण्मुद्राभिः मानसैः उपचारकैः ।

पञ्चभिः पूजयिता तु जपेत्तन्मन्त्रं निराकुलम् ॥

Then a description follows describing the suitable places where one should sit for Spiritual Communion. The Chapter is of entrancing interest, but I must pass on to *paṭala* IV which is devoted to *Shaḍakshara-māhātmya-nirūpaṇa*.

Paṭala IV deals with the *Shaḍakshara-mahā-mantra*, on the lines on which *paṭala* III dealt with the *Pañchākshara*. In addition, the glory of *Praṇava* is described, its symbolism, thoroughly explained, its varieties which are five-fold are contemplated, and its component elements, analysed and interpreted in various ways. It is said :

सर्वेषुमन्त्रजालेषु मुख्योयंप्रणवोयतः ।
 सर्वेषामेकमन्त्राणां मातृस्थानमितीरितम् ॥
 सोयंपंचविधः प्रोक्तः साकल्यादिप्रभेदतः ।
 साकल्यप्रथमं प्रोक्तं शंभवंतु द्वितीयकम् ॥
 सौख्यंतृतीयमित्युक्तं सावश्यंच चतुर्थकम् ।
 सायुज्यंपंचमं प्रोक्तं भेदमेषां गुणकमात् ॥

The above are the five *bhedas* of *Praṇava*, and their genesis and nature are next dealt with, in a very complete fashion, by revealing all the mysteries connected with their *upāsana-sūdhana*. And *Praṇava*, you will know, is simply another name for *Śiva-Sādhakya*, which also is five-fold, as I described to you a little while previously. You must note that *aksharas* are not 'letters' as people conceive it, but stand, as their name implies, for the 'imperishable factors' of the Divine Dispensation. The *varṇa*, *pada* and *mantra* mysteries are my most favourite themes, but I shall not at present detain you with any expatiation thereon. The *paṭala* closes with an exhortation not to desecrate the holy character of the *Praṇava*, *Shaḍakshara*, and *Pañchākshara*, and the various *bija-mantras*, by teaching them to people of wicked ways and sordid tendencies, and more especially to heathens and infidels of any description.

(To be continued.)

V. V. R.

MANI-MEKHALAI.

(Continued from page 313 of No. 6 Vol. XI.)

CHAPTER III.

THE ENTRANCE INTO THE FLOWER GARDEN.

Mani-Mekhalai who had listened to all that her mother had said, now began to ponder the sad story of her father's death, and—this being the destined hour of her spiritual call—was so overcome with sorrow¹⁰ that her tears fell copiously on the garland of flowers she wore, and her mother seeing this said to

¹⁰ There is something very significant in this sudden access of emotion which caused the innocent girl to shed bitter tears at the remembrance of her parents' sufferings. According to the Buddhist Theology, it marks a definite stage in the religious history of the disciple. It is called in Sanskrit HETU-PRABHĀVAM, the meaning of which is somewhat obscure but seems to mean "The showing forth of the Cause," and in Tamil an equivalent phrase is used for it. It corresponds very closely to the Śaiva idea of ŚAKTI-NIPĀTAM, for a full exposition of which the reader is referred to the Tiruvāsagam introduction page 46, note 3. (The explanation of the phrase *Śakti-Nipāta* as given by the late Dr. Pope, in the place referred to here, is hardly correct.—Ed. L. T.) The idea seems to be that at a certain moment, in the soul's progress, the merit of good deeds done in former births and the de-merit of evil deeds counterbalance one another, and the soul being set free begins a new career. In many respects, it answers to the common idea of "Conversion". The Śaiva system dwells upon it as pre-eminently the result of divine grace; to them it is a step forward from which there is no retrocession; the devout soul is now assured of its final deliverance from embodiment; it has come to God. We see in the history of Mani-Mekhalai from that moment, she never wavered nor wandered from the way marked out for her; she gave herself up to her appointed work, patiently and humbly, making her way towards the promised consummation.

her, "my daughter, go forth into the park and gather some fresh flowers for your faded garland." Now there was standing by, a bosom friend of her mother, who was of the same profession, and whose name was Sutamati. This friend intervened with a piece of urgent and prudent advice. "It will never do," she said, "for your young daughter to go forth unattended into the midst of the festivities of the city. In one part are the royal preserves where the king's son and the princess are dragging their chariots. In another part are gardens where only the celestials enter, and bazaars are *thronged with mixed multitudes*. No maiden without a guardian may enter there. To show you the necessity for my advice, I will tell you my own history. I am the daughter of a great sage called Kausigan of the city of Sanbai, north of this. I came to this city at a former festival; but a young prince of fairy-land riding in his chariot through the sky, bent on the same errand, saw me unattended and carried me off. I lived with him till, tired of my company, he left me here and went back to his fairy home. Since that time, I dwell a stranger here. You cannot expose your beautiful daughter to such dangers. But there is a garden, sacred to the Buddhists, in which there is a crystal pavilion. It is sacred to the Lord of Grace and Love, the great ascetic, who guards the lives of men. Here many trees grow and flower under his protection. In this sacred pavilion, whose walls are clear crystal, there is a shrine dedicated to his worship. Within that hallowed recess is an altar from which radiates on all sides the splendour of spotless gems. It is called the Lotus-altar. Here no sound of human speech is ever heard. The thought of each worshipper here speaks direct to the Lord of all. The worshipper, who, thinking of some deity, presents a flower, finds that his votive offering has at once left his hands and found its way to the feet of him for whom the worshipper's thought has directed it." If you ask by what impulse it has made its way thither, you must ponder the action that men's deeds act where

¹¹ Compare the story of Arjuna worshipping Krishna, and the flowers being found on the Person of the Lord of Kailās.—*Ed.*

his mind goes with them, and are worthless where the soul does not impart power to them. This pavilion was erected by the divine artificer Mayan. In that flowery parterre, your daughter may walk, and I will be her guide."

Having so said, Sutamati and Maṇi-Mekhalai made their way through motley multitudes that thronged the festive city. Here was a hungry ascetic, there were people following crowding after sellers of toddy. Here were people following monte-banks. There they were gazing upon the pictures and inscriptions on the lofty mansions. On little chariots borne by elephants, children were being carried about. Strange shows were exhibited on all sides to the amazed and delighted multitudes. Many of these followed Maṇi-Mekhalai crying out "if this beautiful maiden enter the flowery park, the very swans will be filled with admiration and envy of her stately walk." Thus she proceeded on her way gathering beautiful flowers.

CHAPTER IV.

SHE ENTERS THE CRYSTAL PAVILION.

Here, Sutamati showed our astonished heroine the wealth of beauty that was in the groves, and all the beauty of the lakes that stretched around on all sides.

While she was doing so, Udaya-Kumāran accompanied by a splendid guard of troops, mounted on a chariot, was driving on, restraining with difficulty the State elephant whose name was Kālavēgan (as swift-as-the-wind.)

The people were fleeing in dismay on every side from the cavalcade. Suddenly from a lofty building in the street window of which, he was luxuriously reclining, on a couch of flowers, Eṭṭi-Kumāran called out to the prince "what is it that distresses you," and then immediately he arose, rushed forth

and making lowly salutations to the prince, exclaimed "I have just seen Maṇi-Mēkhalai in poor array going forth to gather in the garden. The moment I saw her, I remembered her father Kōvalan met with his death in Madura, and losing all control of mind, forgot the music I was playing; this it is, that troubled me." As soon as the prince heard these words, having for many days been madly in love with Maṇi-Mēkhalai, he exclaimed "has she indeed come to visit this grove, I'll enter it, seize her and bring her back in my chariot." Thus saying, he drove off, and soon gained the entrance gate of the Uvavanam.

Maṇi-Mēkhalai hearing the noise of his chariot wheels said to Sutamati, "Udaya-Kumāran has fixed his whole desires on me. This I heard Vayantamālai telling my mother. This sounds like his chariot wheels. What can I do in this emergency?" Sutamati caused her to enter the crystal pavilion, and having locked it with Maṇi-Mēkhalai inside, herself went five bow-shots' distance and there awaited the prince's approach. Seeing her, he addressed her as follows:—

"You are standing here in this lonely spot. I know that you came here with Maṇi-Mēkhalai! Has she become sensible? Have her rosy lips learnt again to smile? Do her eyes roll round inspiring desire? Has she left the abodes of the Buddhist devotees? Tell me why." Thus he asked and revealed his desire.

Then Sutamati, seeing no way of escape, in distress exclaimed "Oh prince, direct descendant of Karikāla-Peru-Vaḷattan" who in his youth in the guise of an old man, settled

¹¹ Probably none of the ancient kings, or chieftains of South India has been the subject of more discussion than Karikāl. I shall endeavour to set down exactly all that I can find about him in the Tamil writers without any examination of conflicting opinions, or archæological explanations. He is said to have been the son of the Cēran King whose name was Uruva-Pal-Tēr-Iḷam-Cenni. He is also said to have married the daughter of the chief of Nāṅgur, who seems to have been of not a very

the dispute and revealed the truth! Though thou art young in years, thou art old in knowledge. Is there anything that young girls can teach thee? Nothing. Yet one thing, hear me, when I say

What comes from deeds is growth of deeds.
 This human body which we wear, know thou
 Stripped of its ornamented garb is carrion.
 'Tis mere abode of age, disease, and sore decay.
 'Tis home of desire that clings, receptacle of faults.
 'Tis nest of ants where serpent dwells.
 Longings and cares and griefs and tears
 Fail not the soul that dwells within.
 Oh Mighty One, see thou this empty frame."

But before her words could reach his ears, he saw the form of **Maṇi-Mekhalai** within the crystal walls.

distinguished family. His father-in-law is referred to in **Paḷa-Moḷi** under the name of **Perum-Piḍār-Talaiyar**. He is referred to in a note appended to **Pattu-pāṭṭu II**, p. 61.

The commentator's explanation of this is that two persons had a disagreement, and when our hero, who was in his youth, attempted to settle their dispute for them, they replied that he was too young to thoroughly investigate the course of their dispute, whereupon he seemed to have disguised himself, and, in the shape of an old man, came and heard the whole matter and decided it to their satisfaction. The story is somewhat indistinctly told. There seems to have been a disagreement between him and his elder brothers which led to his leaving home and going to **Karavūr**, where an elephant despatched from **Kari** came and kneeling at his feet lifted him into the howdah and carried him to where the people were expecting their king. His name of **Karikāḷan** means "burnt foot." It is said that in early childhood he fell into the fire, narrowly escaping with his life, but marked and lamed. He is referred to in four songs of the **Puṇa-nānūru**. These are Nos. 7, 65, 66 and 224 translations of which we give.

Of the ten poems composing the **Pattu-pāṭṭu** the second and ninth are inscribed to him, and from them we may get some idea of what was supposed to be the state of his dominions; but there (At this point the Manuscript abruptly stops short.—*Ed. L. T.*)

CHAPTER V.

THE APPEARANCE OF MAṆI-MEKHALAI-DEYVAM.

As soon as Udaya-Kumāran saw the form of Maṇi-Mekhalai, he rushed away and strove to effect an entrance into the pavilion, and being unable to find any door, groped about it with his hands, and thus exclaimed, "what kind of a being is Maṇi-Mekhalai?" To this she replied "she is one who has entered the ascetic life. She is one who has power to curse the wicked. She is absolutely free from sinful desires. It is not fitting that thou shouldst seek her love." To this he replied "be she what she may, she is one who pertains unto me." He then added the question, "I know that thou wert one of the nuns of the Jain sect; how hast thou left them and become one of the Buddhists" like Mādhavi and her daughter." To this

¹³ It clearly appears that the real object of the poem is to represent Buddhism as superior to every form of Hinduism, and especially to the Jain system. Its great interest in fact consists chiefly in this. It is the last effort of Tamil literature to restore Buddhism to the high place which it had occupied before the time of Māṇicka-Vāṣagar.

Hence the heartless, pitiless character of the Jain saints is brought out in the story. Many things conspire to show that there was some ground for this. Jainism partly failed from a lack of human sympathy. They seem to have been more anxious to show mercy and pity to the animal creation than to suffering humanity.

Buddhism on the other hand showed an astonishing sympathy with all human infirmity. In India at least they showed a keen sense of the evils and sufferings of men. Buddha is represented everywhere as a tender, most loving friend of men. There is a very great deal in these writings which seems to be a reflection of our Western tradition. The controversies about the date of Maṇi-Mekhalai seem almost incapable of decision. There are quotations in it from the Kural, and it is in many passages an echo of the Nālaḍiyār. The hero Udaya-Kumāran is represented as a probably late descendant of a king celebrated in the Puraṇānūru. On the whole I cannot think of this poem as having an earlier

Sutamati replied "Oh prince, I am the daughter of a Brahman named Kausikan of the city Śaṅbai. My mother died when I was a child. One day I went alone to gather flowers in the garden, when a fairy prince seeing me was enamoured and coming down from the sky, carried me away to be his bride; but he afterwards abandoned me in this city. My father, troubled at my disappearance, sought me everywhere, and even came down to bathe in the river Kannyā-Kumāri, where he met some Brahmins from this place, with whom returning, he came across me, and learning my story, did not deem me worthy of their society; but took me with him and begged from day to day for our subsistence. One unfortunate day, a cow rushed down and gored him with its horns. I took him in the extremity of his suffering to the Jain devotees, but they refused all help, and in despair went from door to door, imploring assistance. Then there met me a mendicant with an alms-basin in his hands, with a face gleaming like the full moon, and with a gold-coloured garment. His name was Saṅga-Dharman. This man, whom I knew by his garb to be a Buddhist ascetic came to us full of grace and pity saying "from what are you suffering?" and with many gracious words handed to us the full alms-basin which he carried, and taking my wounded father in his arms and showing us the Buddhists' monastery, saved my father from death. He taught me the revelation of the mighty name,

Our Lord whose nature is all good,
The essence of all that is good in the world,
Who had made experience of all embodiments
Who lived not for himself but for all others,
Who was adorned with all grace that all men need at every time,
Who wheels the wheel of every virtue,
Vāman, the conqueror of the demon of lust.

date than the tenth century. There is obviously room as there was undoubted opportunity for the interfiltration of Western ideas. Certainly the idea of Buddha as set forth in this poem is singularly attractive.

At the feet of him thus made known to me, I bow down; my tongue, in ceaseless praise, extols him, and knows no other name. From that time with Mādhavi I dwell in the Buddhist home. Therefore it is, that you see me here with Maṇi-Mēkhalai."

The prince Udaya-Kumāran hearing this replied "I know thee now; hence forward, I can meet with Maṇi-Mēkhalai through Chitrapati." Saying this and still full of fierce desire, he left the garden. As soon as he had gone, Maṇi-Mēkhalai came forth from the crystal pavilion and said to Śutamati, "he has abused me considering me to be a loveless one, a false devotee, one regardless of all rules of decorum, a prostitute; but yet my heart goes forth towards Udaya-Kumāran. What can be the cause of this? Is this the nature of love?" As she stood thus pondering, Maṇi-Mēkhalai-Deyvam disguised as a companion joined them, and, entering the crystal pavilion, made the circuit of the shrine, and rising up over the altar, began thus to sing a song of praise.

Sage! Ascetic! Virtuous One! All plenitude!
 Thou wert exalted above all virtue known to this earth!
 Thou who hast removed all my sin! Thou who hast killed passion!
 Thou first one who knowest all!
 Thou who hast transcended Kāman!
 Thou who art the defence! Thou who dost destroy evil and fierce
 anger!
 Thou of the thousand-fold wheel!
 I have not a thousand tongues to sing Thy praise.

As she thus sang her exaltic songs, the sun went down, and the moon arose on the wondrous scene.

(To be continued.)

G. U. P.

NAMNĀLVĀR'S TIRUVIRUTTAM.

(Continued from page 298 of No. 7 Vol. XI.)

TRANSLATION OF FIVE SAM-SKRIT VERSES,

recited by the majority of Sri-Vaishnavas at the commencement
of every kind of Religious Chant and Study.

* I. Verse in honour of the Holy Sage Maṇavāla-Mā-muniga [believed to have been immediately vouchsafed by the Lord Himself as manifest—the oldest and most venerable of all the Visible Earthly Temples of Viṣṇu *vis.*, Śrī-Raṅga].

I bow to—(a) the Holy Meditator Ramya-Jāmātri-Muni [as in Sam-skrit the said Holy Sage is designated],

(b) the recipient vessel-of-honour of the Water of Grace which descended from the Holy Sage Śrī-Śaileśa [as the Spiritual Teacher of the Holy Sage celebrated by this verse is called in Sam-skrit],

(c) the Ocean of Wisdom and Love Divine, and of the whole inexhaustible series of Holy Graces thereto appendant [sent as the conquest of wrath, lust, fame-seeking, idleness, frivolity, and other evils, and the steady possession of calmness and humility of spirit,—correctness and punctuality of outward practice in word and deed, &c., &c.],

* In place of the verse here translated as No. 1, a small section of Śrī-Vaishnavas—known as the Muni-Trayam Community, chant a verse which may be translated as follows :—“ I bow to—(a) Venkṭa-nāthārya blest, (b) who was the recipient vessel-of-honour of the Water of Grace which descended from the Holy Sage Rāmānuja; and who, (c) with wisdom and unworldliness adorned, (d) towered as Vedānta's Teacher Great.”

(d) the steadfast follower of the Prince of Anchorites [*i.e.*, of Śrī-Bhagavad-Rāmānujāchārya—our Saviour].

II. Verse in honour of our Holy Apostolic Pedigree, framed and consecrated, pursuant to our said Śrī-Bhagavad-Rāmānujāchārya's command, by the Holy Sage Kūra-nātha (or Kūratt-ālvān, *i.e.*, the Saint of Kūram—a Holy Place in the Taluk of Kañchi, in the District of Chingleput, situated close to that station on the Madras Railway which is called Chengalva-rāya Nāyakar's Choultry)—The Holiest of our said Saviour's Seventy Four Leading Disciples.

I bow to (a) the Succession of Darkness-dispelling Teachers (Guru-paramparā),—(b) which (succession) commences with the Lord of the Universal Mother (Lakshmī-Nātha), (c) which possesses (the Holy Sages) Nātha and Yāmuna in its midst, [these being the Holy Sages who were respectively the Fifth and Second Predecessors of our said Saviour Śrī-Bhagavad-Rāmānujāchārya, and of whom, the former, namely, the Holy Sage Nātha-Munigaḷ, was also the paternal grandfather of the latter, namely, the Holy Sage Yāmunāchārya], and

(d) which, (relatively to the accomplishment of my own Spiritual Regeneration) ends with my (immediate) Āchārya (or Spiritual Teacher).

III. Verse in honour of our said Saviour Śrī-Bhagavad-Rāmānujāchārya—the Greatest in the order of our Holy Sages (or Āchāryas), framed and consecrated by the Holiest of His Disciples, namely, the aforesaid Holy Sage Kūratt-ālvān (when the latter was about to depart from the earth), in the holy presence and with actual holding of the sacred feet, of our said Saviour who had come to visit his beloved and martyred Disciple.

I will take as my Refuge the feet of—

- (a) this Unique Ocean of Mercy—Rāmānuja, who is—
- (b) my darkness-Dispeller (Gu-ru),—
- (c) perfect in all the Graces of Holiness
- (d) and entirely free from all their opposites, { Bhagavat;—

(e) and who, from being ever totally overpowered by the charm of the golden treasure of the lotus-feet of the Ever-Perfect—Ever-Loving Lord (A-chyuta), viewed as straw all things else.

IV. Verse in honour of Nam-Ālvār or "*Our Ālvār*" *par excellence*,—the Holy Father of our Tamil Vedic Literature,—the Greatest in the order of our Holy Saints (Ālvārs) *, just as our Saviour memorialised in the last-preceding verse is the Greatest in the order of our Holy Sages (Āchāryas);

framed and consecrated by the Holy Sage Yāmunāchārya or as he has been surnamed in Tamil,—Āḷa-vandār (Come to Conquer),—and forming the fifth of the five verses dedicated to Divine Apostles at the commencement of his Renowned Hymn to God—a Hymn known by way of pre-eminence the Stotra-Ratna or a Gem among Hymns. [This Yāmunāchārya is the second of the Holy Sages mentioned *ante*, Sam-skrit v. II.]

I will bow, by the head, to the blessed Vakula*-decked couple of feet of the First Pioneer Lord of our (Śrī-Vaishṇava) Family—

a couple,—which alone has ever been unto my ancestors as (dear as)

(a) Mother (—who, even *before* conceiving the child in the womb, is the first and most anxious suppliant and sacrificer for the privileges of childbearing, and after conception, is the most painstaking sustainer of incipient life in the womb, and, after the child's birth, is the most purely loving, patient, forgiving and self-sacrificing lifelong friend the world has known),

* i. e., "The Steeped" in the overpowering freshes of the Great Stream of Divine Love.

* A garland of Vakula flowers (*Mimusops elengi*) presented by the Lord and made to extend from the neck to the feet while the Saint is in the sitting posture. The Saint's Worshippable Image in all our chief Temples, is, to this day, adorned in this manner.

and is also gratefully remembered as the Great Fountain-Head of many of the highest beauties to be found in the Standard Commentaries on our Tamil Veda and Its Accessories.

I well and ever bow to—

* (2) Bhūta, [or the Truly Born by knowledge of Divine Truth, the Holy Seer of the centum of “end-beginning” (andā) verses chanted as the Second Hundred in the Third Thousand out of the Four Thousand Verses which, as already mentioned, constitute our Tamil Hymnal, the Holy Place—Tiru-kkamallai, known in English as Mahābalipuram or the Seven Pagodas, being the place blessed by his first Holy Appearance on earth),

(1) Sarasya, [or the Tank Saint, a sacred tank in Kāñcheepuram (or Coñjeeveram) opposite to the Temple of Śrī-Yathokta-kṛṣṇa svāmi, being the spot blessed by his first Holy Appearance on earth. He is the Holy Seer of the centum of “end-beginning” verses chanted as the First Hundred in the Third Thousand of the aforesaid, and is the eldest of all our 12 Ālvārs).

(3) Mahad-āhvaya, [*i.e.*, he who was surnamed the Great, whose first Holy Appearance was in a well at Mylapore (Madras)—formerly a suburb (for Vaishṇava purposes) Triplicane (Tiru-valli-kkēṇi) in Madras, and who is the Holy Seer of the centum of “end-beginning” verses chanted as the Third Hundred aforesaid].

(8) Bhaṭṭa-Nātha, [*i.e.*, he was surnamed the Lord, Bhaṭṭas or Brāhmaṇas, called also Viṣṇu-chitta or “Meditator of the Omnipresent,” and “Peri-yālvār” or the “Great Seer

Female Saint to be next mentioned, and who lastly, is the Holy Seer of the Hymns forming Nos. 1 and 2 in the First Thousand out of our said Four Thousand verses and comprising respectively, 12 and 461 verses. The first of these Hymns has, owing to its excellence, been placed not only at the commencement of our whole Hymnal of Four Thousand verses, but is also uniformly chanted and studied before commencing the chant or study of any portion whatever of our said Hymnal. It has also been selected, along with portions of this Seer's second Hymn aforesaid, for daily use in both our Home and Temple worship].

(9) Śrī, [or the Blessed Lady known as Āṇḍā] or our Sceptered Queen Divine, the Holy Daughter of the last mentioned Holy Saint. Her first Holy Appearance was also in Śrī-villi-puttūr aforesaid. She is the Holy Seeress of 2 Hymns comprising 30 and 143 verses respectively, and forming Nos. 3 and 4 in our First Thousand. The excellence of the first of these Hymns has led to its being selected for daily use as a Morning Hymn in both our home and Temple worship, and its being made the subject of some five classic commentaries].

(4) Bhakti-sāra, [or "Devotion's Essence"—whose place of first Holy Appearance was Tiru-maliśai near Poonamallee about 13 miles to the west of Madras, and who was the Holy Seer of 2 Hymns of 120 and 96 verses respectively (the latter being "end-beginning" verses). The first of these Hymns forms No. 6 in our First Thousand, and the second is placed as No. 4 in our 3rd Thousand].

(7) Kula-śekhara, [or The Crown-Gem of our Śrī Vaishnava) Family—whose first Holy Appearance was in a Holy Place entitled in Tamil Tiru-vañji-kkaḷam (or Vañchi in Sam-skrit); and who was a King of Chera-Maṇḍala or the Keraḷa-Drāviḍa (being one of the Five Drāviḍas); was the Holy Seer of a Tamil Hymn of 105 verses forming No. 5 of our First Thousand, and also of a well-known Sam-skrit Hymn of about

40 verses entitled the Mukunda-Mālā, an English translation of which has been published by me. The present reigning Dynasty of Travancore, (May it ever prosper!) is believed to be connected with this Holy Saint, and includes "Vañchi" among its titles].

(11) Yogi-Vāha [or he who was borne on the Yogin's shoulders. The place of his first Holy Appearance was Uṛaiyūr on the bank of the Holy Stream of the Kāveri opposite to Śrī-raṅgam near Trichinopoly. He was the Holy Seer of a Hymn of ten verses on the eve of his departure for Heaven, and this Hymn forms No. 9 of our First Thousand.]

(10) Bhaktāṅghri-reṇu [or the "Feet-Dust of Saints", known in Tamil by this name's Tamil equivalent—"Toṇḍar-aḍi-ppoḍi", whose first Holy Appearance was in a blessed place named Maṇḍan-kuḍi; and who was the Holy Seer of 2 hymns of 45 and 10 verses respectively. The latter of these hymns is, as a Morning Hymn, daily used in both our Home and Temple worship.]

(12) Para-kāla [or "Terrible to the Wicked", whose first Holy Appearance was in Kuṛaiyalūr, more familiarly known as Tiruvāli Tiru-nagari, in the Taluk of Māyavaram in the District of Tanjore;—who, though chronologically the latest in our series of 12 Ālvārs, is, for the greatness of his service to religion, honoured by his sacred Worshippable Image being placed in our Temples as *second* in the Ālvār-Incarnations' series. He was the Holy Seer of six Hymns—known as the Six Aṅgas or Accessories to our Tamil Vedas Four seen by Saint Nammālvār. Out of Seer Para-kāla's six Hymns, three, comprising respectively, 1084, 20 and 30 verses, constitute our Second Thousand. His remaining three Hymns comprising 1, 77½ and 148½ verses respectively, are placed as the concluding Hymns (bearing Nos. 8, 9 and 10) in our Third Thousand. The aggregate number of verses contributed to our Hymnal, by this Holy Seer is, therefore, 1311.]

(13) Yatindra-Miśra, [or Holy Prince of Yatis. This is our Great Saviour Śrī-Bhagavad-Rāmānujāchārya, who, though ordinarily included in the list of our Holy Sages or Meditators and explainers of our Drāviḍa Hymnal, is, owing to the superlative greatness of his service to religion honoured by his Worshippable Image being placed in our Temples next after the Worshippable Images of the Seers Parāṅkuṣa (or Nammālvār) and Para-kāla].

(5) The blest Mediator—Parāṅkuṣa-Muni [or Convertor of Sinners, just as an elephant-taming hook (aṅkuṣa) tames elephants. This Holiest of our Saints is the Seer of our Four Drāviḍa Vedas, comprising 100, 7, 87 and 1102 verse respectively. Of these, the first three form Hymn Nos. 5, 6, and 7 in our Third Thousand and the last constitutes our Fourth and Best Thousand, the *standard* commentaries on which alone fill no less than ten huge quarto volumes in print. This Holiest of Saints, whose first Holy Appearance was in Ālvār-Tirunagari in the Śrī-Vaikuṇṭham Taluk of the Tinnevely District, was twice-blessed, blessed in his own devotions and blessed again in his still more devoted Disciple—the Holy Saint (6) Madhura-Kavi whose first Holy Appearance was in the Holy Place named Tiru-kkōḷūr situated on the bank of the river Tāmra-parṇi in the aforesaid Śrī-Vaikuṇṭham Tāluk of the Tinnevely Dist., was the Holy Seer of an Apostolic Hymn of 11 “end-beginning” verses with which our First Thousand concludes, and forms Hymn No. 10 in that Thousand, and also a part of the Hymn used in our daily Home and Temple worship].

For some of these, and a large number of other, names in our Guru-paramparā or Teacher-series, see *ante*, under the Division—“Mottos and Testimonies,” Head XXIV, p. 16 ff.

(To be continued.)

A. C.

THE ŚAIVA SIDDHĀNTA CONFERENCE, 1910,
(RAMNAD).

(Specially Communicated by a Member of the Conference.)

The fifth Session of the Saiva Siddhānta Conference was opened duly on the 26th December 1910 at Rāmnād. The President-elect and the delegates attended a service at Sri Rāja Rājeśvari Amman Temple, and a most impressive service was also held at the shrine of St. Tāyumānavar on the same morning. Mr. Taṅgavelu Śervaikār read out Aruḷayyar Agaval in praise of the Saint, and there was not an eye in the whole congregation which was not brimming with tears during its recitation. One has to be present on such occasions to feel the full force of such a soul-lifting experience.

RĀMALIṄGA VILĀS,

the Durbar Hall of the ancient Śetupati Rājās was filled to overflowing by 1 p.m. Śrīmān Dinakarasvāmi Tevar Avargal welcomed the President-elect and the delegates in a felicitous and short speech on behalf of the Mahārājā, and proposed the President-elect Śrīmān K. P. Puṭṭaṇṇa Cheṭṭiyār Avargal, Senior Councillor to His Highness the Mahārājā of Mysore, to the Chair. This was duly seconded by Śrīmān J. M. Nalla-svāmi Pillai Avargal and amidst the acclamations of the people assembled, the President took the chair. Two Śāstris who had accompanied the President from Bangalore then chanted the famous Śatarudriya Hymn, which was most sublime in effect. A young boy, in silvery tones, sang several Hymns from the Devāram, as did also Mr. Taṅgavelu Pillai of the Śivanaḍiyār Tirukkūṭṭam of Madras. A brilliantly-worded

Welcome Address* was then read by the Secretary, Brahmaśrī V. V. Ramaṇa Śāstrin Avargal and presented to the President, and the former gentleman read also the Report of the Standing Committee†. The President then read his Inaugural Address ‡, which being conceived in a broad and lofty spirit, was appreciated by the audience, which also included gentlemen of different persuasions of the Hindu Faith. He did full justice to the superior claims of Śaiva Religion and philosophy, but he displayed above all his liberal attitude towards other religions. His speech was followed by the lecture of Mr. R. Shanmukha Mudaliyar on

MŪRTI DHYĀNAM,

and he discussed therein the various manifestations of Śiva and the meaning and *raison d'être* of such manifestations. We may state the gist of his paper as follows. As the upanishads set forth, the Supreme Brahman willed 'May I Become Many'. Why should He do so? Not for His own sake, but for the sake of the innumerable souls or jivas wallowing in *anava* (primal corruption) without any will or thought, in the *kevala* (benighted) condition. When Brahman willed, a corresponding will made its appearance in the jiva also, and all the subsequent manifestations of God have a relation to the different cycles in which the jiva revolves from its first enmeshment in a material body to its final resting in God. Man can will and act and think, but can do so, if only God also wills and thinks. The Fire can burn and the wind can blow, but as is shown in the Kena Upanishat, they cannot move a straw, if the Supreme Consort of Umā does not will it. The various manifestation of God show how in each and

* This was published in our Journal, Vol. XI, No. 6, pp. 245-247.—
Ed. L. T.

† This was published in our Journal, Vol. XI, No. 6, pp. 262-272.—
Ed. L. T.

‡ This was published in our Journal, Vol. XI, No. 6, pp. 248-261.—
Ed. L. T.

every one of our human activities, God in His Supreme Mercy stands by us, supports us and help us ever and anon till we reach our Goal. The above paper was followed by that of Brahmaśrī T. B. Vāsudeva Śāstrīar Avargal, Retired District Munsiff, on

THE FORM OF THE DEVĪ.

He is a well-read Sanskrit scholar and a great devotee of the Devī, and he displayed his devotion and learning in the paper* that he read. He took for his text a stanza of Kālidāsa and explained its esoteric meaning. He said that the pure worship of our Mother Umā has nothing to do with some of the baser (vāmāchāra) forms of worshipping Śakti (the feminine principle in nature).

SAINTS, SAGES AND SAVIOURS OF INDIA,

was the theme of the extempore address of Mr. H. Rāmayya, Secretary of Vokkaligara Saṅgha of Bangalore, and he took the audience by storm. In speaking about the 'Saints, Sages and Saviours of India' he brought out the one unifying characteristic of all of them, namely, their selflessness and self-sacrifice. He punctuated his address with happy quotations and quaint moral-pointing anecdotes which elicited warm and repeated applause. This was followed by Mr. Basavalingappa's paper on

VĪRAŚAIVISM.

He said Viraśaivism was clearly included in the term Śaiva Siddhānta and classified all the Āgamās into four classes, namely, Vāma, Dakshina, Miśra and Siddhānta, relating respectively to the Sāktas, Bhairavas, Saptamātrikas and Śaivas. The last comprised all the twenty-eight Āgamas from the Kāmika to the Vātuḷa. He controverted the fallacies prevailing about the genuine antiquity of Viraśaivism. The Śaivas were divisible into the Sāmānya Śaivas, Miśra Śaivas, Śuddha Śaivas and Viraśaivas whose codes of faith he defined. Lingadhāraṇa was clearly inculcated in the Divyāgamas and as such, it

* This paper will shortly be published in our Journal.—Ed. L. T.

was an ancient institution. The sixty-three Śaiva Saints called Purātanās were worshipped by Viraśaivas also and he mentioned several of them such as Iyarpagai Nāyanār, Śiruttoṇḍar, Gaṇanāthar, Murugar, Ilayāṅgudimāra Nāyanār, Chandeśvara Nāyanār and others as strict Viraśaivas, and he claimed that St. Maṇicka Vāchaka was also a Viraśaiva. He said that Āchāryas incarnated from time to time for reviving the sacred religion, and the time now seemed to be fit for the incarnation of an Āchārya. The day's proceedings came to a close with the reading of a learned paper on

ST. TĀYUMĀNAVA SVĀMIGAL AND HIS TEACHINGS

by Śvāmi Aṅgavānandan of Māyavaram.

The morning meeting on the 27th December commenced at 8 A.M., and the business transacted then was the most important in the whole Session. Mr. I. Adimūlam Mudaliyār Avargal, the devoted Secretary of the Madras Śivanaḍiyār Tirukkūṭṭa Sabhā read a most valuable paper on

THE DUTIES OF THE ŚAIVITES.

He divided his subject under various heads, organisation, sabhās, funds, ways of spreading the religion, the depressed classes, vernaculars, temples and maths, religious schools, and treated the subject under each head in a most exhaustive manner. Mr. T. Muttusvāmi Konār Avargal, the energetic Secretary of the Tiruchengode Śaiva Siddhānta Samājam followed, with his paper on the same subject. Then followed a stirring speech from Mr. Vallal Śivajñāna Deśikar Avargal, the talented Secretary of the Samayābhivṛddhi Sabhā of Palamcottā and as the President remarked, he spoke much faster than any one could read. The point which he pressed on the notice of the audience was, that it was not necessary for us to secure new funds for carrying out our objects, and if we could secure the proper administration of the funds we already possessed, it would be enough. The thousands of Śaivite temples and maths in our land, were endowed by the ancient Rājās and

nobles for the up-keep and spread of our religion, and the funds they administered were our own, and it is our duty to see that they are put to their proper uses, and not allowed to be diverted to such ignoble purposes as they now subserve. In that connexion, Mr. T. B. Vāsudeva Śāstri Avargal spoke in very strong terms about the maladministration prevailing in maṭhs but added that the temple administration was much better now than before. Then rose Mr. Pāṇḍiturasvāmi Tevar Avargal, President of the Tamil Saṅgham and President of the Second Session of the Śaiva Siddhānta Conference, amidst repeated cheers, and delivered a very powerful speech, remarking that the subject appealed to him kneely. He spoke in the most scathing terms about the abuse of temple and maṭh endowments and said it was our duty to see that these endowments were properly administered, and quoting a verse from the Śivadharmottara in which the severest penalties are inflicted not only on those who prosecuted śiva-kaiṅkaryam without a conscience but equally on those who looked thereon without removing the abuse. He was definitively of opinion that the organization of the Samāja should be strengthened and a journal should also be published under its auspices, as its organ, and so on. Messrs. Natarāja Tevar of Rāmnād, Muttirūppa Pillai of Śrīvaikunṭham, P. M. Muttaiyā Pillai, Vice-President of the Tuticorin Śaiva Siddhānta Sabhā also took part in the debate. Then the Hon'ble. Mr. M. Sambanda Mudaliyār spoke on the Maladministration of Temple Endowments, and said that he and his friends in the Legislative Council were thinking of introducing a bill to remedy the evils of the old Act, now in force, and advised the Samāja to strengthen their hands by submitting memorials to Government on the subject.

Mr. J. M. Nallasvāmi Pillai, in moving a resolution on the subject, observed that while he practised as a Vakil in Madura, he was engaged in a litigation connected with several of the Madura Devasthānams, and was thus fully cognizant of the various defects of the existing Act, and of the abuses prevailing in the various institutions, and he had as a matter of fact

(promoted several public meetings in the Pudumaṇṭapam in Madura where these questions were discussed and resolutions adopted. The Maladministration of Devasthānams used to figure as an invariable item in all the memorials submitted during gubernatorial tours about two decades ago, but, when the various pieces of legislation attempted by the Madras Government were knocked on the head by the Imperial Government, the people lost all heart. If we had not yet secured better legislation at all, it was not the fault of the local Government. The Government of India were yet under a delusion that the people would resent any fresh legislation on the subject. It is this delusion that the Samāja should try to sweep away by mass-memorialising the India Government. He was always of opinion that the existing evils were due to a legislative enactment, and if these were to be removed, it could only be done by fresh legislation. The resolution was to the effect that the conference was strongly of opinion that the Religious Endowments Act required revision and re-legislation and that a memorial should be submitted to Government by the Standing Committee of the Samāja. This was seconded by Mr. T. B. Vāsudeva Śāstrigaḷ. The President in putting the resolution to the vote explained how the Government of Mysore had grappled with the difficulty, and enumerated the various reforms introduced by that Government in the Administration of Temple and Maṭh Endowments. The resolution was carried unanimously.

A Committee was then appointed to submit on the morrow draft rules for the better and more effective organization and working of the Samāja, on the motion of Mr. S. Pālvaṇṇa Mudaliyār, Secretary of Sarasvatī Vilāsa Sabhā, Tinnevely, and Mr. T. A. Rāmaliṅga Chettiyār Avargal, B.A., B.L., High Court Vakil, Tirupūr, who specially commented on and commended the Samāja's worthy object of lifting up the depressed classes.

In the afternoon sitting, Śrīmatī Āṇḍāḷammāḷ delivered her discourse taking for her text, a hymn from the Devāram :

“வாழ்க அத்தணர் வானவர் ஆனினம்

வீழ்க தண்டனல் வேந்தனும் ஒங்குக

ஆழ்க தீயதெலாம் அரன் நாமமே

சூழ்க வையகமும் துயர் தீர்கவே ”. which being interpreted

will stand

“ Hail to the Sages, to the Gods and kine all hail !

Let drop the gentle rain, the sovran's days increase !

May Hara's name resound and all corrupt deeds fail !

And let all the ills that afflict the word decrease ! ”

Her choice of words, her analysis of the subject, and her delivery captivated every one's heart, and the whole exposition, which lasted more than an hour, showed her erudition and great devotion. The President paid a fitting compliment to her and said she belonged to a respectable family, the family of the late Dharmaratnākaram Arcot Nārāyaṇasvāmi Mudaliyār, and she had made a heroic self-sacrifice in coming before a male audience to deliver her discourse ; and that she was an ornament to her community and a beacon-light to her sisters. It may be observed that both her father and father-in-law were erudite Tamil paṇḍits, and her husband Mr. Ekāmbara Mudaliyār of Secunderabad is a devoted student of the Śaiva Siddhānta and her discourse was the result of their joint-study. Her example should certainly be followed by her sisters, and it is incumbent on all fathers and husbands to bestow their utmost thought on the education of their daughters and wives.

Mr. A. V. Gopālachāriyar, M.A., B.L., High Court Vakīl of Trichinopoly followed with his learned lecture on

THE ŚRĪ PANCHĀKSHARA 'NAMAŚIVĀYA'

and applying the canons of Vaishṇava authors, he propounded its esoteric meanings, taking it first as a single word, then as two words, and further as three words, and thereby displayed at once his great Sanskrit learning, true piety and broadness of mind. He said Vaishṇavas were at heart Śaivas, and Śaivas were Vaishṇavas. The President applauded his

speech very warmly and conveyed the thanks of the whole assembly for his interesting and able discourse.

He was followed by Mr. Raṅgasvāmi Nāyagar Avargal, an intimate friend, relation, and follower of the late Śrīlaṅkā Somasundara Nāyagar Avargal, who read a paper embodying an imaginary dialogue between

AN ĀGAMIC AND PERSONS OF OTHER SHADES OF HINDU FAITH

and it had the true ring of the late Mr. Nāyagar's impressive utterances. The paper showed that in a sense all religionists were also Āgamics.

After lunch, Mr. H. K. Virabasavayya, B.A. B.L., Advocate, Chief Court, Bangalore, delivered a short speech on

VĪRĀŚAIVISM,

and he pointed out that the image of Saint Tiruvalluvar at Mylapore bore the Śivaliṅga on its forehead. Mr. V. V. Ramaṇa Śāstrin intervening said that the term Viraśaivism might be used to distinguish it from the Śuddhaśaivism but not from the Siddhānta, as the latter term included both Viraśaivism and Śuddhaśaivism which are Jñāna-mārgas. Viraśaivism and Śuddhaśaivism differed only in the ceremonial portions of the charyā, kriyā and yoga mārgas, and were fully at one so far as the Jñāna-mārga was concerned. He quoted from Nijaguṇaśivayogin, a great Viraśaiva Saint, to show that all Viraśaivas were *ipso facto* Śivādvaita-siddhāntins.

Mr. A. Raṅgasāmi Aiyar of Kuḷittalai followed with his able paper in English on

SATGURU-DARŚANAM

and he explained his subject with a wealth of quotations from the Divyāgamas and the Upanishats and he compared and contrasted the idea of the Divine Teacher (Guru) from the Śaiva and the Christian standpoints *.

* We hope to publish the paper in the pages of the Journal.—Ed. L.T.

Mr. Ekāmbara Mudaliyār of Bangalore explained, in his lecture on

PURUSHĀRTHA,

the essential tenets of the Śaiva Siddhānta touching the Tri-padārtha (the Three Verities).

This was followed by an address by Mr. H. Rāmayya on

THE BATTLE OF LIFE,

which was even better applauded and cheered than on the previous day. He said the great battle in life was concerned with fighting against one's pride, passion and lust, and putting them down; and that with faith in God and love for Him, one could move mountains. This was symbolised in the fight between Rāma and Rāvaṇa. Our own noble spirit was imprisoned, as Sītā was, by the Rākshasa, of our own ahaṅkāra, our pride and passion; work, unselfish work, and not speech, was required for conquering this pride. Ahaṅkāra and pride of power and learning formed the ever-present besetting sin. But if we dedicate all our acts to God and become humble of spirit and loving of heart, God, as the spectator, supporter and the Maheśvara, would take on Himself our burdens, and we could then erect our *Setu* of spiritual strength and hope, and cross the ocean of tribulation and sorrow, and regain and realize our own noble spirit, and be united to God. The real *Setu* was according to the Upanishats none else than God Himself*. And what greater honour can there be to one than to be called Setupati as our Rājā of Rāmṇād and his ancestors were called? The speaker here greatly eulogised the late Rājā Bhāskara Setupati whose glory it was to send

* God is spoken of as the *Setu*, in the following passage of the Chhāndogya Upanishat: "That Atman is a *Setu*, so that these worlds may not be confounded. Day and night do not pass that '*Setu*', nor old age, death, and grief, neither good nor evil deeds. All evil-deeds turn back from it, for the World of Brahman is free from evil" (VIII, iv, 1.) Cf. also Bṛihadāraṇyaka Upanishat V, iv, 22.

Svāmi Vivekānanda to Chicago. The soul of that Setupati was even now amongst them, giving them hope and encouragement. It was a rousing speech and very much applauded.

Early on the morning of the 28th, the Committee met to consider the rules which were drafted by Mr. J. M. Nallasvāmi Pillai, and with slight changes they were passed; they were then placed before the General Body, and accepted. In the afternoon, the Standing Committee and the office-bearers were elected, and the Rājā of Rāmnād was chosen as the Patron of the Samāja, amidst acclamation. Then Papers on different subjects were read by Virudai Śivajñāna Yogi Svāmigal, Mr. S. Anavaratavināyakam Pillai, M.A., of the Christian College*, Mr. V. V. Ramaṇa Śāstrin, F. Z. S. ETC.,† General Secretary, Mr. Gaṇapati Śāstrin, Mr. Rāmachandra Bhūpati, P. M. Muttaiyā Pillai of Tuticorin, S. C. Nāgi Chettiar of Madras, Mr. Pālvaṇṇa Mudaliar and Mr. Pūvai Kalyāṇasundara Mudaliyār of Madras. Mr. H. Rāmayya delivered his last address and it was also warmly applauded. Mr. Nallasvāmi Pillai briefly explained the purport of the other papers sent by Śrīmat A. Govindāchārya of Mysore, Mr. R. S. Subramaṇyam of Mannār‡, Mr. Śivapādasundaram Pillai of Jaffna, Mr. P. Nārāyaṇa Aiyar of Madura, Mr. T. Somasundara Deśikar of Tiruvārur, Mr. Vaidyaliṅga Mudaliyār of Negapatam, Mr. Kalyāṇ Shetty, B.A., of Sholapūr, Mr. Gopālakṛishṇan, Assistant Editor of Svadeśamitran of Madras, and Śrīmat

* The Paper of Mr. S. Anavaratavināyakam Pillai was on the psychology of that militant Āgamic classic, the Oḻiviloḍukkam, and it is his intention to revise and amplify it for publication in the Journal of the Royal Asiatic Society of London.—*Ed. L. T.*

† The Paper of Mr. V. V. Ramaṇa Śāstrin was entitled "Śrī-Mūla-Nātha's Śrīmantramālīkā—A Study." It was written in Tamil and will be embodied in an extended form as an Introduction in the edition of Śrīmantramālīkā with foot-notes that is to be shortly issued by the Ripon Press, Madras. An English Translation of the same paper will be contributed to the Journal of the Royal Asiatic Society of London.—*Ed. L. T.*

‡ His paper appears on p. 371 of this number of the Journal.—*Ed. L. T.*

Ānanda Shaṇmukha Śaraṇālaya Svāmin of Tillaivilāgam of Tanjore District *.

The President in winding up the proceedings said that all the three days had been busy days, and a good deal of work had been done, and that all the papers read and speeches made had shown a high level of excellence. One great feature of the gathering was that Śaivas from all parts of the country were brought together and made to realize their unity, and he hoped that future conferences would be attended by Śaivaites from all parts of India. He gracefully acknowledged the hospitality of the Rājā of Rāmnād which was enjoyed to the fullest; The Rājā had arranged for the boarding and lodging of the delegates of the Conference with all liberality, and their comforts were hence attended to with zest and keenness. He thanked Mr. Dinakarasvāmi Tevar, the President of the Reception Committee, and Mr. Natarāja Tevar, the Secretary thereof for their noble work and Mr. Pāṇḍiturasvāmi Tevar for giving them his best countenance. Their stay was very pleasant and the excellent sea-breeze of Rāmnād had braced their nerves. He thanked the volunteers for their sincere work and Mr. Nallasvāmi Pillai and Mr. V. V. Ramaṇa Śāstrin for the success that had attended the present Session of the Conference. He moved a resolution that a telegram be sent to the Rājā of Rāmnād thanking him for his great kindness and hospitality, which was carried unanimously by acclamation. Mr. Pāṇḍiturasvāmi Tevar thanked the President in a suitable speech. Mr. Natarāja Tevar thanked the lecturers and delegates and all of them were garlanded. The Secretary of the Conference, Mr. V. V. Ramaṇa Śāstrin thanked all assembled for the success they have contributed to bring about, save for which the Conference would not have proved such an instructive function as it turned out to be. The meeting dispersed with cheers to the Rājā, the British Raj and King-Emperor George.

PAPERS DISTRIBUTED.

Several papers and pamphlets were distributed gratis. Among those were Mr. Ādinūla Mudaliyār's address on 'Duties of Savites', Śrīmat Ānanda Shaṇmukha Śaraṇālaya Svāmin's

* This is one of the very best papers sent up to the Conference. It dealt with the central teachings of Āgamic mysticism—Ed.L.T.

paper on 'Siddhānta Sāram', and a Tamil tract on 'Śaiva Religion and Advaita Siddhānta Philosophy', Mr. Nallasvāmi Pillai's English paper on 'Śaivism and its relation to other systems', as well as his Tamil pamphlet on 'Personality of God' which was printed at the expense of the Tiruchengode Śaiva Siddhānta Samāja.

A SUPPLEMENTARY NOTE ON THE RECEPTION AND ACCOMMODATION.

The President and his party and all the delegates arrived on the afternoon of the 25th December 1910 and were received on the platform of the Rāmnād Railway Station by Mr. Dinakarasvāmi Tevar and Mr. Natarāja Tevar and the local Sub-Magistrate Mr. Chokkaliṅgam Pillai and other principal citizens and officials. The President Mr. K. P. Puṭṭaṇṇa Cheṭṭiyār accompanied by Mr. Nallasvāmi Pillai * and Mr. Natarāja Tevar, were taken in a torch-light procession from the Railway Station to the Palace towards the evening, and the procession was beautified by all the Rājā's paraphernalia and by fireworks. The President and his party were accommodated in the Parvatavardhani Vilās. Most of the delegates were accommodated in the Śaṅkara Vilās and Maṅgala Vilās, and several other smaller bungalows and houses were utilised for accommodating other delegates who had come up with their families. The hospitality that was extended to them left nothing to be desired. Though the Rājā was away at Allahabad on account of the Industrial Exhibition that was held there, Mr. Natarāja Tevar who was in charge of the Reception arrangements managed everything with tact and cleverness. As Mr. Nallasvāmi Pillai observed, it was fortunate he had been given an opportunity to win his spurs, and Mr. Natarāja Tevar must be distinctly congratulated on having won them. We must also say that unlike the scions of noble families in Tamil districts, he and his brother Mr. Velusvāmi Tevar, whose unavoidable absence was deeply regretted, are cultured young gentlemen and their love of learning and the learned is quite commendable.

On the morning of 29th December, a group photograph of the President and the delegates was also taken, and the President and the party left for Rameśvaram the same forenoon.

* The moving spirit of the Conference was really Mr. J. M. Nallasvāmi Pillai, and without him the Conference would have been an inanity. This we say in justice to the demands of truth.—Ed. L. T.

Tayumanavar—His Life, Teachings and Mission.*

I. HIS LIFE.

Not very long ago, at the close of the seventeenth century of the Christian era, when the old and once powerful kingdoms of Chera, Chōla and Pāṇḍiya were in their decline, there reigned in Vijayanagaram¹ of the Chōla country Tirumalai Nāyagar, a chief of princely repute. Much is not known of the history of his line or of his contemporaries; but his grandson Vijayaṅga Śokkanātha Nāyagar who is said to have reigned between A. C. 1704 and 1731 had the good fortune of having under him a minister, born of a line of reputed statesmen in the sacred town of Vedāranyam, and a Vellāla by caste. The minister's spotless character and great piety won for him the favour of his Chief who entrusted him with all the responsible duties of the State. Keḍiliyappa Piḷḷai (that was his name) was a household word in the country and as the name signifies he was the flawless or the sinless squire of the land. His only son Śivachidambaram Piḷḷai was allowed to be adopted by his paternal uncle and the home of Keḍiliyappa Piḷḷai was without the charms and joys of a babe. To call back his son from the home of his brother would have been heart-rending to his brother and on that account he sent up his supplications to the Blissful Lord of Trichinopoly, Tāyumāneśvarar², for the boon of a son. And before long he was blessed with a son who was

* A paper read before the Śaiva-Siddhānta Conference at Rāmnād, 1910.—*Ed. L. T.*

¹ This was apparently the name of a principality bordering on the environs of Trichinopoly. There is a place called Vijayapuram near Tiruvālur, Tanjore District.—*Ed. L. T.*

² The name of the Divinity is really Mātribhuteśvara which phrase is aptly rendered into Tamil as Tāyumānavar or Tayumānar.—*Ed. L. T.*

named after the Lord who listened to his prayers, தாயுமானவர் (Tāyumānavar).

The joy of the parents knew no bounds and the boy grew in திருமறைக்காடு (Tirumaraikkāḍu³), his birth place, under the kind care of கெஜவல்லியம்மை (Gajavlli-ammai) his mother, and under the wings of தாயுமானேஸ்வரர் (Tāyumāneśvarar) the mother of all. At the age of discretion he was schooled under proper guidance and became proficient in literature, both Sanskrit and Tamil, and above all, in the study of Jñāna Śāstras, the sciences of wisdom of the Great Masters. By now the temporal life of Keṇḍiliyappa Pillai was coming to an end and when he breathed his last, to the great regret of the Chief, Vijaya-raṅga, the lad of barely sixteen, was called to fill the gap caused by his father, in the position of the Chief Minister of State. It was no surprise that he filled the place worthily to the satisfaction of his master and the people, and although his attention was engrossed in the duties of the State, his spirit was hankering after the Bliss of Peace and eagerly looking for a Master and a Guide, who will initiate him into the mysteries of the Spiritual Realm. With a view to hit at the proper Master he would, at the risk of being arrogant, question every Jñani whom he came across and discuss with him the knotty problems of Religion and Philosophy. He was a frequent visitor at the temple of தாயுமானேஸ்வரர் (Tāyumāneśvarar) and one day he saw at the

³ This is Vedāraṇyam. We chance to know the place and its traditions rather intimately, as we hail therefrom. According to the prevalent information on the lips of very oldish folk at Vedāraṇyam, to which we must attach great importance, in the absence of other sources of reliable testimony, Tāyumānār's mother was a native of Vedāraṇyam. Tāyumānār's childhood and early boyhood were spent at Vedāraṇyam. The only surviving, prominent member of his mother's family, and hence related to him, in a measure, by blood-ties, is Mr. Appākuṭṭiyā Pillai of Vedāraṇyam, who is the Manager of the Devasthānam Office attached to the Vedāraṇyam Temple. If we remember correctly, Mr. Appākuṭṭiyā Pillai's father was the grand-nephew of Tāyumānār's mother. Mr. Appākuṭṭiyā Pillai is, we fancy, blessed with children, and there is hence every chance of the future perpetuation of his line.—Ed. L. T.

entrance to the shrine of தகஷிணமூர்த்தி (Dakṣiṇāmūrti), a Sage in deep meditation prepossessing and graceful. He approached him with great obeisance and fell a victim to the spiritual glance of the sage. With quailed heart and shrunken mind, he stood motionless, unable to collect himself to put his usual questions. His nerves failed him and he fell, prostrating at the Holy feet of the Sage. Not a word passed between them, for, the lad was almost dumb-stricken and the Sage was the Speechless Master மௌனகுரு (Mauna-guru) *. The master now departed hence and the lad mechanically followed. On they went to a lonely place, where the lad poured out his prayers and tears to move the master to speak a word. The word of Blessing came at last, to his great joy. Thus encouraged, he put his first question—Lord! what is the book in your hand?

In short sweet words the Master impressed upon him the excellence of the spiritual experience of Śivasvānubhavam and stated that the book in his hand was the guide to such a goal—சுவஞானசித்தி (Śivajñānasiddhi)† the treasure of the spiritually-inclined. After initiating him in the preliminaries, the master instructed him to pass the stage of the householder and to be 'resigned and alone-become', சும்மாயிருத்தல், before he could be led into Jñāna-Nishṭhā, the establishment-in-wisdom. The disciple parted, with reluctance, from the Master and continued his

* This Sage is often apostrophised by Tāyumanār in his Poems.—*Ed. L. T.*

† This is one of the classical mystic works devoted to the Āgamānta. Its Sanskrit original is prized most, but difficult to get, and we have only seen portions thereof at the hands of some of the Dikshits of the Chidambaram Temple. We are told that complete Sanskrit manuscripts of the work, written in Grantha character, exist in Chidambaram, but that their owners will not readily part with them. Of course, the only form in which Siva-jñāna-Siddhi is generally known, is the Tamil work bearing that name, which, in common with the Sanskrit original, is attributed to the same author who is known as Śivanandasivāchārya, surnamed the Sakalāgamapaṇḍita, 'the Master of all the Āgamas.'—*Ed. L. T.*

spiritual exercises among the worries of the State. His spiritual greatness soon became known in the land, and the king or chief himself no more looked upon him as his minister, but took him for his Master. But still the Government was carried on as usual until Vijayaraṅga, ripe with love and devotion, under the guidance of his Minister-Master, resigned the earthly throne for the heavenly, and disappeared from the scene.

Minister of State no more, but Master of Wisdom, Tāyumānasvāmi, was free to go on his own way. The Government now devolved on the queen Mīnākshiyammai, who sent for the Svāmi, with a view to insist on his continuing the ministry. She had already heard of the accomplishments of the minister, both physical and mental, but not of the spiritual. She saw the minister before her, beaming with youth and vigour, princely beauty and lovely form, and offered him her kingdom and herself; she saw the fleshly form of the Svāmi through her fleshly eyes, and wished to satisfy her carnal desire by enticing him with her offers. She little knew of the spirit within the form of the Svāmi. With pity for the ignorance of the poor queen, the Svāmi left the palace, went beyond the limits of her kingdom and settled at Devanagar. His brother Śivachidambaram Piḷḷai and cousin Aruḷaiyappa Piḷḷai, having heard of the Svāmi's departure from Trichinopoly, called on him at Devanagar, and entreated him to return home to settle in household life. Unable to cross the wishes of his brother, and in order to fulfil the commands of his Master, மௌனகுரு (Maunaguru), he agreed and repaired to Vedāraṇyam where he soon tied the nuptial knot with மட்டுவர்குழலம்மை (Maṭṭuvārkuḷal-ammai), a handsome maid.*

(To be continued.)

R. S. S.

* We shall make enquiries about the family whereof the bride of Tāyumānār came, and acquaint our readers, in a future number, with particulars as regards the present representatives, if any, of that family.
—Ed. L. T.

A Triangular Duel over the Science of Prediction.

VII.

JUDICIAL ASTROLOGY.—THE LAST WORD.

SIR,

I do not think it will serve any good purpose to take up any more of your valuable space to prolong the controversy on a subject, which admittedly is used merely as a peg to hang personal tirades on. I am glad to know that "Astrolabus" characterises the "presumptuous proposal" I called in question, as a "utopian scheme", and as I did not associate anybody's name with it, but took it as it appeared "prominently in *The Indian Patriot*" I need not notice my friend's disclaimer.

As to the "explanation" of the "Rejoinder", I cannot congratulate my friend on the implicit faith he has placed on the judgment of the disinterested reader that it would be favourable to him; nor could I congratulate him on the "judgment" used, or the language chosen in framing the 'Rejoinder.' The verdict of the disinterested reader who has "read both the original letter and the rejoinder side by side" "with an eye to the main issue" has gone against him. I do not want to irritate my friend into inditing another of his 'brutum fulmens' against me; but lest he think that I am drawing upon my imagination I quote the patent verdict of "one" who has read it, complying with the conditions laid out by my friend, and it runs in these words: '*There is a total absence of judicial balance.*' With this "patent" verdict on the Rejoinder," which I would not have quoted but for my friend's courting it, I can leave the dead past to bury its dead, but my friend sets up another startling theory which demands a word in reply.

If acknowledging the truth of a science, as science, must necessarily involve an "unquestioning faith" in the "bull-headedly honest and withal self-deluded" interpreters of that science, then I plead guilty to the charge of not having that faith, and calmly and unconcernedly await the judgment and sentence of "Astrolabus" and all others of that ilk on my devoted head. My motto for many years now, since I understood what true faith was and practiced it with a view to what godly men call "growing in grace," is:—

"Give me not, O God, that blind foolish faith in my friend,
that sees no evil where evil is, but give me, O God, that
sublime belief, that seeing evil, I yet have faith."

If Astrolabus and the stars themselves would frown at me for holding and publishing this article of Faith, they are welcome to do so. I think I can afford to face their well or ill-conceived frowns, and survive.

If the *ipse dixit* of Astrolabus "that 'conquering fate' is a night-mare and a delusion" is itself sufficient proof and demonstration of the truth contained in the proposition, then let him and those who believe with him hug it to their bosom and I will have no quarrel with any of them. I regret I have not the Poems of Mrs. Ella Wheeler Wilcox by me now, to present "Astrolabus" with some exquisitely beautiful verses addressed by her "To an Astrologer", but, to make my own position clear, and to save such others as may not find Astrolabus's "dictum" a sufficient proof for putting their entire faith in astrology, I shall quote a few lines from Tennyson, which I have already used in my "Study of a Temple Tradition" drawing my own lessons from it. I would much prefer rather to err with Tennyson, the poet and seer, than believe with Astrolabus and all the host, of Fortune-Tellers put together!

"Turn Fortune, turn by wheel and lower the proud;
Turn Fortune, turn thy wheel, in sunshine, storm and cloud;
Thy wheel and thee we neither love nor hate.

Smile and we smile, the lords of many lands ;
 Frown and we smile, the lords of our own hands ;
 For man is man and master of his fate."—Tennyson.
 (The quotations of the last line are mine.)

"To show how faithful I have been in swallowing the pills so kindly 'dispensed' by Mr. Svāminatha Iyer., I clothed my rejoinder in almost his own words. And still he complains have not 'met' him."

These two sentences from Astrolabus's "explanation" in the issue of 3rd June, are in themselves a revelation and show up the "motif"—the motive-power behind Astrolabus's unedifying exhibition of himself. If I am unfortunately found wanting in faith to believe in his dictum about 'conquering fate', I am free to confess "that seeing evils (in my friend's advocacy) I yet have faith (in him as a man i.e. a thinking being)". That which to-day is rank heresy, will to-morrow become, with the natural growth and expansion of soul-experience, a reverent object of faith and worship, which, in other words, mean the same thing as an earnest striving after and living up to the Ideal on high.* This natural and conscious striving of the thinking, meditative mind (when one has achieved "chitta-vritti-nirodha") to realise its own Spiritual Ideal on high, is what Emerson beautifully described by the pregnant words "Hitch your wagon to a star," which Astrolabus, in his ignorance of its true meaning, made the subject of such banter in his so-called "rejoinder."

I feel very sorry that I have been obliged to cross swords with a friend; and if the "main issue" involved has been merely my "personal merit", be it in the field of "lip-yoga" or "paper-realisation," I would gladly have left my friend to occupy the whole field with triumph, and exercise his undisputed sway over his friends, followers and admirers. But he seemed to question the facts in my article, and attempted to crush me

* The latter part of the sentence is hardly clear in all conscience.—
 Ed. L. T.

or rush me out of the "forum" by a ponderous display of words, for the opinion. I expressed on the facts stated. That is "repressing thought" by "force"—by a fusilade of vituperative epithets, which are none the less objectionable to a serious student, because they are intentionally "clothed in almost his own words." I am however thankful to my friend for giving me an opportunity of testing my temper, against an unscrupulous personal attack, the more provocative, because the least consistent and sincere, where the expressions most offended the good taste and manners of polemical writing*. The tradition jackdaw strutting in its borrowed feathers, could not have offended against good taste and manners more than "the rejoinder clothed in almost his own words." If to borrow one's words and dip them all in the mire and pelt one again with those words with the mud and mire dripping and stinking, is Astrolabus's notion of "meeting" a statement of fact or opinion, then I must bow again to Astrolabus and leave the field entirely to him.

If "Astrolabus" cannot discuss principles dissociating them from personalities, then let him fire his fusilade of vituperative words against me, to his heart's content. These vituperative words if they embody any earnest thought, have a knack of coming home to roost; and if they are devoid of earnest thought they are mere bubbles that can do no one any harm but the heart that blows them into shape. When the Invocation "Kañji Varadappā" ("O Lord of Kañchī!") raises a rejoinder, "Eṅgu Varadappā?" (Where is the food coming?) the devotee knows how to answer it. Be the cry, therefore, war or truce with my friend, this is my last word to him. "Maune kalahanāsti."

C. V. S.

* We cannot however congratulate Mr. Svāminātha Iyer upon the management of his temper in the present controversy, for, as a matter of fact, he is not behind "Astrolabus" in overstepping the limits of journalistic decorum.—*Ed. L. T.*

Maritime Activity and Enterprise in Ancient India.

(Continued from page 334 of No. 7 Vol. XI.)

(Intercourse and Trade by Sea with China—III.)

IX. THE GREAT EMPORIUM OF CHINESE TRADE IN INDIA :

THE BENGAL PORT OF TAMRALIPTI

The greatest emporium in India in ancient and mediæval times, of the maritime trade carried on with China and the Indian colonies in the Eastern seas, was the ancient town of Tamralipti on the Bengal seaboard, at the mouth of the Hughli, from which Indians had set forth since the Vedic times* on their commercial and colonising expeditions far out into the Indian Ocean. There appears to have been a regular traffic carried on by sea between this port and Ceylon on the one hand, and China and the Indian settlements in the Malay Archipelago on the other. It was the port of disembarkation for those who came to India from China by sea, and from here voyagers to the south or to China set out on their long ocean journey. We have seen Fa-hien embark here in a large merchant vessel in A. D. 411 and reach Ceylon in fourteen days, sailing day and night. Two centuries and a half later we find I-tsing speak of Tamralipti as "This is the port where one embarks for returning to China" (*Vide I-tsing's Memoirs by Chavannes*, p. 97). I-tsing arrived there in A. D. 673 in a ship belonging to the king of *Śrī-Bhoja*, and twelve years later he

* Tāmralipta is mentioned in the *Atharva Parisiṣṭhā* LVI, 4 and also very frequently in the *Mahābhārata*, the *Purāṇas*, the *Varāha Samhitā* and other sacred and secular Sanskrit literature, as well as in many inscriptions. These references have been summarised in the *Journal of the Asiatic Society, Bengal*, 1908, pp. 288-291, by that erudite Bengali scholar and archaeologist, Babu Manomohan Chakravarty, M.A., B.L., M.R.A.S.

embarked on board an Indian merchant ship at the same port, heavily laden with Indian sacred texts forming 'more than five lacs of slokas, which if translated into Chinese, would make a thousand volumes' (*Ibid*, p. 10). Speaking of this port he refers to the regular maritime communication between Tamralipti and Ceylon, and describes the usual route from India to China by way of Tamralipti and the Indian colonies in the following words:—

"Tamralipti is forty *yojanas* south from the eastern limit of India. There are five or six monasteries; the people are rich. It belongs to Eastern India and is about sixty *yojanas* from Mahabodhi and Sri-Nalanda. This is the place where we embark when returning to China. Sailing from here two months in the south-east direction we come to *Ka-cha*. By this time a ship from *Bhoja* will have arrived there. This is generally in the first or second month of the year. But those who go to the *Simhala Island* (Ceylon) must sail in the south west direction. They say that that island is 700 *yojanas* off. We stay in *Ka-cha* till winter, then start on board ship for the south, and we come after a month to the country of *Malayu* which has now become *Bhoja*; there are many States (under it). The time of arrival is generally in the first or second month. We stay there till the middle of summer and we sail to the north; in about a month we reach *Kwang-fu* (Kwang-tung in china). The first half of the year will have passed by this time. When we are helped by the power of our (former) good actions, the journey everywhere is as easy and enjoyable as if we went through a market, but, on the other hand, when we have not much influence of *karma*, we are often exposed to danger as if (a young one) in a reclining nest. I have thus shortly described the route and the way home, hoping that the wise may still expand their knowledge by hearing more."*

Many of I-tsing's contemporaries also landed at Tamralipti and resided for considerable periods in its monasteries, The Master of the Law, *Tao-lin*, came there by way of *Java* and the *Nicobars*, and resided there three years, learning the Sanskrit language (*vide* I-tsing's *Memoirs* by Chavannes,

* *Vide* Mr. Takakusu's *Introduction* to his translation of I-tsing's *Records*, pp. xxxiii-xxxiv.

p. 100). I-tsing on his arrival at Tamralipti had met there at the monastery named *Varaha* another compatriot of his, the Master of Dhyana, *Ta-tcheng-teng*, who had come by way of Ceylon and whose ship was pillaged by brigands at the moment when it entered the mouth of the river. *Ta-tcheng-teng* resided at Tamralipti for twelve years and acquired an extensive knowledge of the Sanskrit language. (*Ibid* p. 71). *Hwui-Lun*, a Buddhist pilgrim hailing from Korea, remarked of Tamralipti, "this is the place for embarking for China from East India, and close to the sea" (vide "*Life of Hiuen-Thsang*" by S. Beal, p. xxviii). There are various other Chinese travellers who landed or embarked at Tamralipti. It appears that these religious enquirers from China and other foreign countries arriving at the port by sea were welcomed and hospitably treated at the Buddhist monasteries of which there were some ten in the town with '*more than a thousand brethren.*' (vide *On Yuan Chwang* by T. Watters, vol. 11, p. 190.)

The great Hiuen Thsang, whose travels in India took up more than sixteen years (A. D. 629-645), arrived at Tamralipti in the course of his journey and he describes the town as wide in circuit and situated near an inlet of the sea. The kingdom of Tamralipti of which it formed the capital formed 'a bay where land and water communication met' and consequently the inhabitants who are said to have been courageous had grown prosperous by trade, and "wonderful articles of value and gems had collected there in abundance" (vide *Buddhist Records of the Western World*, by S. Beal, vol. 11, p. 201 and *On Yuan Chwang* by Mr. Thomas Watters, vol. 11, p. 190).^{*} Hiuen Thsang had made up his mind to pass over to Ceylon by sea from Tamralipti when a monk from Southern India dissuaded

* The record of Hiuen Thsang's travels in India called the *Si-yu-ti* and an abstract of his *Life* compiled by two of his contemporaries, have been translated into English by Rev. Samuel Beal (London, 1884, etc.) and into French by Mon. Stanislas Julien (Paris, 1857 and 1853). A revised and critical version of the more important portions of the *Records* has been made by Mr. Thomas Watters, and has been published under the title, *On Yuan Chwang* (London, 1904).

him from doing so, saying "that it was not necessary for him to undertake a long ocean journey during which the contrary winds, the impetuous waves, and the *yakshas* (demons) would expose him to a thousand dangers; it would be better for him to cross over from the south-east point of Southern India whence he could arrive in Ceylon in the space of three days. This would enable him to travel with greater security and also to have the advantage of visiting the sacred monuments of Orissa and other kingdoms" (vide *Vie de Hiouen-Thsang i. e.* Life of Hiouen-Thsang translated into French by S. Julien, pp. 183-184).

Chinese travellers sometimes arrived by sea at other points on the Bengal coast also; for example, the Master of the Discipline, *Tan-Koang*, arrived from China at *Harikela* on the Bengal coast situated between Tamralipti and Northern Orissa. Another monk, *Wu-hing* arrived there with his companions from Ceylon. While a powerful Chinese *sramana* (monk), *Seng-tche*, arrived with his disciple and companion at the country of *Samatata* or Eastern Bengal. (Vide I-tsing's *Memoirs* by Chavannes pp. 106, 143, 127).

Tamralipti maintained its greatness as a seat of maritime commerce till the eighth or ninth century A. D. after which the silting up of the channel passing near it, combined with political changes, led to its being given up as a sea-going haven, and its commercial prosperity gradually dwindled. Subsequently the river encroached and swallowed it up, removing the last vestiges of this once famous Bengal port. When, however, in 1881, the river *Rupnarayan* was cutting away the modern town of *Tamluk* standing on the site of the old port, a large number of coins of very early date and *terracotta* figures of Buddhist deities were laid bare and collected—the poor mementous of an ancient and long past grandeur (vide *Journal of the Buddhist Text Society*, vol. v, pp. 4-6).

(To be continued).

H. C. C.

THE "ĀGAMIC BUREAU" NOTES.

Our respected Brother, Mr. R. Shaṇmukha Mudaliyār, Salem, writes to us as follows as regards Mr. R. S. Subrahmanyam's letter that appeared on pp. 236-237 of the Current Volume of our Journal. His letter is so informing and so unmistakably and convincingly worded that we deem we are doing a duty to all students of Indian mysticism, by publishing it *in extenso*:—

With reference to Mr. R. S. Subrahmanyam's letter that appears on pages 236 and 237 in No. 5 of *The Light of Truth* (Current Volume) I would tell you that I am perfectly satisfied with his explanation, and that I beg pardon of the writer for my construing his passage in a different sense. I am glad however, he says, that 'Temple-worship is a great help to spiritual progress.' I should have been gladder had he announced the truth that 'Temple-worship is the *sole and only* help for the attainment of Spiritual Progress and Perfection, after one becomes a *Jivanmukta* by a true study of the first Eleven Sūtras which form the means and stepping-stone to living the life contemplated by the Twelfth Sūtra, which is quoted by our Brother. He must know the great spiritual truth that to be 'mad' after the True Ideal and the Only Ideal includes participation in any amount of pyrotechnical displays and other pageantry, which symbolise nothing less than Brahmananda, when undertaken in connexion with Temple-rites or sacred functions. There is really no 'wastage' of money through such displays, when it is remembered that one has to 'waste' one's 'Prākritic all' before one gets to deserve Hara's Blessing. The saying is: 'அத்திய அதனம் சங்கடம் கோயிலே, ஏத்துதல் * * * * *' "

The above discussion really hinges on the last śloka of the Śivajñānabodha of the Rauravāgama, which runs:

मुक्त्यैप्राप्यसतस्तेषां भजेद्वेषं शिवालयम् ।

The commentator Śivāgrayogin adds the following explanation on the passage: मुक्त्यै मुक्त्यर्थे तादर्थ्ये चतुर्थः सतः वेदिकशैवार्थानुष्ठायिनो ज्ञानदेशिकान् प्राप्य गुरुत्वेन समासाद्य तेषां शैवानां संबन्धिनं वेषं भस्मरुद्राक्षादिविहं भजंत उपसीत । अत्र वेकस्य भजनोक्तिः (जातिगुणाक्रियाद्यनपेक्षणार्थं शिवालयं शिवस्यालयं मन्त्राः क्रोशन्तीत्यादि लक्षणया शिवालयशब्देन शिवलिङ्गं प्रतिमादिरुच्यते । एवं च सत इत्यनेन शैवार्थार्थानां वेष शब्देन भस्मरुद्राक्षधारिणां माहेश्वराणां शिवालयशब्देन शिवलिङ्गस्थपरिच्छः भजेन चकारम्

उक्तः एतत्पूर्वश्लोके (that is to say in Śloka 11) क्रियाक्रमः तत्पूर्वेच (that is, in Śloka 10) योगक्रमः तत्पूर्वेच (that is, in Śloka 9) ज्ञानक्रम उक्त इत्यनुसंधेयं. It is hence clear that in the opinion of Śivāgrayogin the methods of procedure laid down in the Śloka under discussion have to do only with the चर्याक्रम which, in his words, is nothing more than मुक्त्युपायभूतः. There is thus a wide disparity between Mr. Shanmukha Mudaliyār's explanation and that of Śivāgrayogin. The stage of *Mukti* (= Spiritual Freedom) will therefore legitimately devolve on the ज्ञानक्रम contemplated in Śloka 9:

चिद् दृशात्मनिदृष्ट्वेशं त्यक्त्वा वृत्तिमरीचिकाम् ।
लब्ध्वा शिवपदछायां ध्यायेत्पंचाक्षरीसुधीः ॥

This book is issued in French by Mons. H. Daragon of Paris. 'Sexology' is the art of predicting the sex of infants previous to their birth, and may be regarded as the specialised prognostics of sex, and we may, therefore, say that the present work is a vade-mecum for mothers and wives. It may be asked, how is our author able to enlighten families on a point which is mostly a puzzle to the science of medicine? We reply, he is able to do so by merely solving the problem with the help of stellar influences. In order to predict generation he first erects horoscopes for the husband and the wife and compares them with each other; then, aided by some very practical and clear astronomical tables, specially formulated for the purpose, he indicates the methods of ascertaining the duration of pregnancy, the day of delivery and the number and sex of progeny, and lays down hints for procreating a male or female child at will. The book is claimed to be based on a long experience that is at once scientific, absolutely precise and exact. And we reserve a critical review for a future issue.

THE
LIGHT OF TRUTH
OR THE
Siddhānta Dipikā and Āgamic Review.

*A Monthly Journal devoted to the Search for Truth as revealed in the
Ancient Hindu Mystic Philosophy known as the Śaiva-Siddhānta or Āgamānta.*

VOL. XI.

MARCH, 1911.

No. 9.

MAṆI-MEKHALAI.

(Continued from page 350 of No. 8, Vol. XI.)

CHAPTER VI.

THE ENCLOSURE OF THE CHAKRAVĀLA-KŪṬṬAM.

While Maṇi-Mekhalai Deyvam was thus enthusiastically singing the praises of Buddha before the altar in the Crystal Pavilion, Sutamati and her charge were standing sad and anxious because of the parting words of Utaya-Kumaran. But now turning to them, the nymph inquired the cause of their anxiety. When she had ascertained this, she said you may be quite certain that the desire of the prince for Maṇi-Mekhalai will not pass away. He has left this grove, considering it as too sacred to admit of his carrying her away from it; but in the street beyond he is waiting for your exit, and if you return

thither you cannot possibly escape him. There is however, a gate on the other side of the wall through which you can pass into the extensive enclosure called the Chakravāḷa-Kōṭṭam.

"Why", said Sutamati to her, "do you call it by that high sounding name. All others call it the Burning Ground Enclosure; is it not the cemetery of the city? You call it "the Assembling Place of the Universe." How can it have this name?" The descriptions given in this story are very diffuse and highly ornamented; they had great interest for the people of those days, containing as they do, all that was known or fancied in regard to the Archæology of the city. In the original, they have a singular poetic grace, which cannot be at all preserved in any translation.

The following then is Maṇi-Mēkhalai-Deyvam's account, of the Chakravāḷa-Kōṭṭam. In Kāviri-Pūm-Paṭṭinam, from its very foundation, there has been a cemetery in this place. It is surrounded on all four sides by a wall with many gates. There is the enclosure of the goddess Kālī. There are many smaller enclosures in which mighty devotees, kings, queens who would not survive their husbands, and others have their memorials inscribed with each one's name, caste, and religion. These are small or great, according to the worth of those to whom they are dedicated. The enclosure contains pillars where sacrifices are offered to the various gods of the cemetery. There are pedestals for memorial stones, there are huts for the watchmen to eat and sleep in; there are long lines of garlands and canopied walks; there are places for burning corpses or simply interring them; and pits in which bodies may be placed and then walled up or where they may be hidden away in huge coffins. Many and various are the sounds you hear there: the sound of comers and goers, by day and by night. There the funeral drums are heard; there, the voices of those who are adoring deceased devotees sound out; there, you hear the wail of those who weep for the dead; on another side, the

jackals are howling ; screech-owls are calling on the dead, the owls of the wilderness utter their complaining cry ; mysterious birds, with human heads, utter sounds of woe ; there, trees of every kind grow around. There are *Vāgai* trees, the home of demons ; there are courts surrounded by *Viḷā* trees, the abode of birds which rejoice to eat the fat and the flesh of the corpses. There are courts surrounded by *Vanni* trees, where the *Kābāligar* dwell ; there are *Ilanthai* trees surrounding courts where the skulls of those who have died, worn away by ascetic devotions, hang ; there, too, are halls where those are found who devour the corpses of the dead. Around are strewed old fire-pots, withered garlands, and broken vases ; grains of rice offered as lesser gifts to the departed lie thick around.

There was enacted the sad tragedy of *Sārṅgalan*. He lost his way, and there encountered a demon that was wildly dancing, and fearing it, fled crying aloud. There his mother met him to whom he cried "I have lost my life through a demon I met in the burning-ground," and so saying fell dead at her feet. Forthwith *Gotamai* rushed forth lamenting loudly and saying "My aged husband and I are blind. We have no other help than our son. But some evil spirit hath devoured his life without a pitying thought of us." So saying, she took up the corpse of her precious son and clasping it to her breast came to the gate in the wall that surrounds the cemetery and said to me "*Jambāpati*, thou art the protectress of all within these walls, and dost guard them, so that no evil draws near them. But hast thou no sense of justice ? henceforth what shall I do ? " Thus in her affliction she complained. *Jambāpati* made answer to her complaint "for what cause hast thou summoned me in this burning ground in the gateway where demons come and go."

Gotamai told her sad story. *Jambāpati* replied "no mystic spirit or demon has taken thy son's life ; but dire fate as a result of his ignorance hath borne away his soul." To this *Gotamai* said "take my life and give back his, so shall he take

care of his old blind father, I humbly entreat thee." Jambāpati pitying her answered "when the spirit leaves the body, that goes where Karma takes it, and obtains another embodiment. No doubt can be felt about this. To bring back the life that is fled is a thing impossible to me. Therefore lament not for thy dead son". To this Gotamai urged "have I not known by sacred revelation that the gods grant every boon their worshippers ask of them, therefore grant me this, Jambāpati!"

Jambāpati replied "if any of the gods who visit this sacred enclosure will grant you the boon you ask, I too might grant it. Let us see if this is possible." She then summoned up the four classes of formless Brahmas, the sixteen classes of Brahmas possessing forms, the two great lights, the six classes of gods, the numerous host of the Asurar, the eight classes of dwellers in the lower world, the numberless host of the starry heaven, the constellations of the twenty-seven days with Asuvini at their head, and all the other supernatural powers that bestow boons in the Chakra-Vālam, and said to them "you see this Gotamai before you, you know her history and the boon she asks, will you restore her dead son and take her life instead of his.?" With one consent they all replied "the spirits of the dead pass on to other embodiments but reanimate their old forms no more." Gotamai learned this changeless truth, took back to the burning-ground the body of her son, and herself laid down and died. Such is Gotamai's tragedy. When she had finished her narration, she showed them the whole of the vast enclosure where all the gods assembled with the entire world, and in its midst, Muont Mēru, with its surrounding seven mountains, its four great islands, and its two thousand smaller islands, with those that here and there dwelt therein. "This" said she "is called the Chakravāla-Kōṭṭam and is called the burning-ground, because that lies close to its walls." Maṇi-Mākhalaī surveyed the home and listened to the story saying at its close "such is the life of men." Then the Fairy-Goddess, by her supernatural power, threw Maṇi-Mākhalaī into a trance

and embracing her in her arms, bore her through the air southward for thirty Yojanais to the little island called Maṇi-Pallavam and there set her down.

CHAPTER VII.

THE AROUSING FROM SLUMBER.

It will be seen that the object of the story is to show how the heroine Maṇi-Mēkhalai was taken from the dancing hall where she had been born, and from her mother's associates, and carried through a variety of experiences, embracing life both natural and supernatural, in every variety, in order to bring her at last to the tranquil Buddhist retreat where she is left on the verge of the blessed consummation of Nirvāṇa.

It is in fact a "Buddhist Pilgrim's Progress". From an evil life to the mystic joys of the Buddhist consummation. This gives the story its peculiar interest. Nowhere else in all literature is the full character displayed of that Buddhism which strove to absorb South India,—and failed.

The tutelary goddess, Maṇi-Mēkhalai-Deyvam having left Maṇi-Mēkhalai in the island of Maṇi-Pallavam returned and finding out the disappointed Utaya-Kumaran addressed him as follows :

".....Oh son of the king !
 If the king swerve from right, the prosperity of the land will fail,
 If equity fail, rain will cease to fall.
 If rain cease to fall, human life will fail.
 Human life is to the king as his own life.
 So all things fail when the king fails in virtue.
 So cease thou the vain pursuit of her who is
 dedicated to an ascetic life."

Then leaving him, she returned to the Uvavanam, where she had left Sutamati sleeping, and arousing her, said "I, who have been with you disguised, am the tutelary goddess Maṇi-Mēkhalai. I came here to see the feast of Indra; fear not. To Maṇi-Mēkhalai the favouring time has come when she is called to become a disciple of the Buddhist WAY. Therefore have I taken her away and left her in the islet of Maṇi-Pallavam. There she will be made acquainted with all the events of her former embodied life. On the seventh day from this, she will return hither, and though she will be disguised, you shall be able to recognise her when she returns hither. Many miracles will be wrought; go now to her mother Mātavi and tell her of my arrival and that Maṇi-Mēkhalai has entered the Good Way. She knew me of old; her father Kōvalan told her of my name and said 'give to your daughter the name of the tutelary goddess of our clan. She has appeared to me and said thou hast borne a pious daughter and shall utterly extirpate the yearning desires that Kāman brings' Bring all this to her remembrance"

Accordingly Sutamati arose, and sorrowing for her separation, went around the park and through a little gate in the western wall reached the Chakravāḷa-Kōṭṭam. There is a caravansary called the "World's Hospice," at the entrance to which there is a pillar with an image in which a divinity resides. To her great astonishment, this image addressed her "Oh daughter sole of Iravi-Vanman! Spouse of Tuchchayan the cavalier.

Thou didst give up thy life before the elephant in mortal fear. Oh daughter of Kausigan of Saṇbai of the Kārālar! Sutamati who art the Vīrai.

Together with Tārai and Tavvai.

Didst enter this city with Māruta-Vēgan!

Thy younger sister Lakshmi will return to this city in seven days having learnt the full history of thy former

embodiment and of her own. Fear not because of thy separation from her." This the image uttered with its mystic voice. Sutamati troubled in mind remained there until the morning dawned, and as soon as the sun arose, she set out, and along the city street, and made her way to Mātavi to whom she told all that had occurred the day before. When she had told her story, Mātavi sorrowed as a serpent that has lost his crest-gem; and Sutamati herself not able to endure the separation of Maṇi-Mekhalai remained there as one dead.

CHAPTER VIII.

SORROW IN MANI-PALLAVAM.

While Sutamati and Mātavi were thus sorrowing, Maṇi-Mekhalai on the shore of the sea that surrounds the Maṇi-Pallavam was sleeping where the tutelary goddess had left her. She awoke from her mystic slumber and like one awaking from death in an unknown world, she sat up and shudderingly looked around. Meanwhile the sun arose; she cried out "can this be some part of the Uvavanam that I have not seen before. Oh Sutamati! thou hast hidden thyself and caused me this distress; I know not whether I am awake or dreaming still; my soul is distressed; wilt thou not reply; the darkness is gone, my mother Mātavi will be distressed at my absence; Oh jewelled lady, hast thou gone far off; return! Is this some delusion sent by the goddess who appeared among us in woman's form? I tremble to be left here all alone; quickly return to me." And so exclaiming, she went seeking over each sand-hillock and inlet of the sea. Then she thought of her father and thus apostrophised "Oh thou, my sire, who wert wont to wear on thy jewelled girdle the sharp sword; and who with my mother didst pass to another land, behold my grief." While she was in this state she beheld a Buddhist altar where

those that worship may learn the history of their old embodiments. For thus is the vision sent by Indra.

CHAPTER IX.

SHE LEARNS BEFORE THE ALTAR THE STORY OF HER FORMER EMBODIMENTS

When this wonderful sight appeared to her, she was beside herself with extacy, and clasping her adoring hands above her head and weeping tears of rapture, she went round the altar from the right; bowed down before it, and arising, she beheld the panorama of her former birth, and cried "Oh holy ascetic, thou didst know the truth. On the bank of the river Gāyam, I have discerned the truth of all thou saidst. In the land of Gāntāram, in the kingdom of Pūruva, in the city of Idavayam, there was a king called Attipati whose cousin was Piramadarman. To that king, thou didst give instruction in virtue. In this island of Jambu, seven days from this there will be an earthquake. When it occurs, this city will fall into the abyss that extends four hundred Yojanais, and will utterly perish. Therefore with haste leave thou this city and go to some other; the king caused this to be proclaimed to all his subjects, and they set forth, and on their way came to the bank of the river Gāyam, and there they made their temporary home; there "Oh, Sir, as thou didst say, at the fixed time, the earthquake came and the city Idavayam perished. The king and all the others owe thee much love and bowed before thy feet; then thou didst instruct them in the way of salvation. Then the king of the city of Asotaram whose name was Iravivanman had a queen whose name was Anutapati. She had a daughter called Lakshmi. This Lakshmi became the wife of Irāgulan, who was the child of Nilapati. I with my husband came to thee to hear instruction in virtue and thou didst say to me "this Irāgulan in

sixteen days will die through the bite of a snake called Tiṭṭividaṃ. Thou wilt be burnt with his corpse. Afterwards thou wilt be born in Kāviri-pūmpaṭṭinam; there thou shalt suffer an affliction. The tutelary goddess Maṇi-Mekhalai shall come and appear to thee, and in the dead of night shall carry thee off and place thee in one of the islands to the South of Kāviri-pūmpaṭṭinam. After this thou shalt see the Buddhist shrine and shalt worship there. As soon as thou hast worshipped, the history of thy past embodiments shall be revealed to thee. Then shalt thou understand the words I have spoken to thee this day." "I asked, how shall my husband be born tell me that?" To this it was replied to me "the tutelary goddess shall again appear and make thee understand all things". But that goddess has not come. So sobbing and weeping she stood there.

CHAPTER X.

THE MAGIC SPELLS ARE GIVEN.

While Maṇi-Mekhalai was in this state, her tutelary goddess descended and saying "Maṇi-Mekhalai has learned the secret of her former embodiment. She is in a blessed state of mind," and then turning to the shrine, she said so as to be heard by Maṇi-Mekhalai.

All living beings on earth had lost spiritual perception,
 Their ears were stopped so that they know not what they heard;
 Then upon the desert earth that virtue again might flourish,
 In the time when light was dimmed and all was in confusion,
 As the morning sun arises with auspicious wings,
 Thou didst appear, and at thy feet I worship now.
 This shrine is Thee Thyself and so I reverence it.
 Above all I place Thee! above the earth
 I have exalted Thee that grief may flee away."

She then in worship circled the shrine and stood worshipping. Maṇi-Mēkhalai drew near and bowing before her, said "By Thy grace divine I have learnt the story of my former embodiment ; tell me now in what form my husband Irāgulan is born, and where." To her the goddess replied, "Lakshmi ! listen; one day in a shady grove, thou hadst a petty quarrel with thy spouse. He then to make his peace with thee fell at thy feet. Then Sātu-Chakkaran, a Buddhist devotee, who had been to the Ratna-Tivam to spread his faith, came down from the skies, seeing him trembling, astonished, utterly bewildered thou didst adore him. Seeing this Irāgulan in anger cried 'who is this that comes here' ? Thou trembling with fear didst close his mouth and cried 'from the skies this mighty one hath descended but thou dost not worship the flower of his feet nor praise him, how great a sin is this !' So saying, with thy husband, you bowed at the devotee's feet, while you said 'we are the humble servants of your august person, but though not of your disciples, we implore you to take food and drink water. We are prepared to obey your every injunction.' To this the devotee replied 'mother I will take the food thou bringest'. Thus ye fed him.

"The charitable act by which that day he ate and drank, shall never leave you but shall release you from future birth.

"The Utaya-Kumaran who came to thee in the Uvavanam is that Irāgulan himself. On that account it is, that his mind clings to thee and that thine so much clings to him. To break that clinging bond and bring thee into the good way, I have brought thee to this island and caused thee to see this shrine. Lakshmi ! hear, moreover, in that former birth, thy elder sisters were Tārai and Virai and were the wives of Tuch-chayan, the king of the city of Kachchayam. One day these two were wandering about admiring the beauty of the mountains, when they came

to the banks of the Ganges, and saw there Aravaṇavaḍigaḷ and reverencing him they said 'what divinity are you, and whence have you come?' He replied 'I have come here to visit the Mountain of the Lotus-Foot. In the ancient time, Buddha, the divine, resolved to free all souls of men from sorrow and fill them with delight, and that all might hear these tidings and rejoice, on that mountain peak he stood and taught the way of virtue. There the print of his feet still remains, therefore it is called the Mountain of the Lotus-Foot. Oh ye of faultless wisdom, come ye to behold and worship'. As he said, they forthwith went and beheld the sacred mountain. Through the merit thus acquired, these two Tārai and Virai have been born and are with thee now as Mātavi and Sutamati. Maṇi-Mekhalai! thou knowest now the story of thy former birth, thou hast learnt the fact of the appearance of Virtue upon earth; hereafter thou shalt hear of the tenets of other sectaries; but they would say she is only a young maiden, and would not unfold to thee the mystery of their doctrines; therefore, it will be necessary for thee to assume another shape; therefore I will teach thee the Mantras by which thou shalt be able to assume other forms and to pass at pleasure through the aerial regions. But bear ever in mind that it is the virtuous WAY of Buddha, the divine, in which thou art to walk; adore this shrine and depart". As Maṇi-Mekhalai arose to go, the goddess returned and said "thou art now a hallowed votereess; but those who wear a mortal body have need of food; but I will teach thee one other Mantra yet that shall take away all pangs of hunger." So saying, she taught her that Mantra and then departed through the heavenly way.

(To be continued).

G. U. P.

Tayumanavar—His Life, Teachings and Mission.

(Continued from page 374 of No. 8 Vol. XI.)

The duration of his household life was but short, during which his wife was brought to bed of a son and she departed this life. The son was named Kanakabhāpati and was looked after by the father, until he was able to take care of himself, when there appeared, again, on the scene, the great sage மௌனகுரு (Maunaguru) to shape the future of our Svāmi. Satisfied with the spiritual advancement of his disciple, the Master ordered him to take to ascetic life, renouncing all for the feet of the holy Lord. He instructed the Svāmi in the higher stage of the Yoga and the Jñāna and the symbolic and the spiritual worship of the Lord, warning him not to be carried away by the great powers of Yoga that would unfold themselves in due course; but to take to the straight and narrow, but illumining and blissful road leading to Oneness with the Consciousness and Bliss of the Supreme. The Master, after impressing upon him that to resign one's agency and to be indistinguishably absorbed in the Vast Expanse of the Blissful Śivasvarūpa, was the goal of the 'initiated' and the true import of the Siddhānta Mahāvākya, went his own way.

Tāyumānasvāmigaḷ, now the homeless ascetic, clothed in Nature's attire but for his span-cloth, proceeded on his pilgrimage visiting the famous shrines and holy waters, and pouring forth his mellifluous hymns to the glory of the Lord. While at Rāmeśvaram, the Svāmi, out of sympathy with the famine-stricken people of the place, is said to have caused it to rain in abundance, by singing a verse, which was to this effect :—

"If the true religion is the Śaiva Religion, and
the Lord of that Religion is the moon-decked
God and if the goal is to overcome the five
senses and to be absorbed in the Blissful Peace,
Oh Ye clouds pour forth in torrents."

He was soon tempted to pass the closing days of his life at Rāmnād, where he was ever in spiritual communion until he attained Samādhi in A. C. 1742 in the presence of his disciples and followers among whom was Arulaiyar, whose admiration of the Svāmi is expressed in a poem.

Thus ended the Svāmi's corporeal life, but it would perhaps be interesting to follow his spiritual life as evidenced in his sweet soul-stirring hymns, a remarkable feature of which is his confession and repentance for his sins on the one hand and the earnest prayer for God's Grace on the other ; his censure on himself for wallowing in the world of Samsāra and the examination of the evil tendencies that lurk in the heart of a Samsārin. He would, as if in a trumpet voice, declare that he has been a sinner, given up to all the five-great-sins, that his heart harbours envy, pride, selfishness and anger and that kindness and mercy, forgiveness and charity, austerity and devotion are quite foreign to his nature. He would feelingly confess that his desires and passions have enslaved him so much that any resistance on his part is out of question ; he would look back into his gloomy past and exclaim that eons and eons have passed away leaving him still a sinner, grovelling in the dark nooks of the senses, and sense objects. All attachments he would give up ; woman, gold and lands have no charm for him ; transient as they are, he has seen their pleasures and knows that they press him down into Samsāra, ever so much he may try to soar higher ; this body, filthy pot, full of worms and disease, is evanescent as a dream. And he, once given up to egotism and pride, is but a straw at the mercy of the current having no power to act by himself, and viewed with the Universe around is but a speck on the Vast Expanse. He has come to know his smallness and dependence and renounces everything of the 'I' and the 'mine'.

Purified by repentance and fortified by renunciation he pines for the Lord. Once he would beseech Him to appear before him, call out to Him to take him on to His Realm, and to class

him with His devotees ; he would address the hills and vales, the sun, the moon and the stars, the wind, beasts and birds and ask them if they had seen the Lord, at whose command they all live and move. He would break out into words like these,

“O, Omnipresent Lord, does not the boundless ocean keep within a limit and millions and millions of worlds roll in space at Thy command? Did You not make a bow of Mount Meru, and swallow poison? Haven't You infinite supernatural powers? Is it difficult for You to devise a means to close my mind in concentration? O Bliss of Brilliant form! Supreme Intelligence that is enshrined in my heart, being the indiscernible Sat, many alien religionists gather round me and in contempt refer to me—behold behold, the mar of empty words. Nevertheless I call out to Thee, as the pure One, the Light, the Cause, the Lord all-pervading, ever dancing, with an utterly melting heart and You see I am exhausted and my face is withered and yet You would not have the mercy to call me to You. O Inestimable Treasure of the Seekers who seek not, who taught You this coldness towards me? O, I see the reason why, Thou art accessible to the boundless ocean of Love of Thy devotees who, their bodies withering, bones melting, tears pouring down in torrents, constantly keep in mind the attachment to You, and run to You as a needle towards a magnet, with throbbing hearts and shivering frame singing and dancing, with smile shining like the moonlight and worship Thee with their lotus hands, rising again and again singing—‘O Thou, the sky of wisdom, the Blissful rain of that sky, the flood of that rain, Hail, Hail!’ But art Thou accessible to me of Stony heart? But then, thou canst bring down on earth the pleasures of Svarga. Thou canst make a beggar a crowned king. Thou canst change potshred into 18 carats gold. Thou canst bear the Earth on Thy Staff. Is it difficult for Thee to melt my stony heart like wax over fire?”

His appeal to the Lord is very pathetic. He sings:

"Look here, my Lord, of the different religions not one teaches alike; and the Great ones who have renounced, and are Speechless will not teach; the three-eyed Lord, who is the Teacher straightway absorbs one into Himself and instructs by intuition; then who will teach me in so many words that I may be free from birth and death and be in everlasting Bliss; and as the Yogis will claim my austerities and penances as theirs, I would like to be alone by myself and be at rest, but even then you instigate the Māyā of the Mind to test me, then pray tell me how is your Slave to become Bliss itself."

Thus he pined for the Grace of God, and evolved into a great Bhakta; there is not a hymn which would not impress upon us the depth of Love,—unalloyed spiritual Love—he was rolling in, and the height of True Wisdom he possessed, and the hymns are not only an index to his spiritual advancement, but also to his literary attainments. As a poet, he occupies an honoured place, perhaps unrivalled for simplicity and sweetness combined. As a Philosopher he is Remarkable for the clear grasp of abstruse doctrines and for the dexterity with which he clothed them in popular words. As a Yogi, he practised all the stages and as a Jñāni, he saw and lived in the Light of Wisdom. He lived in the midst of modern surroundings and taught the truths of ancient doctrines, and by precept and example proved the truth that *Religion must be lived*. The key note of all his hymns is the same and even if all the other hymns were lost to us, the couplet,

செனமிதக்கக்கற்றாலும், செத்தியெல்லாம் பெற்றாலும்,
மனமிதக்கக்கல்லார்க்கு வாயேன்பதாபரமே.

would testify to the kind of Religion he professed and practised.

II. HIS TEACHINGS.

To enter fully into this part of the subject would be impossible in a short paper, and yet it is his teachings embodied in the sweet hymns that mark him out as the popular

philosopher of the most modern times. His conception of God as the Absolute Existence, Consciousness and Bliss (அகண்டதர்சன சந்திராநந்தசிவம்), presses itself upon the attention of even casual readers. His God is beyond Cause and Effect, Time and Space, beyond the ken of Religions, the reach of mind and the grasp of words, still the nearest of the nearest, the innermost dweller of the heart, the Life of all that lives and moves. He is where space is not. He shines where light is not. He is the all of the Universe and yet not all. His God is not He, or She or It or That. No description will be applicable, to the Truth. சமயநெறிகாணதகாக்கி, வேதத்திலேதர்த்த வாதத்திலேவினங்காது, விந்து நாதத்திலேயடங்காது. அந்தவான்பொருள் நாடிக்கொள்ளே. His God is not the Despotie Ruler who hurls thunders, fire and brimstone on his helpless creatures here below, who are meet only to receive His mercy but far removed from him as the poles from one another, in purity or holiness. His God is not the material Cause of the Universe, undergoing the changes incidental to evolution and involution. His God is not the Sat that throws over it a veil of its own and *seems* to evolve and involve but in truth *does not*. His God, in short is not the God of Ārambavāda, Pariṇāmavāda or Vivartavāda but the God of Satkāryavāda, who is the Efficient Cause of the Universe which evolves from its material cause 'Māyā'-which is ஆகிய சற்காரிய ஆகத் துக்கேற்ற அமலம்.

His Unknowable God is the Source of all Power and Light and acts through His Śakti of Grace. பரையெனும் கிரணம் சூழ்ந்த பானு. This Śakti, the power He wields, His Consort, the Lady in inseparable Union, the Guṇa that distinguishes Him from the rest, is Chit (Consciousness), Arul (Grace), Ānandam (Bliss); in one word கிருவருள் - Grace. It is this that is often referred to as Chitśakti, Paraśakti, Ādiśakti and Arulśakti. This sun of Jñānasvarūpa Śivam, the greatest of the great, spreads from His unapproachable height the rays of Consciousness, Grace and Bliss, his Śakti, to reach the depths of ignorance and iniquity. As the sun is known through his rays, this great Sun, God, is known through His rays of Grace. And this

Grace, like the ocean, which sustains in its womb the legions of aquatic plants and animals, extending beyond their reach, ignored by them that frolic and gambol in its very womb is the Womb of Life, of Light and of all the worlds and is the all Container, கல்லருள் உதரமாய்ச் சமைந்தோய்—அருட்பூரணத்தில் பாராதி வைத்தபதி. And this Grace is the Holy Ghost that descends from Heaven in the form of the gentle dove and broods over the waters when darkness is upon the face of the deep; the Comforter that in-dwells the heart of all to lead the straying soul to Peace and Bliss, the spirit of Wisdom that illumines us and the path into Truth. கண்ணாடி போலவெல்லாம் காட்டித்திரு வருள். And this Grace is the Mother that shows the Father to the crying babe and none cometh to the Father but through her தன்மையறியத் தனதருளால் தானுணர்த்துமன், for She is the Illuminator, the Instructor and the Guide.

His God then has Śakti in inseparable union; and as Love and Gentleness are womanly qualities, this Śakti is appealed to as the Mother, and God as the Father. The images of Śiva and Umā in our temples aptly represent this conception; and perhaps the fear that Umā seated on the left of Śiva may not be a true representation of Samavaya Union, compelled our Teachers to devise the other image half man and half woman from head to foot, perhaps the nearest symbol of the Truth. To people ignorant of the rationale of symbol worship this representation may be meaningless and ridiculous but to those who understand the principle involved, it is one for appreciation, reverence and worship. Tāyumānavar specially refers to this Samavaya Union when he sings—ஒயும் சன்மயினி யஞ் ல் யஞ்சுவென் றுலகம் கண்டதொழ லோரு ருவினே, தாயும் தந்தையுமானோய் செகிரித் தாயுமான தயாபரமூர்த்தியே.

This திருவருள்சக்தி is the Guide from the first to the last, being the nearest neighbour the warmest friend and the patient teacher. Those great ones who by life-long austerity and renunciation are fit for Instruction, resign themselves and their actions to the Mother of the Universe and witness the

workings of திருவருள். It is திருவருள் that underlies all the forces of nature. It is திருவருள் that is at the root of evolution and involution. It is திருவருள் that vivifies, nourishes, protects, leads, instructs and absorbs the Soul. The God of Tāyumānavar is in Union with such power of Grace and Love. He is also the Form and the Formless Rūpi, Rūpārūpi, and Arūpi and beyond, குன்றாத மூவுருவாய் அருவாய்ஞானக் கொழுந்தாடி யறுசமயக் கடத்துமாடி நின்றாய். He is the seven manifestations (ஐழுமூர்த்தம்). (In passing it may be observed that the ஐழுமூர்த்தம் referred to by Tāyumānavar should properly refer to those in கவந்தருபேதம், excluding வீந்து and சத்தி and not Viṣṇu, Indra, Brahma, Upamanyu, Sūrya, Nandi and Murugan, as some Commentators would have it). His God is again the Saviour of all beings, ever ready with open arms to receive them into His Grace and guiding and directing at every step till they reach their goal. His God is to be seen in the Guru, the Liṅga and Saṅgama குருவிங்கசங்கமாய்க் கொண்டதிருமேனி. His God is also referred to as the only one Existence (Sat), the *all* of the Universe, but the Svāmi would quickly add, to avoid a mistaking of his doctrine, that He, His God, is *not all*. This doctrine of the *all* and *not all*, had misled some into thinking that Tāyumānasvāmi was a believer in the Ekānnavāda doctrine and they would probably approvingly quote.

“ஆதாரவாதேயமுழுதுநீ யாதலாலிலமீதென்னையாட்டி
ஆடல்கண்டவனுநீயாடுகின்றவனுநீ யருளுநீமென்னஞான,
தாதாவுநீபெற்றதாய் தந்தைதாழுநீதமருநீ யாவுநீகான் ”,

and similar lines where one aspect of the Godhead is emphasised from a spiritual point of view. But the solution of this question is to be found in many of his hymns which, after exhausting all things nameable as God Himself, would in the same breath during that He is one of them, and that is because to a Jñāni *all* is *Śivamayam*. The Svāmi himself explains why God is *all* and *not all* தெனும் கடமும் வெத்தைவிடல்லை i.e., if not for Śiva, the soul matter cannot exist கீயன் நிகனான்—Who am I if not for you? Such expressions as பார்க்கின்மலருகிம்மீயெயிருத்தி—

சுத்தமும் அசுத்தமும்—தொந்தமும் நீர்த்தொந்தமும்—உயிரீ யாக்கையுதீ etc., should be understood as the declarations of the Seers in Spiritual Communion, who see nothing but Śivasvārūpa everywhere.

Any doubt on this point will be removed by carefully noting that the Svāmi, in more than one place, has distinctly said that the soul is not God, God is not soul, but that a relation exists as is between the letter 'அ'—the root of all sounds—and the other letters of the alphabet.

Moreover the Svāmi in unmistakable terms condemns the Ekānnavāda and the Aham Parama Jñāna—

“சொல்லுக்கடங்காச் சுகப்பொருளை நாமெனவே
அல்லும்பகலும் அரற்றுவதென்—நல்லசிவ
ஞானமயம்பெற்றோர்கள்நாமில்லை யென்பரந்தோ
மோனமயமானமுறை”.

“யினக்குந்தகளியையும் வேறென்றார் நின்னைத்
துளக்கமறச்சிவனென்று சொல்வார்பாராபரமே”.

“வானாதிரீயெனவே வைத்தமறையென்னையுநீ
தானாகச்சொல்வாயோ சாற்றும்பராபரமே”.

“பன்முகச்சமயநெறி படைத்தவரு மீயாங்கனோ கடவுளென்றீகே,
பாதகத்தவரும், வாததர்க்கமிபிபடிதரும் தலைவனவ்விட”

“நாம்பிரமமென்றால் நடுவேயொன்றுண்டாமல்,
தேம்பியெல்லா மொன்றாயத்திகழுகாணெக்காளோ”.

If any further proof be necessary for determining the Svāmi's conception of God, at least for clearing it from any apparent inclination to Ekānnavāda, it can be seen in his conception of the Soul. The Soul according to him is not the part of God, or a Spark from Him apparently or really, but an entity dependent on Him for its existence and Bliss. அருளுடைய பரமென்றோ அன்று தானேயானான்—என்றுநீ அன்றுநான் உன் அடிமை. In one respect soul and God are the same, in that they are both Conscious entities as opposed to the jaḍa—matter of Māya;

but the soul is able to know only when instructed, but God is and knows by Himself. The sun sees by himself and the eye sees when illumined by the sun ; the sun is never overpowered by darkness, in fact there is no darkness at all from the point of view of the Sun but the eye is under darkness, till illumined by the rays of the sun. அப்பொருளும் ஆன்மாவும் ஆரணதூல் சொன்ன படி தப்பிலாச் சித்தொன்றும் சாதியினால். Referring to the soul the master instructs that it is Chit, like the crystal which takes in the colours close by யாதொன்று பற்றின தனிமல்பாய்நின்று, பந்தமரும் பளிங்கினையசத்துநீ, and the Lord is the Great Instructor, உன்பக்கு வங் கண்டறிவிக்கும் புகன்மையேய்யாம்.

After carefully pondering over the real nature of Ātmā, the Svāmi exclaims that it is in vain people say that the soul is Chit or அறிவு for all along the soul has been in bondage, and but for the ray of Grace it would not 'know'

“உனனென்றி நாதனுணர்த்துமதை விட்டறிவே
னனென்றபாவிதலை நானுநானெந்நாளோ”.

“கொடியவாணவ வறைக்குளே, அறிவதேது மனஅறிவிலாமை மயமாயிருக்கு மெனை யருளினால்”. God is ever free and unlimited but the soul is in bondage under the clutches of Āṇava. கவ்வுமலமாகின்ற நாக பாசத்தினால் கட்டுண்ட உயிர்கள்—கருமருவுருகையனைய காயத்தினடுவிற், களிம்புதோய் செம்பனைய யான். But the Svāmi was prepared to call the soul அறிவு as a sort of a concession to its power to 'know' when illumined—நீயுணர்த்த நானுணரு நேசத்தாலோ, வறி வென்றே யெனக்கோர் நாமமிட்டதே.

சதசத்தருணர்த்த தானுணரா நின்ற விதமுற்று,
அறிவெனும் பேர்மெய்.

(To be continued).

R. S. S.

REPLY TO FATHER JÑĀNAPRAKĀŚAR. *

I.

For a considerable time you have been giving a noticeably large portion of your space to discussion and criticism of addresses given by me in Jaffna and elsewhere, and I find with great regret that I have caused you and those in sympathy with you much pain of mind.

Most of my addresses have contained an unfoldment of my own experiences. I have studied the ways of men in different parts of the world, and have come into contact with various classes of thoughtful men, and I have found that the difficulties of very many of them in regard to the claims of the Church were the same that I have myself experienced. I have therefore thought it important and useful to make clear to my hearers in this country and elsewhere what those difficulties were, and how it was that the teachings of the dominant religion of India, Śaivism, have profoundly influenced my whole being and brought peace to my mind. In short, I have always endeavoured to make a personal explanation with regard to these matters as a basis for communicating to my Hindu friends my opinion that the religion they were born in is far too valuable to be misunderstood or unappreciated. No man in any part of the world, I think, will deny me the right to state my experiences and my dearly bought lessons of life in truth. I am exceedingly sorry that in stating my innermost convictions I have offended you, and probably many other Churchmen. But I was not addressing Churchmen. I was addressing only those who had invited me to speak and those who of their own accord came to hear me. The latter, I take it, were seekers of the

* A letter addressed to the *Jaffna Catholic Guardian* on 29th June, 1910 and specially sent to us by Mr. Myron H. Phelps for publication in this journal.—Ed. L. T.

truth, having more respect for truth than for the representations of it given to them by their own teachers.

Nothing was farther in my desire than to wound the feelings of any Christian. I have already declared on many public occasions that (quoting one of the addresses which you have discussed) "I have for them (the original teachings of Christ) the utmost reverence, and if revering and endeavouring to follow them makes a man a Christian, then I am one". I have also taken every occasion to declare my observation that the interpretations put upon the sayings of Christ, St. Paul and St. John by the so called Christian Churches have been felt to be stumbling blocks in the case of those western men and women who insist upon understanding things before accepting them as true.

It will be conceded that in every religion are born three classes of people :—

1st. Those who from a want of critical power accept without demur everything that is told them by the priests.

2nd. Those who have an inborn faith in God, and who therefore, like Cardinal Newman, are not concerned by the failure of the Church to satisfy their intellectual questionings, who do not trouble themselves about the difficulties caused by the expositions of the priests, but go on loving God, and serving God in the many ways which every religion imposes upon its votaries, namely, the avoidance of sinful deeds and injury to others, and the relief of suffering humanity by appropriate gifts and services.

3rd. Those who, being endowed by the Lord with analytical and synthetical powers, think it a grievous sin to accept any teaching without careful investigation, and who feel it their bounden duty to ask of priests the reasons of the doctrines which they preach.

The first two of these classes constitute, no doubt, almost the whole body of the Roman Catholic Church, since the right

of private judgment is denied to its members. In this particular the practice of your Church seems to run counter to both the Old and the New Testaments, for according to Isaiah,—“Come, let us reason together, saith the Lord”; and St. Paul declares that priests should not only be qualified to teach, but “apt to convince the gain-sayers”.

Like thousands of others, I found myself in the third category of men. Far and wide have I sought to hear a satisfying explanation of the doctrines taught by men both the Roman Catholic and the Protestant Churches. None of the expositions which I have heard even tended to clear up the difficulties which have beset me, and I can endorse with earnestness the remarkable admission of your own Cardinal Newman,—“*Every article of the Christian creed*, whether as held by Catholics or Protestants, is beset with intellectual difficulties, and it is a simple fact that for myself I *cannot answer those difficulties* (Apologia Pro Vita Sua, ch. v.)”.

The doctrines of

1. The Only-begotten Son,
2. The impossibility of knowing God personally in this life.
3. The necessity for the dead to lie in the grave for thousands of years before rising to perfection,
4. The change from imperfection to perfection at a trumpet call, sounded somewhere up in the sky.
5. The coming of Christ somewhere in the open, in the region of the clouds or high above them, for the purpose of summoning those who died believing in him,
6. The Atonement, or expiation of sin by the suffering of Jesus,
7. The resurrection of the body,
8. The eternal punishment of those who have not been able to hear of Jesus, or having heard have not believed on him, and many other doctrines, as

explained by the different Churches, have proved insuperable obstacles, and led not merely to the secession, in every considerable city of Christendom, of thousands of those who claimed to exercise private judgment, but also to the development of irreligion and atheism in a much wider class.

By the grace of God I have met true ministers of God who became such, not by passing examinations held by learned theologians, or by appointment of human kings or ministers of state, or by the suffrages of any conclave of the princes of the Church, but by the personal knowledge of the spirit within their bodies, and by actual knowledge of God enthroned in the spirit. From them I and numerous others have learned that there are two fundamental experiences of man known as the appearance of the soul and knowledge of God residing in the soul, called in Sanskrit *ātma-darśanam* and *śiva-darśanam*; that these two experiences are attainable in this life, on earth, by such persons as have grown in spirit, that is, in righteousness and love; and that, when self-love has grown into neighbourly love, and that into infinite love, such love, transcending the bonds of thought and all corporeal fetters, manifests itself as the only reality, as absolute beings, absolute knowledge, and absolute peace.

It is only from the sanctified sages of India whom I have personally met, and from the *jñāna-śāstras* (or books of truth) which they have expounded to me, that I have come to know the real meaning of the doctrine that God is Love, Eternal Life, or Peace, that the kingdom of God is within us, and that the soul is the temple of God. It is from them that I have learned that unless the attention is fixed upon the soul, and the soul is isolated from everything else, God cannot be known; that unless worldliness dies, godliness will not arise; that the corrupting element called worldliness, which holds the soul in bondage, is consumed by the Lord by due instruction through a sanctified teacher in the things of the spirit; that it is through the aid of such sanctified teachers that incorruption

or perfection is obtained right in the midst of this life; and that the practical methods of cleansing the soul of its corruption, referred to in the Bible as "exercises in godliness", must be carried on vigorously from day to day (even as for the development of the body physical exercises and manly sports must be resorted to with regularity), for the attainment of Perfection or Sanctification or Spiritual Freedom.

This isolation of the spirit from every trace of worldliness and fleshly bonds is known in India as *kaivalyam*, and the state of unspeakable repose or rest consequent upon this isolation or spiritual freedom is called *śānti* or peace; and men who have attained this sanctification or peace are said to have been anointed with the Grace of God.

In Greek this isolation or alone-becoming of the soul is termed *monogeneia*, the adjective of which, *monogenes*, is wrongly rendered in the English version of the Bible as "only-begotten".

It is this mistaken view of Jesus Christ being the only-begotten son of God which has killed the teachings of Jesus, "Be ye perfect even as your Father in heaven is perfect" (Matt. v. 48), "Ye are Gods, and all of you are children of the most High (Psalms lxxxii, 6; quoted by Jesus, John x, 34), Etc.

St. Paul expressly declares that unto each of us is given a teacher (of worldly knowledge), a pastor (a spiritual guardian versed in hearsay knowledge of things of the spirit), an evangelist (a disciple who has been instructed in things spiritual from the living lips of a sanctified teacher) and an apostle (one who has attained sanctification and been sent to teach that God is the saviour of men), until "each of us attain the growth (*helikta*) called the fulness of Christ", by which is meant the highest spiritual maturity, called in Greek Christhood, and in Sanskrit *ātma-pūraṇam*.

St. Paul was himself a sanctified spirit or Christ, and he gives brilliant and convincing testimony to the reality and greatness of the transformation which came to him. He

declares that his whole exposition of doctrine, as contained in his various exhortations and epistles, is based, not upon the teachings of any man, but *upon his own experience*, and as manifested to him in his own consciousness. Describing himself as "Paul, an apostle of God, who raised him from the dead" he said to the Galatians,—*"I can certify to you, brethren, that the Gospel which is preached of me is not after man. For I neither received it of man nor was I taught it.....But when it pleased God, who separated me from my mother's womb (that is, who separated my soul from sensuous life), and called me by His grace, in order to reveal His son in me..... immediately I conferred not with flesh and blood; neither went I up to Jerusalem to them who were apostles before me; but I went into Arabia and returned again unto Damascus. Then after three years etc."* (Galatians, i, 11. *et seq*).

Such are the teachings both of the sages of India and the sages of Judea, before which the difficulties of the Bible disappear; not now to be heard in the Churches of the West. Since these teachings have long since been overlaid and hidden by a web of fabricated doctrine, man-made, not God-given, unreal and untrue, and therefore *not constituting a religion* in the sense in which I have used the term in the addresses which you condemn. The Church which stands upon these hollow teachings is necessarily "dead" to the fact that knowledge of the soul, and knowledge of God within the soul, is attainable in this very life by due culture; and it is therefore also "dead" to those mature spirits born within the Christian fold who, with proper guidance, would earnestly strive for the attainment of such knowledge in this life, but whose progress towards that perfection is obstructed or wholly thwarted by the blind and misleading doctrines of the Church itself.

Having found this "Key of Knowledge" in the instructions of Indian sages and the reading of Indian *Śāstras* (books of truth), it will be readily understood that I could not thereafter yield any reverence to the Churches of the West; and

that I have left strongly impelled to give to all likely to profit by it the benefit of knowing my experience. In presenting it to Hindu audiences I have invariably been conscious of a powerful response from the hearts of my hearers, in which I have found an inspiring assurance of the wisdom of the course pursued. If by the statement of these facts of my experience the first two classes of Churchmen have been offended; I can only say that such offence is unavoidable in this age of publicity; when public meetings are attended by reporters, and newspapers desire to make such addresses accessible to all classes of readers, and thus to lay the pearls which may be presented not only before thoughtful and unprejudiced men, but also before the unthinking and the prejudiced. The pearls which I gave having been thrown before swine by the intervention of the Press, I must not be surprised if the swine endeavour to rend me.

It is customary for Churchmen who are ignorant of the fundamental experiences of men of sanctification to speak of the Hindus as "heathen" (dwellers in the heath or jungle of worldliness; hence, ungodly and ignorant of things spiritual) because their understanding of the subject is not in accord with the idle conceits of the Churchmen. But the truth is, that it is the Churchmen and their missionaries who are in reality the "heathen" of to-day, as the Pharisees were the heathen of the days of Jesus. The Hindus, who glory in *ātma-darśanam* and *śiva-darśanam* can never be called "heathen"; and they do not desire the intervention or the aid of the missionaries.

To speak thus plainly is not pleasant, either for me or for those of whom I speak. But plain speech is necessary; else the errors into which men fall will never be known or rectified.

M. H. P.

THE BRAHMAN CONCEPTION OF GOD.*

BROTHERS AND SISTERS,

Truth is ever a solid fact, above the accidents of space, time and circumstance. In other words truth is eternal; and yet to search for it, discover it bit by bit, put it together into a whole and hold fast to it thenceforward is a process which seems to require the forthputting of stupendous energy, and enormous periods of time, if not eternity itself. Of such truths, the truths of religion are much more conspicuous by their character demanding such output of energy and time, before they may be proclaimed as established on the broad basis of humanity and before they may be pronounced as satisfying the requisites of solidarity. Hence the never-ending enquiry after religious truths which any one can detect by reading through the histories of world-religions. And now in this peaceful and enlightened age, you see how this enquiry is pursued with greater ardour and with a spirit not hostile, but friendly. If there is one characterisation that can apply to modern civilisation, it is this humanitarian spirit that pervades all investigation into religious truth. A new spirit is which broods and smiles on us all. That spirit seems to my mind the incarnation of God beating all other incarnational records of Him which have gone before. The best local proof of such spirit is the course of lectures inaugurated in Mysore by our Missionary brothers here, and we are all witness to the warmth, geniality and general welcome, harmony which have characterised the pro-

* The chief events of the Conference held in the Wesleyan High School Hall, Mysore, on the 14th December 1910, are as epitomised in the following paper by Mr. A. Govindāchārya of Veda Griham, Mysore, and sent to us for publication in this journal.—*Ed. L. T.*

ceedings in this hall, month by month. A new age has certainly dawned on us, and is inviting us all to work all the more strenuously in the pursuit of truth lighted by the rays of that blooming dawn. We Hindus, are not wanting in that divine quality known as gratitude; and therefore permit me in your name to tender our heartiest thanks to all our Missionary brothers who have so lovingly and enterprisingly banded themselves together to egg on the most serious and solid inquiry after religious truth which can ever possess mankind. After performing this most pleasant duty, which by happy accident, I am glad, has fallen to my lot, I shall at once to my subject.

To my mind there is no religion worth speaking of without the fundamental substrate of God. God is such a large subject that man may at various ages with his limited vision but sight a phase of him, but some conception of Him is a *sine qua non* for any religion. What is this conception according to the so-called Hindu religion? I shall present it to you as I have known it so far and in doing so try to use the verbal instruments furnished by the English tongue of the modern scientific age.

For any statement made, proofs are needed. That there is God underlying the cosmos is a statement; and proofs are demanded for it. The several kinds of proofs which may be adduced form a subject of inquiry by themselves. But to-day it is sufficient to bring to your notice that there are such proofs as the ontological, cosmological, teleological and historical.

The ontological proof consists in its attempt to search for the source or trace, the root of the system known as the cosmos with which we stand face to face. The cosmological proof consists in its inquiry as to how the germ of the cosmos developes or evolves into manifoldness. The teleological proof consists in the investigation it institutes as to the final end or purpose of the cosmos. The historical proof is the process of discovering the providential expression of God in the incidents or events comprising the history of the world.

Some may subsume these proofs under the label Natural Theology, and others may adduce Revelation as the safest ground on which to build all conceptions of God; but this vast enquiry need not interfere with our willingly accepting proofs from whatever source they may emanate.

Referring to the ontological argument for God, which in a way is convertible into what is known as the argument of design, it points to a Designer at the back of all phenomena, who to our rationalistic sense ought to be Existent, Intelligent and Eternal; and this the Veda supports by the expression:—

SATYAM JNĀNAM ANANTAM BRAHMA.

This does not mean a mere bundle of attributes, but attributes are employed to designate the real substance or substrate according to a conventional rule explained by Śrī Vyāsa in the Vedānta-Sūtra :

TAD-GUṆA-SĀRATVĀT TAD-VYAPADEŚAH.

The term Brahman ought to be understood. It is a name for God, which signifies that God is He who always ceaselessly expresses Himself, unfolds Himself, manifests Himself. And this Brahman is therefore not a lifeless stone, nor pulseless stock, but is existent, intelligent and eternal. And this Brahman is the source or seed of the cosmos, in both of its cardinal aspects which we are accustomed to group under the terms Objective and Subjective. A famous Upanishadic expression 'That thou art', *Tat tvām asi*, so often quoted, means that the great truth, whom we call God is the one Truth underlying both the Objective and the Subjective sides of the cosmos. So goes the ontological proof. The several proofs are not independent of each other, but are involved, the one in the other.

The cosmological proof as said before is a consideration how the seed processes out into manifoldness. This process as we know has three main features; the origination, sustentation and dissolution, or if you prefer another set of terms, the

processes of differentiation, duration and re-integration. This is also the argument of design ; for in all the three processes, a wonderful design is evident, and therefore no design is predicable without a Designer, and, therefore, behind the three-fold processes of cosmology there is God. As belonging to the school of Natural Theology, J. S. Mill's "Three Essays on Religion" may be read, and as pertaining to the School of Scriptural Theology, the summing up of the argument in the aphorism :

JANMĀDI ASYA YATAḤ.

of the Brahma-Sūtras of Śrī Vyāsa of revered memory, may be consulted. This Sūtra briefly means : God is He from whom is all creation, by whom is all protection, and by whom is all dissolution. The term dissolution includes salvation. God is thus our Creator, Protector and Saviour. According to the cosmological proof then, God is the *causa causarum* or the Primal Cause which protracts the cosmos, and into which it is abstracted again and again. The cosmological proof is thus a statement of the great scientific Law of Causation, or the Law which postulates the inviolable relation which holds between Causes and Effects ; and our Upanishat comes to support this by its pronouncement :

SA KĀRAṆAM, KĀRAṆĀDHIPĀDHIPAH, NA CHĀSYA KAŚCHID

JANITĀ NA CHĀDIPAH :

Which means : 'God is *the* Cause and Lord of both the Non-conscient and the Conscient verities of the cosmos, having Himself no cause and no Lord above Him.'

The teleological proof as said above professes to conduct an inquiry into the final purpose or aim of the world-process. The purpose, our Brahmanism tells us, is the education of the souls, so that they may finally attain to the fellowship of God. The soul is created as the image of God, and the image is in the end designed to fully reflect God Himself. The Upanishat again says :

PARAMAM SĀMYAM UPAITI.

i.e. 'He, the soul, become like Himself, and Bhagavad-Gītā assures':—

MAMA SĀDHARMYAM ĀGATĀḤ.

i. e. 'They shall attain to My (i. e. God's) Estate.' It is this idea that is summed up by Śrī Vyāsa in the Sūtra of the Uttara-Mīmāṃsā, viz., *Lokavat tu līlā kaivalyam*, i. e., God creates, not to subserve any selfish motive but of His for the sake of others, i.e., for His creatures. This is the import of the word *Līlā*, which when translated by the English term 'sport' conveys to men a sense which places Brahmanism in a light so as to prejudice it in the minds of those who care not to seriously dive into the depths of Vedānta, though the term 'sport' is often used in the sense in which Brahmanism understands it, by Christian theologians themselves. To cite only one instance Thomas Taylor, in his *Metamorphosis* etc., of the Apuleius, (p. 43 note 1.) writes:—

"Every providential energy of deity, about a sensible nature, was said, by ancient theologians and philosophers, to be the *sport* of divinity."

To St. Clement, the whole history of the world was a divine *drama* (sport), enacted to prove a moral purpose of His; to evolve a flower and a fruit out of the grand tree of life."

It is thus evident: how the legerdemain of one language conceals the ideas of another. The idea of one language becomes the language of another idea. Hence at this juncture, I must tell my missionary brethren how important it is for them to cultivate the Vernaculars of the land, that they may better appeal to the populace and that they may better understand us especially in the domains of philosophy and theology surcharged as they are with the technique, singular to their topics. Also I as earnestly ask them, as they ask us,

to study Brahmanism in all its aspects, not from translations, but from original sources with competent Hindu scholars. The teleology of the cosmos is thus *līlā*, or recreation, which means the self-expression of God in His aspect of *Ānanda* or Bliss, for the Brahman conception of God is not only what all has hitherto been shown to be, but He is blissful, as the Upanishat tells us :

ĀNANDO-BRAHMA.

God is essentially blissful, and being Brahma, i.e., always expressing Himself out, expresses His bliss as well. The expression of bliss is the marvellous tapestry of the cosmic display we perceive ; and the purpose or teleology of it is to make every part of it to become like the whole ; in other words to compass for all souls the estate of companionship eternal, with God Himself.

The historical, in other words, the moral proof of God is best stated in Max Müller's words. [p. 334. *Anthropological Religion*] :

"It is this hunger (hunger and thirst after God), this weakness, if you like, this, this incompleteness of human nature, attested by universal history, which is the best proof, nay more than a proof which is the very fact of the existence of something beyond all infinite knowledge, call it by any name you like in all the numberless languages and dialects and jargons of the world. Those who maintain that this is a delusion, must admit at all events that it is a universal delusion, and a really universal delusion must be accepted as true, in the only sense in which anything can be true to human beings such as we are." Also Hegel closes his work : "The Philosophy of History" thus : "That the History of the World with all the changing scenes which its annals present is this process of development and the realization of spirit—this is the true *Theodicea*, the justification of God in History. Only *this* insight can reconcile spirit with the History of the World—viz.,—that

what has happened and is happening every day, is not only not "without God" but is essentially His Work". (p. 457. The World's Great Classics Series.)

Thus, Brāhmanism in its earliest or Vedic period conceived God in outside or objective nature; in its Vedāntic period conceived Him in the inside or subjective nature, and thirdly in the Purāṇic period conceived Him in History as the God of Providence.

The conception of God according to Brāhmanism is thus a complete conception. God to the Hindu is not only extra-cosmic, but introcosmic; God is not only transcendent but the most intimate; not only sublime but the most gentle and meek as exemplified in the Avatāras, in short, God is He who stands to the soul in every conceivable kinship which, in familiar language is grouped under the nine heads summed up in the verse:—

(1) Pitācha, (2) Rakshakas, (3) Seshī, (4) Bhartā, (5) Jñeyo
Rāmāpatih, (6) Svāmy, (7) Ādharo, (8) Mamātmācha and
(9) Bhokta ch-ādya manūdita,

God to Brāhminism, to sum up, is the Infinite Person or the Personal Infinite; and, according to the Upanishadic dictum "Kāraṇam tu-dhyeyah" it is God the cause that is God to be prayed to. The one of the Nine relations formulated in the verse quoted is that subsisting between the Prayed and the Praying. There is no soul except it be prayerful, and there is no God except He be the Prayed.

The communion with God is also threefold; (1) communion with God as revealed in nature by the method of works (*Karma-yoga*) formulated by the Veda; (2) communion with God as revealed in consciousness, by the mode of knowledge (*Jñāna-yoga*), as formulated by the Vedānta; and (3) communion with God as revealed in history, by the means of love (*Bhakti-yoga*) as proved by the Purāṇas.

I have therefore very little sympathy with those simple shallow folk, who thoughtlessly and recklessly permit themselves to be swayed by every whiff of religious wind, and, carried away by the freak of the moment and blinded by the impulse of a sentiment, which may be provoked for the occasion by any enthusiast globe trotter, allow themselves to be transhipped from one company of religious persuasion to another of a like dispensation,—for selfish considerations in all likelihood!

There are such grand questions as the mystery of the Avatāras, the most perfect divine characters of our Rāma's and Kṛishṇa's in connection with that Avatāric purpose,—here I ask you to read just one chapter in the Rāmāyaṇa for Rāma's character and just one in the Viṣṇu Purāṇa for Kṛishṇa's character,—the inquiry into Evidences, the Personal God and so forth, which it is left to those for study in whom the sense of religion is sufficiently awake i.e., if man shall not live by bread alone; but I may say for their information that judging Brahmanism as embodied in the Sūtras or Aphorisms of Vedānta by Sri Vyāsa, there is no higher and lower Brahman or God, save that it means the fivefold hypostases of God as formulated in a recent treatise of mine, the Artha-Pañchaka; the world is not unreal, nor is the individual soul identical with God as the passage *Tat tvam asi* is by some interpreted, and as I showed it already when speaking about the ontological proof. The Vedānta or Brahma-Sūtras are composed of Four Parts. The First Part proves God by affirmatives, the Second Part by negatives or privatives. Here '*Neti Neti*' of the Upanishat, 'not so, not so', has been much misinterpreted by prejudiced people. The affirmatives endow Godhood with every conceivable divine attribute, and the negatives show Godhood in contrast or antipolarity to every attribute which smacks of imperfection and depravity. Dionysius the Areopagite, quoted in James's '*Varieties of Religious Experience*', pp. 416, 417, strikes the true key-note when he speaks thus—“Qualifications are denied to Divinity, “not because the truth

falls short of them, but because it so infinitely excels them..... It is *super-lucent, super-splendid, super-essential,.....super-everything* that can be named." The Third Part is devoted to the Methods of Praying, and the Fourth shows the Object and Fruit of Prayer. Just reflect them what the Brahman conception of God is from such treatment? The First Two Parts show God to be Holy and Ethical, the Third Part proves His Grace to be the souls' ultimate refuge, by Prayer, God being hence very personal, and the Fourth part showing the *summum bonum* of souls' life to be salvation.

I have no doubt that whatever labels or hall-marks several of us congregated here may bear, I feel sure they will join me when I pray :—

'O heart, pour forth to your Mother, Father and Spouse, in praise, adoration and worship; O Soul! flow forth to Her and Him for the eternal fellowship of Sālokya, Sārūpya, Sāmīpya, Sāyujya and Sārshṭi, whether the pouring forth or the flowing forth come by the thrill of joy or the stress of pain. Let the soul, illumed and penitent, ever murmur, in the innermost recesses of its silent being, its everlasting monotone of mental poise, and heart's bliss, amidst the mingled harmonies and dissonances of life, and let it ken the cosmos as the radiant garment of the inimitable and illimitable grace of the living God.'

Brothers and Sisters, the subject of God is so vast that I have tried to compress it into as small a space as it is possible to compress the Infinite into the Finite, to confine the Absolute into the Relative, and show the nexus between the Infinite Personal and the Personal Infinite. Having thus in a way presented the Brahman conception of God, I believe there is very little for contrasts, as all men have more or less conceived God in some such manner.

When I asked, I should next present you with a short paper on the Brahman conception of soul.

Once more, let me thank in your name our Missionary friends and brothers for providing the Mysore people with an opportunity to exchange views on subjects of the most vital moment, and affecting the abiding interests of the soul. I also feel sure that such reciprocal amenities will bridge the gulf between the Eastern and the Western shores ; and the bonds of love and grace shall be so cemented as shall no more give room to unrests, *et hoc*. I believe that there is a vast prospect of peace for our Christian brothers and sisters to reconnoitre if they only know the right ways to go about. I believe the Christian Missions in India are the best instruments to achieve this much desirable end, if they will only sympathetically, heartily, enter the field and understand us better by entering into our national instincts and feelings. The first step in this direction, let me repeat, is for them to sedulously cultivate the vernaculars, and if they can, our Mother Tongue, the Sanskrit. Without these requisites, I am afraid, salvation of any sort is far afield.

For the third time, let me thank all the Missionary gentlemen, who banded themselves together to give a most interesting course of lectures in Mysore and if we did not thank immediately on the close of Rev. Thorp's closing discourse on Sunday evening last, it was because he stole an unconscious march over the time he should have left at our disposal. However let me assure you, my beloved Christian Brothers and Sisters! that if our thanksgiving was tardy, it was certainly not for want of appreciation.

A. G.

The Esoteric Meaning of the Form of the Devī.*

I begin with an oddity in the very method of addressing those assembled here to-day, the oddity consisting in placing gentlemen before ladies. But my method is purely national and religious. Our Sacred Books place the Man before Woman, and the Male form before the Female, in matters secular and religious. We of the East have always honoured and adored the former before the latter, and even in the *Dikshā* (Fitness for worship) the *Śaiva* comes before the *Sākta*. I may instance to you the custom as to *Dikshā* observed in the great Temples of Tiruvārūr and Sundarāchalam (Nalloor) in the Tanjore District from which I come. The authority for the custom is, I am told, to be found in the *Āgama Rahasyam*, a secret Grantha in the possession of the temple priests of Kamalālaya. By thus placing the Male before Female, it is not meant that the male is superior to the female. Perhaps, the reverse of it is the Truth.

A word of apology is also necessary for my saying, in this the *Śaiva Samāja*, something about the Devī, savouring of the *Sākta*. My choice of the subject may not be inappropriate for the reason that Our Ādi Śaṅkarāchārya himself has said

शिवश्शक्त्यायुक्तो यदिभवतिशक्तः प्रभवितुंनचेदेवां देवो नखलुकुशलस्पन्दिदुर्मणि ।
अतस्त्वामाराध्यां हरिहरविरिञ्चादिभिरपि प्रणन्तुंस्तोतुंवाक्यमकृतपुण्यः प्रभवति ॥

Śiva is able to be Prabhu only if united with Sakti. If not, the Deva is unable even to move. One without doing Puṇya (good act) is therefore unable or unfit to prostrate before thee or to praise thee who art fit to be worshipped by Śiva, Viṣṇu and Brahma.

I feel also bound to tell you that by my reference to Saktam I am not to be taken as a drunkard Sākta. Such

* A paper read before the Śaiva Siddhānta Conference at Rāmnād on the 26th December, 1910. This lecture was also explained to the audience in Tamil by the author.—Ed. L. T.

Sāktaism is very low indeed. I assure you that in the midst of very strong temptations I have remained, whatever my other vices, unsullied by the taste of alchohol. I am one who believes that the pleasure said to be imparted by alchohol or other stimulants can be acquired by a regular course of conduct and meditation.

This is almost the first time I appear in an assembly like this, with a blind boldness, to say something on our religion.

गुरुरेकः कविरेकः सदसिम्बोनः कलाधरोप्येकः ।

अत्र त्रिगैव समजे गुरवः कवयः कलाधरास्सर्वे ॥

In the parliament of Indra, there is but one Guru (Brihaspati), but one Kavi (Sukra) but one Kaladhara (Chandra). But here in the Śaiva Samāja, all are Gurus (men able and fit to instruct), Kavis (authors and authoresses) and Kaladharas (Learned in the Śāstras). I have, therefore, my own diffidence in addressing such an enlightened assembly as this. And, the subject I have chosen is so commonplace that whatever I say must fall flat on most of you. But there may be some to whom what I say may be new, and, in the words of the Elegant Poet Cowper,

The theme though humble is august and proud.

For the Fair Commands the Song.

I am prompted by the Devi, I worship, to say what I think of the Esoteric meaning of Her form, and I request you all to bear with me patiently.

Before going to the subject, I wish to say a few words about the Hall we are in and the Host we have. Rāmanāthapuram is the ancient and historic Thevai sung by no less a poet, patriot and philosopher than Saint Tāyumānavar, who, to mark his appreciation of the religious and renowned city, laid here his last remains over which the temple we witnessed this morning, has been built amidst a grove of fragrant flowers, breathing the *Vāsanā* of his pure heart and life. The Rājās of Rāmnād have been for ages and are even now the patrons of

learning, and merit. They and their collaterals whose place is now fittingly filled by Mr. Pāṇḍitoraisvāmi to whom the Madura Tamil Saṅgam of this day owes its existence, have been themselves men of high culture. I have special reasons to speak in true praise of the munificence of the Rāmnād Royal family; for, the first welcome and help to my father, an exile from his native land, on account of inability to pay Government dues by the cheapness of grain (happy time), were given him by the Rāmnād Rājā. This help enabled him to travel on to Travancore, where his learning was rewarded by the Diwānjee Subba Row by the appointment of a District Hindu (Paṇḍit) Judgeship, in the possession of which he died in 1855. Another reason for my reference to the Rāmnād Rājās is that the late Mahā Rājā Bhāskara Setupati was my personal friend. I have, in my pocket, the packet of letters he wrote to me and which I showed this morning to our educated, energetic and enviable Secretary Mr. V. V. Ramanān to whose exertions no less than to those of my equally educated, energetic friend Mr. J. M. Nallasvāmi Pillai—friend for over quarter of a century—the life and soul of the Śaiva Samāja, this meeting is due. With an apology for this digression, I go to the subject announced to you in my name.

In the sweet songs of Saint Tāyumanavar

முந்திதலந்திர்த்த முறையாற்றாடங்கினர்க்கோர்
வார்த்தை சொல்ல சற்குருவும் வாய்க்கும் பராபரமே.

To those who begin by the proper choice of the Mūrti (Figure), place and water, a Satguru will himself come (to instruct him in the higher path). What a Satguru is, is thus defined.

நியானந்த்ரமசுலத கெவலஜானமூதிம் ।

விஷ்ணுதித்குணசதுஷ் தவமஸ்யாதித்குயம் ॥

ஐகானியவிமலமவல சர்வபிசாபிபூதம் ।

பாஷாதித்குணராதித சதுஸ்தநமாம ॥

யஸ்யான்தநாதிமய்ய நஹிகரவரணநாமசூத்ரநகோத்ர ।

நோஜாதித்கேவர்பா நமஸ்திபுரூபோநானபுஸ்கநவஸ்திரி ॥

नोकारं नैवकारं नहिजनिमरणं नास्तिपुण्यंनपापम् ।

नोतत्वंतत्त्वमेकं सहजसमरसं सद्गुह्यंनमामि ॥

The importance of the *mūrti*, the meaning of which, I seek to explain, will thus be plain.

The work self imposed on me has been greatly lightened by the able paper of the previous speaker on *Mūrti Dhyānam*.

The Devi Form I have chosen is that described by our *Vara-kavi*—Blessed Poet and philosopher—*Kālidāsa* in the beginning of his celebrated *Syāmala Daṇḍaka*. It is needless for me to say that the thoughts and ideas of our *Kālidāsa* rule those of the later Shakespeare—not to speak of other Westerns, all subordinate to the Bard of Avon. The *Daṇḍaka Dhyāna-Śloka* runs thus.

चतुर्भुजेचन्द्रकलावतं से कुचोन्नतेकुङ्कुमरागशोणे ।

पुण्ड्रेक्षुपाशांकुशपुष्पाणहस्ते नमस्तेजगदेकमातः ॥

To Thee I prostrate, the worlds' single (incomparable) mother! who hast

- (1) Four Bhujas,
- (2) The moon as the head ornament,
- (3) The Body bent much by the weight of the Breasts,
- (4) The colour of the body as red as *Kuṅkuma*,
- (5) Hands wearing,
 - (i) *Puṇḍrekshu* (striped sugar-cane),
 - (ii) *Pāśa* (noose),
 - (iii) *Aṅkuśa* (the bent iron goad),
 - (vi) *Pushpabāṇa* (Flower arrows),

To take the colour of the Body First, the *Kuṅkuma* redness shows the perfect health of the Body. The blood vessels and veins are so very full that they pierce through the skin which looks like a glass cover. The importance of perfect health, unfailing, unfading bloom of youth, in him who meditates and in Her meditated upon, cannot be overrated. What nation, oriental or occidental, is there that does not admire, adore, or

desire a full-blown, fresh, rosy cheek? What should be one's feeling if the whole form he sees is silky, rosy red from face to foot. Well has Muka, another Vara-Kavi, said

लेहितमपुञ्जमख्ये मोहितभुवनंहृदानीरीक्षन्ते ।

वदनंतवकुचयुगलं काञ्चीसीमांचकेपिकामाक्षि ॥

Next, as to having the moon as the Head ornament, the meaning as I think is, that the Head of the Devi is as calm and cool as the young moon whose rays shower Amṛita-Rasa to all objects of creation. The English proverb for the preservation of good health, sound sleep and long life is to keep your head always cool, your heart pure, your feet warm.

The possession of such a head is a *sine qua non* for this life and the life to come, and the attainment of it can be had, by the Kīṭa Bhramara Nyāya, by meditation on the Devi with such a head. The wearing by our women of the young moon-like ornament in gold, or precious stones, is emblematic of the cool head. Even the Moslem attaches no small importance to the crescent of the young moon, borne on his flag high above his head.

Has not the historic Moslem borrowed from the ancient Hindu in this respect at least?

Thirdly, as to the four Bhujas, I believe that the words Bhuja and Hasta are here used synonymously, meaning the hand as a whole. Of the four hands of the Devi, two are raised upwards with the Śaṅkha in the one and Padma or Chakra in the other, one is placed in the middle of the body, pressing the waist, and the last is placed spread to full view with the middle finger pointing to the right foot.

The four hands which may represent the branches of the Amra tree in Kāñchi are said to represent the four *Śākhās*, *Rig*, *Yajur*, *Sāma*, *Atharva* which sing the praise of the Devi in her eight forms so well depicted in the Nāndi Śloka of Śākuntalā.

यास्यष्टिस्त्र्यष्टुराद्यावहति विधिहुतं याहविर्याचहोत्री ।

येद्वेकालंविधत्तश्श्रुतिविषय गुणायार्थनाथाप्यविशम् ॥

यामाहुस्तर्षेवीजप्रकृतिरिति ययाप्राणिनःप्राणवत्तः ।

प्रत्यक्षाभिःप्रसन्नस्तनुभिरवतुनः ताभिरष्टाभिरिशः ॥

The eight Forms are attributed to *Īśa* in the above verse. But they are the attributes of the Devī as well, as will be seen from Muka's Śloka.

धरणिमयीतिराणिमयी पवनमयीगगनदहनहोतृमयी ।

अंभुमयीमिन्दुमयी मंशमनुकंपमादिमामीक्षे ॥

The four hands may also symbolize the four Purushārthas, Dharma, Artha, Kāma, Moksha

चतुर्णोपुरुषार्थानां दातादेवश्चतुर्भुजः ।

The right hand with Śaṅkha represents Dharma in which Dana with Dāra (stream of water) from the Sacred Śaṅkha plays a prominent part. The Chakra on the left hand, to punish the wicked and reward the virtuous, is the emblem of Arthā—riches—represented by the King's Chakra circular-coin.

The third hand round the waist points to the seat of Kāma—desire. The fourth hand points to the Devī's right foot. Instead of the Chakra, a Padma is sometimes held in the hand. Now the hands holding the Śaṅkha and Padma or Chakra seem to declare, 'I freely give to you the riches you seek'. The riches are of nine kinds of which Śaṅkha and Padma are the most prominent.

महापद्मश्चपद्मश्चशङ्खो मकरकच्छपौ मुकुन्दकुन्दनीलश्चसर्वश्च निधयोनव ।

The left hand round the waist seems to declare, 'By worshipping the riches I freely give to those who seek them, you have got into the region of desire or difficulties in the middle of your life. Stop with that desire here. Do not carry it deeper'.

The following Śloka on Śrī Veṅkateśvara may not be out of place.

येनश्चक्रोज्ज्वलमाहुयुग्माः स्वार्थिभजन्तेभवसिन्धुरेषाम् ।

कटिप्रमाणस्त्वितिवैकटेशः स्फुटीकरात्म्यात्मकरांबुजतैः ॥

The right hand pointing to the foot seems to say "Therefore come to my foot and you will be saved". This hand is called the Varā-hasta, the hand that gives the best fruit. I will close my say on the Devi's hands with a quotation from our Ādi Śaṅkarāchārya's Saundarya Lahari

त्वदन्यःपाणिभ्यामभयवरदेदैवतगण स्वमेकानैवातिप्रकटितवराभीत्यभिनया ।
भयात्तातुंदातुंफलमपिचवाञ्छामधिकम् शरण्येलोकानांतवह्निचरणवेवनिपुणौ ॥

Having said this little about Her Body, Head and Hands, I go to that organ which prominently distinguishes the man from the woman, the organ which feeds the child from its birth. Kālidāsa's simple description of this organ as in Lalitā Sahasra-nāma स्तानभारनभन्मद्वय, etc., is that the Devi is very much bent by its weight. Why weight? Because of the world-feeding milk with which it is filled. On this also I have to quote from Śrī Śaṅkara's Bhavani Stotra.

लसद्भुतमुत्तुंगमाणिक्यकुम्भो पमश्रीस्तनद्वंद्वमंशाबुजाक्षि ।
भजेदुग्धपूर्णाभिरामंत्वदीयं सदाविस्मितास्यमहाहारदीप्तम् ॥

Again, in Saundaryalahari :

अमृतेवक्षोजाग्रमृतरसमाणिक्यकुतुपौ नसन्देहस्पन्दोनगपतिपताकेमनसिनः ।
पिवन्तीतौयस्मादविदितवधूसङ्गरसिकौ कुमारवद्यापिद्विरद्वदनक्रौंचदल्लौ ॥
तवस्तन्यमन्येधरणिधरकन्येहृदयतः पयःपारावारंपरिवहति सारस्वतमिव ।
इयावन्यादत्तद्विद्विशिशुरास्वाद्यतवयन् कर्षिणांप्रीदानामजनिकमनीयःकवयिता ॥

As the subject is very delicate, and as, in this conference, there are many ladies, I refrain from saying more about this organ.

Lastly, *anent* the weapons worn by the Devi, they are not such cruel and deadly weapons as were used in the late Russo-Japanese war, but are the mildest weapons enough to correct the erring humanity. First, the striped sugar-cane serves the Devi as the bow, whose excellence is in the bending of it. The more the bow is bent, the more powerful it shoots the missile. The sugar-cane will not bear bending. She alone knows how to bend it and when. Mark that the cane used by the Devi is a striped one. The red stripes represent *Rajas* (रजः) and the

white ones Satva (सत्त्व). With the Devi the Tamas (तमः) is no where. The khaṇḍas or dividing rings represent the difficulties in one's progress from one stage to another. The sugar cannot be tasted without removing the hard rind with a sharp instrument.

The sugar-cane is the favourite of our Kavis (poets) for similes. An anonymous śloka runs thus :

इक्षोरात्क्रमशःपर्वणिपर्वणिययारसविशेषः ।
तद्वत्सज्जनमैत्रीविपरीतानान्तुविपरीता ॥

The same verse in Tamil is,

தலைகடற்றண்ண்சேர்ப்ப கற்றறிந்தோர்கேண்மை
துணியிறகரும்புதின்றற்றே—துணிநீக்கித்
துறித்தின்றன்னதகத்தோபண்பிலா
சுரமிலாளர்வெதாடர்பு.

The sugar cane bow is therefore emblematic of the following.

You must have a Guru to instruct you to go to the Devi, the highest Sajjana, just as you must have a knife to remove the rind. Going to the Devi is like eating the cane from the end. At first it is distasteful. But do not leave it. Go on. In case of doubts and difficulties which the rings represent, again resort to the Guru, knife. Go thus, on and on. You will then taste better and better Rasa and eventually the best, Paramānanda Rasa. Remember also the proverb.

கரும்பை வேரோடு வெல்லலாமா?

Do not try to pry into the root.

मनोहोषुकोदण्डा—(Lalitā sahasranāma.)

The sugar-cane bow is monorūpam i.e., संकल्पविकल्पात्मकाक्रियारूपं. The wielding of it is the control of the *manas* and the Devi dexterously does it.

Then, the arrows which are flowers, are five in number, and they represent the five senses Śabdā, Sparsa, Rūpa, Rasa and Gandha. पञ्चतन्मात्रसायका (Lalitā Sahasranāma.)

To those who adore Her, she showers flowers. Those who do not adore Her, she smites with Flowers—the kindest punishment possible. The kindest punishment is also the one most keenly felt by the delinquent. I have heard my wife's grandfather, a Tahsiildar, say that an engineer who was fined one pie for doing a work ill, committed suicide. Such, in experience is the feeling of one in whom all the five senses are aroused simultaneously.

The next weapon is the Pāśa or noose. The Pāśa represents Rāga, desire रागस्वरूपाशब्दा (Lalitā Sahasranāma.)

By holding the Pāśa in her hand the Devi seems to say. "Come to me. I will bind your desires and limit your ambition!"

The last weapon is Aṅkuśa, the hook or goad, and represents Krodha, anger. क्रोधाकारोकुशोज्ज्वला (Lalitā Sahasranāma.)

The Devi knows how to use her krodha and how to control it. By holding the Aṅkuśa in Her hand, she seems to declare 'Come to me, and you will know how to use and how to control your anger.'

I will end with a few more quotations about the Devi's Āyudhas.

पाशांकुशैतदीयौ रागद्वेषात्मकौ स्मृतौ ।

द्वेषस्याङ्कुशः पञ्चतन्मात्राः पुष्पसायकाः ॥

(तन्त्रराजे वासनापटले पूर्वचतुश्शक्तिशास्त्रे). In the उत्तरचतुश्शक्तिशास्त्रे.

इच्छाशक्तिमयं पाशं अङ्कुशं ज्ञानरूपिणम् ।

क्रोधाशक्तिमयो बाण धनुषी दधदुज्ज्वलम् ॥

I have now done. I have not exhausted the subject. It is inexhaustible. I have given you here some hints enabling you to investigate the subject and to refer to the proper authorities and references.

स्वस्तिप्रजाभ्यः परिपालयन्तां न्यायेन मार्गेण महींमहीशाः ।

गोत्राद्गणेभ्यश्शुभमस्तु नित्यं लोकास्तमस्तास्तु खिनो भवन्तु ॥

T. B. V.

THE "ĀGAMIC BUREAU" NOTES.

The Fifth Session of the Śaiva Siddhānta Mahā Samāja ,
was held on the 26th, 27th and 28th December
The Saiva Siddhanta 1910, in Rāmnād a full account of which has
Maha Samaja. appeared in the pages of this Journal. The
chief and important result of this year's
session, is that a constitution for the Samāja was established,
objects and lines of work were formulated and rules were
framed. The new Standing Committee met twice in Madras
to concert measures for the working out the objects of the
Samāja. The objects are all very good and they aim at
answering the most pressing needs of our country. A few
extracts from the rules will not seem out of place here.

Rule 2 (a) All Śaiva Siddhāntins are eligible to become members and
(b) All sympathisers, are eligible to become members, but shall have no
power to vote.

Rule (3) This Samāja shall have for its main object the furtherance
the cause of Saiva Siddhanta Religion and Philosophy and that it shall
accomplish it by the following means :—

(a) The holding of a Conference once a year in different parts of
India.

(b) The arranging of courses of lectures in different parts of this
Presidency.

(c) The establishing of Śaiva Siddhānta Sabhās throughout the
length and breadth of the Presidency.

(d) The Publishing of books, tracts and journals in the different
vernaculars, and translations from Sanskrit works especially the Divyā-
gamas, into Vernaculars and English, and translation of Vernacular
standard works into English, and other Vernaculars, etc.

(e) The forming of a Library including the Divyāgamas.

(f) The introducing of moral and religious teachings in Schools
already existing and established by the Samāja direct and through
different Sabhās.

(g) The imparting of moral and religious instructions to the less
favoured classes of our community.

(h) The securing of the assistance and co-operation of Maths and
Temple authorities, in furtherance of the object of the Samāja and the
assisting in the improvement of such institutions.

Rule (10) The minimum subscription shall be one Rupee a year.

We are glad to hear that the Committee is arranging to
open a free day-school called the Nandanār School for the
education of the Pañchamas.

The work of the Samāja will be accelerated if all our subscribers become members of the same. Some leaflets and tracts are also printed by the Samāja which we are glad to send in this Journal as supplement.

The Rājā of Rāmnād is the Patron of the Samāja.

Dr. V. V. Ramaṇan, Ph. D. and Śrīmān I. Ādimūla Mudaliyār Avargaḷ are the Joint Secretaries who will be glad to furnish all informations regarding the Samāja.

If Histories are the accounts of the men, manners and customs, commerce, arts and culture and not merely the accounts of the wars and the kings of a country, then our Tamil Classics such as Maṇimēkhalai, Silappadikāram &c., and the great epic poem of Rāmāyaṇa are histories. But the Histories mostly deal with the crowning and dethronement of kings, the wars and bloodshed. In India there is no history as such. Everything is represented through the medium of poetry and verse. If we only remove the figures which always distinguish poetry from prose, we can arrive at a true history of, at least, South India from a study of the great Tamil Classics. South India seems to have been the seat of great civilization in times of yore. Many kingdoms have risen and perished. The men described in these classics ought to have possessed a very highly refined state of civilization. As yet there is no History of India. Tamil books declare that cities were buried in sand and mud storms and that some were swallowed by the oceans. These give a clue to the problem of constructing a History of Ancient India. Archæological researches alone will help us the most to construct a History. Something has been done in Northern India. To South India which was the seat of the Pāṇḍiya, Chera, Chola and Keraḷa kingdoms, have not been bestowed so much attention as they deserve. *The Tamilian Archæological Society* which was established in 1903, has been printing a series of books under the caption 'The Tamilian Antiquary' and eight Numbers have appeared till now. They contain articles which show original research and minute investigation. We have received Nos. 6, 7, and 8 which will be reviewed in the future Numbers of this Journal.

THE
LIGHT OF TRUTH
OR THE
Siddhānta Dipikā and Āgamic Review.

*A Monthly Journal devoted to the Search for Truth as revealed in the
Ancient Hindu Mystic Philosophy known as the Śaiva-Siddhānta or Āgamānta.*

VOL. XI.

APRIL, 1911.

No. 10.

TIRUMANTIRAM OF ST. TIRUMŪLAR.

(Continued from page 294 of No. 7 Vol. XI.)

Illiteracy.

கல்லா தவருங் கருத்தறி காட்சியை
வல்லா றெனிலருட் கண்ணன் மதித்துளோர்
கல்லாதா ருண்மைபற் றுநிர்டர் கற்றோருங்
கல்லாதார் பேரன்பங் காணுகி லாரே.

If the untaught are able to grasp the vision of Inner sense,
They are those who see with the Eye of Grace.
They alone grasp the Truth—Their great Bliss
The learned cannot embrace.

NOTE.

This reproduces the thought of the Kenopanishat.

“He by whom It (Brahman) is not thought, by him
It is thought ; he by whom it is thought, knows It not.
It is not understood by those who understand It ;
It is understood by those who do not understand It.”

(ii. 3.)

That is God cannot be known by man's கட்டறிவு or objective know-
ledge (Pāśa and Paśujñāna) but by the eye of Grace or Patijñāna. (1)

வல்லார் களென்றும் வழிபொன்றி வாழ்கின்ற
 ரல்லா தவர்க ளறிவுபல வென்பா
 ரெல்லா விடத்து முளனெங்க டம்மிறை
 கல்லா தவர்கள் கலப்பறி யாரே.

The mighty live ever united to one path ;
 The weak ones say, " Wisdom is various " ;
 Our supreme Lord is ever present in all ;
 His union with all, the ignorant know not. (2)

நில்லா நிலையை நிலையாக நெஞ்சத்து
 நில்லாக் குரம்பை நிலையென் றுணர்வீர்கா
 னெல்லா வுயிர்க்கு மிறைவனே யாயினுங்
 கல்லா தார் நெஞ்சத்துக் காண வொண்ணாதே.

O Ye that think in your heart of hearts
 The mortal body is all permanent !
 The Lord though present in all the souls
 Will not appear to thee without any light. (3)

கில்லென் வினைத்துய ராக்கு மயலானேன்
 கல்லே னரனெறி யறியாத் தகைமையின்
 வல்லேன் வழங்கும் பொருளே மனத்தினுட்
 கல்லேன் கழியநின் றூடவல் லேனே.

Deluded am I by acts producing sorrow,
 Learned am I not in the paths of the Lord.
 Learned in the ways of the world, I don't gain *inner vision*,
 The inner vision with which I could transcend the world.

நில்லாது சேவனிலை யன்றென வெண்ணி
 வல்லா ரறத்துங் தவத்துள மாயினார்
 கல்லா மனிதர் கயவ ருலகினிற்
 பொல்லா வினைத்துயர் போகஞ்செய் வாரே.

Perceiving that the soul's condition is evanescent
 The mighty engage in Tapas and work;
 The worst of the earth are the ignorant
 Destined to reap the sorrow of bad work. (5)

விண்ணினி னுள்ளே விளைந்த விளங்குனி
கண்ணினி னுள்ளே கலந்தங் கிருந்தது
மண்ணினி னுள்ளே மதித்து மதித்துநின்
தெண்ணி யெழுதி யிளைத்து விட்டாரே.

The immortal fruit born of Heaven,
Fully lighted the inside of my eye.
Those who pondered on earth, earth alone,
Wasted indeed is their labour in vain

(6)

கணக்கறிந் தார்க்கன்றிக் காணவொண் னாது
கணக்கறிந் தார்க்கன்றிக் கைகூடாக் காட்சி
கணக்கறிந் துண்மையைக் கண்டண் டநிற்குங்
கணக்கறிந் தார்கல்வி நற்றறிந் தாரே.

None but the wise in numbers can see That,
None but the wise can catch the Vision fair,
They that can count how these vast worlds are placed
They will alone count as learned men rare.

(7)

கல்லாத மூடரைக் காணவு மாகாது
கல்லாத மூடர்சொற் கேட்கக் கடனன்று
கல்லாத மூடர்க்குக் கல்லாதார் நல்லாராக்
கல்லாத மூடர் கருத்தறி யாரே.

The Ancient Lord, The Light Supreme of Gods,
The Great Deva approached by enlightened souls,
They can know Him they think by learning words,
They know not well how inner light guides all.

(8)

கற்றுஞ் சுவஞான மில்லாக் கலதிகன்
கற்றமும் வீடார் துரிசரூர் மூடர்கண்
மற்றும் பலதிகை காணார் மதியிலோர்
கற்றன் பினிற்போர் கணக்கறிக் தார்களே.

The learned fools, without true Śivajñāna
Free not themselves from clogs of kith and sin,
The all-present everywhere they cannot see.
In numbers wise are they who live in love.

NOTE.

The wise in numbers (எண் or கணக்கு) are the knowers of the Śāṅkhya ; the science of the Tattvas and beyond. As our sage himself says, the thirty-six tattvas form a ladder, and one has to ascend up knowing each step and rejecting it, saying 'Not this, not this'. There is the mystic science in numbers which form formulas in yoga also. (9)

ஆதிப் பிரானம ரர்க்கும் பரஞ்சுடர்
சோதி யடியார்த் துடரும் பெருந்தெய்வ
மோதி யுணரவல் லோமென்ப ருண்ணின்ற
சோதி நடத்துந் துடர்வறி யாரே.

Good it is not, to see the untaught fools,
Good it is not, to hear the untaught fools,
Sweet are the ignorant to untaught fools.
The truth of things know not the untaught fools. (10)

Impartiality.

நடுவுநின் றூர்க்கன் திருநாமு மில்லை.
நடுவுநின் றூர்க்கு நரகமு மில்லை
நடுவுநின் றூர்நல் லதேவரு டாவர்
நடுவுநின் றூர்வழி நானுநின் றேனே.

None but the just attain jñāna,
None but the just defeat the Hell,
None but the just become the Gods,
The Path of the just do I pursue.

NOTE.

நடுவுநிலைமை is the same as இருயுனையொப்பு or Samatula or becoming balanced in good or evil. It is not indifference. Just as the central point of the balance should not incline to this scale or that scale but should remain perfectly straight, so should not a man be influenced by pleasure and pain, kāma and krodha in doing his duty. Then he does not perform karma, does not merit hell, does attain jñāna and the supreme abode of the God of Gods. (1)

நடுவுநின் ழுனல் ழார்முதில் வண்ண
 நடுவுநின் ழுனல் நான்மறை யோதி
 நடுவுநின் ழர்சிலர் ழானிக ளாகோர்
 நடுவுநின் ழர்நல் லநம்பழு மாமே.

The cloud-hued God, he did hold straight,
 The good Brahman he did hold straight,
 Some jñānis true they did hold straight,
 Our Father true He did hold straight.

(2)

நடுவுநின் ழர்சிலர் ழானிக ளாவர்
 நடுவுநின் ழர்சிலர் தேவரு மாவர்
 நடுவுநின் ழர்சிலர் நம்பழு மாவர்
 நடுவுநின் ழரோடு நானுநின் தேனே.

The just become some jñānis true,
 The just become some Devas sure,
 The Just become our father Lord,
 Even I with the just do stand.

(3)

தோன்றிய வெல்லாந் துடைப்பன வன்றிவ
 ரேன்றுநின் ழுரென் றுமீச னிணையடி
 ழுன்றுநின் ழர்முதல் வன்றிரு நாமத்தை
 நானுநின் ழர்நடு வாகிநின் ழுரே.

The Just praise God who destroys all created things,
 The Just unite themselves to Iṣa's feet,
 The Just utter the name of God,
 Who is the first cause of all.

(4)

(To be continued).

J. M. N.

MAṆI-MEKHALAI.

(Continued from page 395 of No. 9, Vol. XI.)

CHAPTER XI.

THE CUP RECEIVED.

After this Maṇi-Mēkhalai took a quiet walk to enjoy the sight of the sand-hills, the flower-gardens, and the cool pleasant lakelets of the island; and while she was doing so a female form appeared and said to her "Who art thou who hast come here alone as one escaped from shipwreck?"

To this Maṇi-Mēkhalai replied "Hear thou who hast asked who I am; in my former birth I bore the name of Lakshmi, I was the wife of the young son of the king. His name was Irāgulan; in my present birth I am the daughter of Mātavi, a dancing girl; I now bear the name of Maṇi-Mēkhalai, the tutelary goddess. Maṇi-Mēkhala brought me to this islet from the Uvavanam which is in the environs of Kāviri-Pūm-Paṭṭinam. And so at this shrine which I have beheld I have received the knowledge of my former embodiment. This is the gain I have here acquired. But, oh, thou who art like a flowery creeper who art thou?" To this Tivatilakai (but this was her name) replied "In former birth I came to this island that I might behold the imprints of the feet of Buddha, the divine, which are to be seen on the mountain of Sāmanta Kūḍam which soars high above this island. From the time I came here by the command of Indra I am in charge of this holy shrine. My name is Tivatilakai. By the grace of Buddha, the divine, any one who walks in his righteous WAY when they behold this shrine through the excellence of that vision, forthwith obtain the knowledge of all their previous embodiments; this is certain; but few in this world are such, to these alone the path of virtue belongs.

Thou art greatly distinguished by having received this mystic conscious knowledge. Hard by, here is a sacred lakelet which is called Gomugi where rare lotus flowers abound ; in that lake an indestructible cup called Amutasurabi is found. Once in the year on the very day when Buddha, the divine, became incarnate upon earth that cup emerges from the water and becomes visible. This day is the time of the full moon. This is the very moment for its appearance. I think that even now that cup will come into thy hands. Whatever food is put into that cup never diminishes but as you take it out the cup is ever filled. Thou shalt hear the story of it in thy own town from Agavaṇavaḍigaḷ." Desirous to obtain this cup Maṇi-Mekhalai adored the altar and with her went forth to the Gomugi lake, and having made the circuit of it stood there. Forthwith from out the lake the cup came forth and in a moment was in Maṇi-Mekhalai's hands. With unutterable gladness she lifted up her voice and sang :

"I bow before thy feet oh hero Māran's conqueror !
 I bow before thy feet victor of the fierce hate of evil ways !
 I bow before thy feet great one who dost work grace to others !
 I bow before thy feet thou ancient one who hast rejected paradise !
 I bow before thy feet thou who dost transcend all thought !
 I bow before thy feet thou whose eye gladdens each other eye !
 I bow before thy feet thou whose ear is deaf to every evil word !
 I bow before thy feet thou whose tongue is glorious with the word
 of truth !
 I bow before thy feet thou whose tread destroys the sorrow of those
 in hell !
 I bow before thy feet who dost remove the sorrows of the Uragar !
 I can do naught but worship in speechless reverence before thee !"

Thus did she worship Buddha, the divine. Then Tivatilakai took up the song of the woes of poverty and hunger, and of the greatness of those who relieve them.

"It destroys nobility of birth !
 It murders excellence !
 It makes naught the great raft of learning that man lays hold of !

It destroys the ornaments of shame and the beauty of greatness !
 It puts outside man and his homely spouse !
 Those that are driven away the sinner called hunger's woe !
 How can I attain to the measure of their glorious fame ! "

"Once on a time Kausiga the sage, because rain fell not, was afflicted with hunger. To satisfy the craving he wandered far and wide but found no food and so wasted away till the carcase of a dog fell into his hands. This he began to eat but first a portion of the flesh he offered in sacrifice to the gods, and Indra forthwith sent rain, and the crops flourished once more and all living beings were glad. This thou knowest

"Who give to the needy, tell forth the praise of virtue,
 Who alleviate the hunger-pains of needy men they
 Give to those who dwell in the world above delight
 And to those who live in this world of clay.
 To living creatures who give food give life."

Therefore relieving hunger and giving life shall be the virtues to which thou shalt dedicate thyself." Thus she spake. Maṇi-Mākalai replied "In my former birth when my husband Irāgulan died from the bite of a snake, I could not endure but threw myself into the fire; when I was burning I remembered that I had given food to the Sage Sātusakkaran. Through the merit of entertaining that thought when I was dying this cup has now come into my hands. So I deem. And now as a mother feels compassion when she sees the faded face of her hungry infant and gives it milk from her breast; so I beholding the faces of the poor who wander hither and thither regardless of scorching sun and pelting rain will have compassion on them, will from this cup more and more pour forth the food of life." Tivatilakai hearing her thus speak rejoiced and said "forthwith take this cup and set out for thy home." Maṇi-Mākalai accordingly worshipped at her feet, went round the shrine in adoration and then pronouncing the magic words that carried her through the air, she arose and going through the aerial path she presented herself before Sutamati and Mātavi, and astonished them by telling them the mystery of their

former embodiments and told them that they must go to Aṛavaṇa-Aḍigaḷ to learn the ascetic way which is the reward of human embodiment. She also showed them Āputran's magic-cup and made them pay homage to it. They then together sought the dwelling of the Sage.

CHAPTER XII.

THE VISIT TO ARAVAṆA-ADIGAL,

Maṇi-Mēkhalai found her way to the old Sage.

"Grey and old in body, with unfaltering tongue
The aged Sage's home she gained."

Three times she bowed before him and then told him how she had gone to the Uvavanam, how she had seen Utaya-Kumaran and spoken with him, how afterwards the tutelary goddess Maṇi-Mēkhalai had carried her off to the Maṇi-Pallavam, how in that island she had seen the shrine of Buddha and had learnt the history of her former embodiment. She moreover said "Irāgulan who in former embodiment was your husband has now been born as Utaya-Kumaran. Your elder sister Tārai and Virai have now been born as Mātavi and Sutamati. From Aṛavaṇa-Aḍigaḷ thou shalt learn all their histories."

So said Maṇi-Mēkhalai, the goddess, to me and taught me three magic spells. Then Tivatilakai took me to the Gōmukhi lake where I obtained the magic cup called Amutasurabi and told me to learn from you the history of Āputran. So I have accordingly sought your feet. The sage heard all this with joy and said "Once on a time I went to the Lotus-Foot-Hill, and returning in a thicket on the way I saw king Tuchchayan. I asked him of his health and he troubled in mind replied in broken words, that Virai intoxicated had perished before the wild elephant, and that Tārai hearing this had climbed and

Nirvāṇa. Thou hast obtained the sacred cup—the Amutasurab.
Go and satisfy the hunger of all living beings.

“Hear thou the virtuous word agreed on by all
Both men on earth and gods above
Heal the disease of hunger so have they taught
Consummated lore of all ascetic piety.”

“Thus will I do”, said Maṇi-Mekhalai.

CHAPTER XIII.

ĀPUTRAN'S HISTORY.

After this Aṛavaṇa-Aḍigaḷ said to Maṇi-Mekhalai “I will now tell you the whole history of Āputran. In Vāraṇasī (Benares) there was a Brahmin, a teacher of the Vēdas whose name was Apaṇjigan whose wife Sāli had fallen into sin to expiate which she went on a pilgrimage to the Southern river Kanyā-Kumari to bathe in the sacred stream. She was pregnant and on the way she brought forth an infant which without compassion she left in a field and went on her way. The child left without sustenance cried loudly and a cow hearing the infant's cry came to its relief licking it with its tongue, and supplying it with milk for seven days, it thus performed its charitable work. At that time in the town of Vayanaṅkōḍu there was a Brahmin whose name was Būti, and he with his wife happening to pass that way and hearing the infant's wail drew near to it, and shedding many tears over its sufferings the Brahmin cried out ‘This is no cow's son, he is my own son’, and taking him up

thrown herself down from the palace roof". I said to him "This is the fruit of the old deeds, grieve thou not, and now ye have reappeared as Mātavi and Sutamati, the dancing women". Then to Maṇi-Mēkhalai he said "In this world the Buddhist virtues have decayed and sins have multiplied ; but little by little virtue may again flourish, and so thinking I continue to teach that virtuous way. The men of this world know not that virtue, therefore at the request of the gods who dwell in this Chakravālam in the one thousand, six hundred and sixteenth year the god who inhabits the Tushita-world will be incarnate in this world. After that the minds will turn to virtue's grace."

" When the sun of Buddha shall appear
 The sun and moon shall appear free from evil ;
 The unstaying constellations will move on as befits ;
 The rain will unfailing fall and the vast earth yield her increase.
 Embodied souls shall then no sorrow see,
 The cool sea shall yield many blessings,
 The milch cows shall fill the pails with milk,
 The birds shall flock in plenty round the abodes of men,
 Strife between beasts and men
 Demons from the abyss that bring dismay shall depart,
 No maimed or blind or dumb or deaf
 Shall living beings produce.
 Those that hear the gracious virtue of Him born that day
 Shall escape this evil birth and so
 The illustrious Lord who sits at the feet of the Bodi-tree
 Shall I worship at His feet and faults shall be no more.
 In every birth I fail not to sing his praise."

This being so, Maṇi-Mēkhalai, in this city some duties await thee when thou hast performed them, and not before, my words of virtue can lay hold of thy mind. These two in their former birth on the Lotus-Foot-Hill did worship, and for the merit so acquired in the aftertime with thee shall they worship at the sacred feet of Buddha and freed from all Karma shall obtain

Nirvāṇa. Thou hast obtained the sacred cup—the Amutasurabi.
Go and satisfy the hunger of all living beings.

“Hear thou the virtuous word agreed on by all
Both men on earth and gods above
Heal the disease of hunger so have they taught
Consummated lore of all ascetic piety.”

“Thus will I do”, said Maṇi-Mekhalai.

CHAPTER XIII.

ĀPUTRAN'S HISTORY.

After this Aṇavaṇa-Aḍigaḷ said to Maṇi-Mekhalai “I will now tell you the whole history of Āputran. In Vāraṇāsi (Benares) there was a Brahmin, a teacher of the Vēdas whose name was Apaṇḍigan whose wife Sāli had fallen into sin to expiate which she went on a pilgrimage to the Southern river Kanyā-Kumari to bathe in the sacred stream. She was pregnant, and on the way she brought forth an infant which without compassion she left in a field and went on her way. The child left without sustenance cried loudly and a cow hearing the infant's cry came to its relief licking it with its tongue, and supplying it with milk for seven days, it thus performed its charitable work. At that time in the town of Vayanankōḍu there was a Brahmin whose name was Būti, and he with his wife happening to pass that way and hearing the infant's wail drew near to it, and shedding many tears over its sufferings the Brahmin cried out ‘This is no cow's son, he is my own son’, and taking him up went home to his house with joy. There he brought him up and in due time taught him all the learning necessary to those of his clan. One day the boy entering by chance the house of a Brahmin in the town saw there a cow in the court of sacrifice adorned with the garland twined round its horns and complaining as it anticipated its fate. The child wept over it and

exclaimed 'This night I will go unknown to them and release the cow.' So at nightfall he came from the jungle where he had been hiding and leading the cow forth went back to the forest. Next day the Brahmins missed the cow and assembling together went in search of it, and finding the cow and the little boy who had stolen it away, and seizing them cried out 'You wretch why didst thou in the night steal this cow', and beating him with a stick, they began to torture him. Forthwith the cow rushed at the Brahmin, and goring him with its horns made its escape into the wilderness. Āputran said to them "Don't be distressed, only listen to my words. What fault hath this cow committed that you should torture it ?

"What fault find ye with this cow
It grazes in the uncultivated fields
It gives milk to the children in the wide land
From the day of its birth it gives sweet milk
With charitable heart it dispenses grace to all."

They replied "Art thou ignorant of the Vedic law? Dost thou despise the mystic sacrifice? Fittingly thou bearest the name of "Son of the cow". To this he rejoined,

"A cow's son was Asalan :
The son of an antelope was Siruṅgi ;
A tiger's son was Viriñji ; A jackal's son was Kēśakambalan
Whom the blameless praise, he whom the host of Rishis praise
And declare his lofty glory. Can then the clan
Decay that springs from the cow's sacred son ?"

Hearing this one of the Brahmins said "I know this boy's whole history which till now I have seen no reason to divulge. One day a Brahmin woman called Sāli having bathed in the sacred waters of Kanyākumari was in deep distress. I said to her whence comest thou and wherefore hither hast thou come ? She replied 'I am the wife of a teacher of the Vēdas in the city of Vāraṇāsī. To atone for my sin I left my husband and have come here to bathe in the Kanyākumari. Ten miles on the other

side of Korikai in a shepherd's village I bore an infant and without compassion I left it in the garden there. Can there be any salvation for a sinner like me?' And so she wept bitterly. This is the son that mother bore. He is impure; touch him not but drive away." To this Āputran answered "have you not heard Tilottamai's sons who became great Sages? You heap abuse forsooth on Sāli's name" (Sāli was one of the names of the famed Aruṇṭati). Būti who had brought the boy up now disowned him and cast him out as impure. All around he bore the name of the thief who stole the cow, and so they put stones instead of rice into his cup. Having thus no recourse he fled to the great Southern city of Madura, and in the Hall of learning belonging to the temple of Chintā-Lēvi (Sarasvati) he dwelt in an ancient Court and carrying in his hand an alms-bowl from house to house he ever went and collected food, and then

"The blind, the deaf, the lame
Those who had none to care for them
Those tortured by disease,—come all to me",
So he cried and fed all.

Then on the fragments that remained he fed, slept with the alms-bowl under his head, and so he spent his nights and days.

CHAPTER XIV.

THE STORY OF THE CUP

The Sage went on to say "I will now tell you of what befell Āputran. One night while he was sleeping, there came to him some travellers, who arousing him cried out "We are dying of hunger". Now as his alms-bowl was empty he could afford them no help. In that emergency Chintā-Dēvi * appeared

* Prof. P. Lakshminarasu B.A., F.M.U., of the Pāchayappa's College, Madras, identifies Chintā Dēvi with Prajñā-Pāramita. An image of

to him, and giving into his hand a cup which he said "though the whole country were destitute of food this cup shall never be empty; the more you give the more shall it yield". Immediately he sprang up, his heart thrilled with gladness and he sang.

"Oh Thou the inextinguishable Lamp
Of the Shrine of Chintā-Dēvi filled with lore!
Oh Queen of the heavenly Ones! Supreme' midst earthly Ones!
Thou wilt remove the pain that all others endure,"

"Thus he praised and worshipped her, and giving the travellers the food they required, from that day forth he satisfied the wants of all who came to him. Beasts and birds lovingly surrounded him and never quitted the spot. But now one day Indra knowing by the trembling of his white couch *, the rare virtue of the youth, and desiring to give him some further boon assumed the form of an aged Brahmin,

Prajñā-Paramita was recently discovered in the island of Java and it is now in the Rijks. Museum at Leiden. This image illustrates *Sānta Rasa* i. e., dispassion or peace. Dr. A. K. Kumārasāmi D. Sc., says about this image in his *Essays in National Idealism* :—

This figure of personified "Transcendent Wisdom" is the *Sakti* of the Tantrik Buddha, Adibuddha, who here in Mahāyana Buddhism occupies the place of Śiva. She is Nature, the concentration of every intellectual and physical power of matter, represented in a state of complete abstraction and personified as Wisdom. By her union with the acting spirit (Adibuddha) are produced the Bodhisattvas and all the phenomenal universe "

This figure is said to be the most beautiful figure in the whole world. The Tamilians regard Chintā Dēvi as the same as Sarasvatī. She is also known as Kalāniyamam. There was a temple for her at Ten-Madurai.—*Ed. L. T.*

* We understand it is a belief among the Buddhists that Indra knows about the events that happen on earth which are indicated by the involuntary flutter of the white couch or பாண்டுகம்பளம்.—*Ed. L. T.*

and said "I am Indra, I have come to bestow a boon on thee ; what wilt thou have ? Thou shalt receive the fruit of thy boundless charity." Āputran laughed till his sides were sore and replied "Oh mighty Divinity, Lord of those who dwell in the land of the Gods where none do works of charity, none are that cherish others, where none perform acts of penance, where none live shaking off earthly bonds ! Sufficient for me is the cup from which I draw supplies for every need and remedies for every ill. There is nothing else for me to desire". When he thus made light of Indra's gracious offer the god was angry and said "I will deprive thee of thy retinue of needy suppliants ; and send everywhere abundant rains ". So, abundance filled the world. Āputran was thus forsaken by his clients. He then left the Court in which wayfarers were wont to congregate and went forth into the surrounding towns and hamlets crying "Are there any that need be fed?" But want was nowhere and so they passed him by with contempt, and he became desolate as one who had lost his wealth, being left alone. He then saw some persons who landed from a ship on the island and who told him that in the land of Sāvagam there was a famine from which vast multitudes had died.

"Hearing this he said "I will hasten to their relief " and forthwith embarked in the ship. That ship came near to Maṇi-Pallavam where it remained a day. There he went on shore ; but the captain unaware of this sailed away without him. Thus left alone on an island with the cup which feeds multitudes he reflected as he adored the cup and said to it "One day in every year thou shalt appear, and throw it into the Gomukhi sacred lake, and himself fasting lay down to die. Then I who had gone to that island beheld him and asked him what grief had overtaken him. He told me the whole history and dying left his body in Maṇi-Pallavam, while himself was reincarnated in the body of the cow of the king of Sāvagam whither he had gone to save the lives of the famine stricken people".

CHAPTER XV.

THE ASKING ALMS WITH THE CUP.

The Sage went on to say. "Hear the rest of the story, oh Maṇi-Mekhalai. The cow which before had for seven days given milk to the infant Āputran as the reward of that virtue in the Sāvagam land on the white mountain under the protection of Sage called Maṇmugan who was performing penance there, possessed of golden horns and hoofs, even before it brought forth gave milk and supplied the wants of all the living creatures. The sage seeing that and having mystic knowledge of present, past, and future, proclaimed 'From this cow, from a golden egg a wonderful personage shall appear, who shall save the lives of all'. So Āputran who had died in Maṇi-Pallavam in his charitable work now remembering what in his infancy that cow had done for him now appeared according to the Sage's utterance as its offspring. The time of his appearance was the full moon of Vaisāgam. Many good omens then appeared. Accordingly the Sages in the Chakra-vāḷa-Kōṭṭam said "These are the omens which appear when Buddha should be incarnated, what is the cause of this?" So in wonder they went to the Deity in the pillar to ask her to solve the mystery. She told them "A wonderful personage who died in Maṇi-Pallavam has now been born in the Sāvaga-land in order to save the lives of men. That is the cause of these favourable omens. Learn the history from Aṇavaṇam". So she sent them to me, and my tongue was weary with the telling. The king of that city whose name was Bhūmi-Chaṇḍran was in great affliction because he had no son and bowing down before the Sage Maṇmugan he asked of him the infant born of the cow, and taking it brought it up as his own. That child having now obtained the kingly dignity is living there. Let this be so. Though there is no fall in the flow of the waters of the Kāviri, though the land is fertile, still the famine is prevailing here; I am unable to know its cause. So, it

is not fitting that this magic Cup capable of such benefits should remain idle.

“ The food which the white waters give
The heavenly ones
Enjoy, and what remains they give to men.”

Maṇi-Mēkhalai having heard this forthwith praised and adored him, and arraying herself in the garb of a mendicant took up the cup and went forth into the street. When she did so the king of the city of Ujjayini whose name was Prachōtanan having deceived Utayaṇan had imprisoned him, and when he released him his minister Yauganta-rāyaṇan having assumed another form, and having reached the street at the same time beholding him with sorrow and beholding Maṇi-Mēkhalai in the form of a beggar exclaimed “ How wonderful this is that she who dwells in the soul of Utaya-Kumaran should here in the public street be begging ? ” And in sorrow they all came round. Then Maṇi-Mēkhalai said “ It is befitting to receive alms first of all from virtuous matrons.” To this Kāyasaṇḍigai said this is the house of Ātirai renowned as the chaste matron whose virtue brings the rain ; enter here.

CHAPTER XVI.

THE HISTORY OF SĀTUVAN AND ĀTIRAI.

Kāyasaṇḍigai went on to say to Maṇi-Mēkhalai “ Listen to the interesting story of Ātirai's virtues. Her husband's name is Sātuvan, who got intangled by the wiles of a courtesan so that he spent all his property in riotous living, and resolved to take a voyage to some other land to recruit his fortunes; but on the way a violent gale submerged the ship. Sātuvan however laid hold of a broken spar and was borne to the shore where dwelt a naked race of savages; the rest of the passengers escaped and returned to Kāvīrip-Pūm-Pattinam where they

brought the report that Sātuvan was drowned. When she heard the sad tidings she was overwhelmed with sorrow and resolved to put an end to her life. So in the burning ground she caused a pit to be dug, firewood to be heaped up and fire kindled. 'Then through adverse fate my husband is dead and whither he has gone I will follow him.' So saying she entered the fire. But the fire refused to burn her, and she exclaimed 'the fire will not burn a sinner as I am; whither can I return?' But a voice from the sky was heard to say 'Ātirai! thy husband is not dead, he is now on the Nāgar Mountain, he will not long remain there; but return in the ship of a merchant whose name is Chāṇḍradattan. Put away thy grief!" Hearing this voice Ātirai was comforted, returned to her home, and in gratitude for the hope of her husband's speedy return gave herself up to the unceasing performance of meritorious works of charity.

"Meanwhile Sātuvan having reached the Nāgar Mountains lay down to rest under the shadow of a tree and being weary fell asleep. The savages who inhabited the mountain seeing him lie there said 'Here is a hearty meal for us' and aroused him from his slumber. But he had learnt their language so as to speak intelligibly to them, so they ceased to trouble him but said we have a priest of our tribe; come with us to him. So he went with them; terrible was the scene he beheld!

"Pots in which Toddy was boiled, the stench of carrion food, bones
whitening in the sun,
And in the midst like a bear with his mate, he saw the priest and
his spouse."

When he saw the priest he began to talk to him and soon became intimate. And so he called to his men and said 'This man is hungry and weary, give him toddy and flesh to his heart's content, and my younger daughter for his spouse.' Sātuvan hearing this and distressed at his folly cried out 'I need none of these.' The priest in anger replied 'What other

things are there to give delight to men than women and food ?
If there be ought else ask for it.' Sātuvan replied

'Lust and drunkenness and murder
Are sternly forbidden by righteous men !
Those who are born must die ; the dead again must be born ;
Like sleeping and waking from sleep are death and life ;
Who do deeds of fitting virtue obtain the blessed one ;
Who do deeds of vice descend to hell ;
Those who know these truths abandon all.'

"He then proceeded to give fitting answers to the priest's questions, told him of re-embodiment, of virtue and sin, and of the joys and sorrows that flow from these ; and fully instructed him in all the details of a holy virtuous life. When he took his leave they gave him sandal-wood, Agil, and other things which he received, and embarking in the ship of the merchant Chandra-dattan he came back to this city and offering many gifts he now lives happily with his wife. Therefore by the hand of Ātirai shall the first alms be put into your cup." So Maṇi-Mekhalai entered the dwelling and stood there silently like a picture. And then

Worshipping, reverently pacing round, with words
That banish grief, she filled the magic Cup with luscious food ;
And then 'Through all the world banish hunger and disease',
so said Ātirai and gave the sacred food.

(To be continued).

G. U. P.

Tayumanavar—His Life, Teachings and Mission.

(Continued from page 404 of No. 9 Vol. XI.)

Now as regards the Universe of Māyā, the Svāmi's conception was, undoubtedly, that it proceeds from the cause 'Māyā' which exists as an entity; he was a follower of Sat-kāryavāda which postulates the reality of the cause, as against the Idealism of Māyāvāda or Vivartavāda. But it may be held that such expressions as, அம்மாயையில்லாமையேயாம், முற்றில்லாமாயை, உண்டுபோலின்றும் உலகம், மின்மயமானசகம், அநிலமாயை, காண்முயற்கொம்பேயென்கோ, கானலம்புனலேயென்கோ, வான் முகமுளரியென்கோ, tend to show his inclination to the idealistic conception of the world. Here again it is more a misunderstanding of the true import of the words used than the ambiguity. However real the Cause may be, if the effect is subject to change, it is unreal and compared to the Never-changing Existence of God, in whom Māyā and the souls are lost as are the stars in the full rays of the Sun; the Māyā of the Universe is unreal, *is not*, not that it actually ceases to exist but it ceases to *show itself*.

Those Jñānis who are the privileged ones to see the Śivasvarūpa through the Grace of Śiva everywhere and in everything, again and again declare that the world is nothing, is nought before their gaze, and in their conception. The Svāmi himself seems to have anticipated such misunderstanding of his views and has emphatically said in what sense முற்றில்லாமாயை etc., are to be understood.

வருவான் வந்தேனெனல் போல்மன்றியழியுஞ்சகத்தை
தெரிவாகவில்லையென்ற தீரம்பராபரமே.

It is therefore, the insignificance and the invisibility that is referred to as 'nought' by the great dues, insignificance when

compared to the Vast Expanse of Sat and the invisibility, when seen with the illumined eye of Divine Grace.

The way of Salvation in which the Svāmi believed, is strikingly efficacious and simple, மூர்த்திதலமீர்த்தம் முறையாய்த் தொடங்கினார்க்கு, வார்த்தைசொல்லச் சற்குருவும் வாய்க்கும்பராபரமே

The worship of the Manifestations of the Lord, and the pilgrimage to temples and holy waters are a preparation to receive the Holy word, from the Master. The Svāmi's Combat is with the mind; his frequent reference is to the 'turbulent and mischievous mind (பொல்லாதமாமர்க்கடமனம்) which would not give him a moment's peace to rest in the Lord, கொள்ளித்தேள் கொட்டிக்குதிக்கின்ற பேய்க்குரங்காய்த் கள்ளமனம்துள்ளுவதென்கண்டே. As a result of the poison of Āṇava the soul seeks to assert itself 'I', 'I', and there lies the cause of all this manifold manifestations; add to this the traitorous mind which ever carries the soul away from the true path, and the senses that are entangled in the objects of pleasure; no hope for the soul to be free from these and to know itself or the Lord. Therefore, all measures are to be directed towards the tutoring of the mind in order that it may prize what is advantages to higher life. Be above the ties of the world, says the Svāmi, purify the mind by austerities and penances, kindness and Love, renounce all as evanescent till the mind takes delight in things Spiritual. To stop the Modifications of the mind is the next step and this is achieved by being the witness of things மனமாயைக்குடிகெட வேண்டிற் பணியறணிற்றல் and ceasing to assert ones individuality as distinct from the rest, then ceases the dual relation of subject and object, முன்னி உலக்கட்டு ஒழிதல் rest from speech and action is thus gained (மோனம்) which is the prelude to the incoming ocean of Jñāna. By whatever path one may go, the last step is Jñāna, and Jñāna alone (ஞானமலதுசதிகுடிமோ) where the soul stands serene as consciousness undefiled by the touch of Mayā. (அசையாதிருந்துகொள் ஆறியாகிவெஞ்சே). There flows the Grace of God, absorbing the illumined soul into its very Being. (அடிவினைக் கீழே யடக்கிக்கொண்டாண்டி). The goal is thus reached வண்ணந்தா

ஊக்கிக்கொண்டசமர்த்தைப்பார்த்தோழி. To describe this state of Perfect Bliss is to misrepresent it. சொல்லாலே சொல்படுமோ, சொல்லுந்தன்மை துரும்பு பற்றிக்கடல்கடக்கும் துணிபேயன்றோ. It is beyond speech and individuality, beyond time and space, not limited by day or night, endless limitless Expanse of Bliss. முற்றும் ஆனந்த நிறைவு யான்தானென்னத்தோன்றாது எல்லாம்விழுங்குஞ்சொருபம்.

கூடுதலுடன்பிரித லற்றுநித்தொந்தமாய்
 குவிதலுடன் விரிதலற்றுக்
 குணமற்றவரவினொடு போக்கற்றுநிலையான
 குறியற்று மலமுமற்று
 நாமதலுமற்றுமேல் கீழ்நடுப்பக்கமென
 நண்ணுதலு மற்றுவிந்து
 நாதமுமற்றவகைப் பூதபேதமுமற்று
 ஞானருவின் ஞானமற்று
 வாடுதலுமற்றுமே லொன்றற்றிரண்டற்று
 வாக்கற்று மனமுமற்று
 மன்னுபரிபூரணச் சுகவாரிதன்னிலே
 வாய்மடுத் துண்டவசமாய்த்
 தேடுதலுமற்றவிட நிலை. That is his goal.

III. HIS MISSION.

It is needless to emphasize that this great Personage had a Special mission to fulfil by his advent in the most modern times and the question would be to correctly delineate the mission and its scope from what can be gathered from his life and utterances. By his life, he taught an object lesson to men of the world that it is possible in all walks of life, to be in the world and to be out of it ; whether as a student or householder, as a father or husband, as a master or servant, one can, in the midst of duties incidental to the particular station of life, fix his attention on the true object of life (ஞானம்) வந்தவநவைமறந்து, மிக்க மாதர் பொன்பூமி மயக்கத்திலாமும், இந்தமயக்கையறுக்க.

He taught also that all stages of life, Brahmachāri to Sanyāsi, can be successfully passed in these days of materialised activities, if one is fortified with the purely religious qualities

of the heart. He emphasised and exemplified that it is not learning but living that brings Peace and Bliss and that to be above the desires of the flesh is to plant one's feet firmly on the Spiritual ladder. He had proofs that the man who would go forward into the realm of the Spirit must renounce all of the flesh, by firmly rejecting the overtures of a queen of beauty and glands, for he knew that he who would see God must not interpose between himself and God, the putrid flesh of *Māyā*. They see God, who do not fall a victim to the side glances of tempting women. What a great gulf between ourselves, who with lustful eyes, gaze at a passing dame, and the great one who, with watchful eyes, escapes from the snares of the woman's glance. This was his great strength in life, and he, by example showed the world the secret of one's greatness.

But these are, it may be said, features to be found in the lines of all true Jñānis. His special feature was the bridging of the yawning gulf between practical religion and abstruse philosophy. He gave Life to philosophy in order that it may appeal to the heart and be inviting to the thirsty soul. Dry Philosophy blossomed forth, at his hands into the cool shade of the Grace of God and the life-giving *nectar* of Bliss, to ease the weary pilgrim of Life. In short he was the popular commentator of the Higher Truth of Existence as postulated in the noble Śaiva Religion. His Mission was to redeem Śaiva Religion from the crude Siddhāntists who would drag it into dualism and the erring Vedāntists who would push it into monism to cut the golden mean of Vedānta Siddhānta—the Truth. His mission was to hold up the path of jñāna as the portal to Bliss Everlasting and to point out the greatness and the glory of the Śaiva Religion which recognises the workings of the Grace of God, at all times and climes, in all religions and creeds.

வேறுபடும் சமயமெல்லாம் புருந்துபார்க்கின்
வீணங்குபரம்பொருளேநின் வீணையாட்டல்லாள்

மாறுபடுங்கருத்தில்லை முடிவின்மோன
வாரிதியினத்திரள்மோல் உயங்கிற்றம்மா.

His Mission was the rousing of the Spirit of Tolerance, so that Love which is the Being of God Himself may be felt and tasted even in this life amidst the diversity of minds and hearts. And finally to receive all with open arms into his household to enable them to taste of the Ambrosia of Śiva Bogam without restriction. He called to the world to lose no time in the lower stages of thought but to come straight away into the path of the Śaiva Religion and partake of the over-flowing Bliss of Śivasāyujya; indirectly commanding his followers to go forth and preach the noble Religion to all those who have ears to hear காகமுறவு கலந்துண்ணக்கண்டோ சேரவாரும் செகத்திரே.

To pay a fitting tribute to this great Saint, Poet and Philosopher, my words are feeble. To love him and honour him, and to spread the Light he lit, is the duty of those who meet at this spot Sacred to his memory. He lives here and elsewhere to inspire and instruct those who would continue his mission. Frail mortals know not his power, but those with the divine spark shining within, will feel the working of His Spirit, unified in the Great Being; Glory to the land of his birth; Glory to the land of his Samāti; Glory to his Religion, the Vedānta Siddhānta Śaivam.

OM-TAT-SAT.

R. S. S.

—

"CORRUPTION IN POLITICS"

LARGE AND ENTHUSIASTIC GATHERING.

On the invitation of the Kotahena Association, Mr. P. Rāmanāthan, K.C., C.M.G., Patron of that body, delivered a brilliant lecture at the public Hall on Saturday the 11th February on "Corruption in Politics." before a large and interested gathering. The chair was taken by Mr. Advocate Francis de Zoysa. The whole hall and gallery and the corridors were crowded, and there was hardly standing room when the lecturer rose to speak a few minutes after 4 p. m. We publish below that portion of his lecture which is of general interest and which is really the science of politics from the view-point of Indian Philosophy.

THE CHAIRMAN'S SPEECH.

Gentlemen,—I rise not to introduce Mr. Rāmanāthan to you, for that would be presumptuous on my part, and entirely superfluous on behalf of the Kotahena Association to introduce its Patron, but to thank him most sincerely for consenting to deliver this lecture this evening. No assurance is needed that the lecture will be both interesting and instructive. It has been objected to by those who make it their business to object to everything that Mr. Rāmanāthan does, that he is lecturing on abstract subjects instead of discussing what they are pleased to call practical politics. These men, gentlemen, do not know or pretend not to know that Mr. Rāmanāthan is not delivering these lectures to convince the people of Ceylon that he knows how to lecture, and that he understands or can discuss politics or that his political views are sound, but that he is lecturing simply with the object of educating Ceylonese in Politics. Although Mr. Rāmanāthan does not take up our time by lengthy discussions of such things as *ad valorem* duty and the salaries of

Government officials, he will deliver to us such lectures as will be remembered long after election controversies and animosities are dead and buried. Mr. Rāmanāthan's lectures will be remembered, read and re-read for ages to come. As far as his politics go, all Ceylon consider him the greatest politician of the day, the Ceylonese have the fullest confidence in Mr. Rāmanāthan, and in nothing that he has done he has forfeited one jot of their confidence and regard, and the esteem that the people of this country have for him is evidenced by the fact that, as soon as he relinquished Government Service, the people have been eager and persistent in seeking his advice, guidance and patronage in every public movement, proposing him to be President of this association, and Patron of that association, inviting him to preside at this and that public meeting and asking him to take a part in this and that public movement, as well as by the glowing testimony paid to Mr. Rāmanāthan by the acknowledged leaders of Ceylonese Society from Mr. Dornhorst downwards, including Mr. James Peiris who from the opposite camp exclaimed only the other day that if this country was really in peril that we should all vote for Mr. Rāmanāthan and Mr. Corea who also from the opposite camp paid a most glowing tribute to Mr. Rāmanāthan's worth. And lastly by the manner in which the unanimous voice of Ceylon practically dragged Mr. Rāmanāthan out of his retirement to come to the Reformed Legislative Council as their first representative. Gentlemen, the persistent form and steadfast manner in which the people of this country of all races, creeds and castes are supporting Mr. Rāmanāthan's candidature in spite of personal discomfort and personal sacrifice, in the case of many people, in the face of the wrath and vengeance of powerful men, and disregarding the torrents of abuse showered by the gutter press of Ceylon. I say the manner in which the Ceylonese are standing by Mr. Rāmanāthan in spite of all this is eloquent testimony at once of Mr. Rāmanāthan's worth and of the eminent fitness of the Ceylonese to be entrusted with the Franchise. True it is, Gentlemen, that Mr. Rāmanathan has been made the victim

of a campaign of abuse. But that is because certain people who have been endeavouring for the last several years to secure a seat in the Legislative Council, and who like the babe in the Pears Soap advertisement will never be happy until they have it, and who, when the Reform of the Legislative Council came, thought that their ambition should be crowned by having not one seat but two, see that Mr. Rāmanāthan is likely to upset their apple cart. The people of this country stand by him and support him in every way, and consider him the greatest politician of the day, without any lectures from him to prove that fact. This lecture is, as I said, intended for the benefit of the public, and on behalf of the Kotahena Association I will now invite Mr. Rāmanāthan to deliver his lecture.

THE LECTURE.

Mr. Rāmanāthan, rising said: I do not know how I am to thank my learned friend, the Chairman of this meeting, for all the kind things which he has said about me. It is very encouraging to meet with kindness in times when there is so much corruption abroad. Unkindness is the mark—and a distinguishing mark—of corruption, and when I meet with kindness I say to myself, "There is Love fighting its battle against Hate otherwise called corruption."

The subject which the Kotahena Association has invited me to speak about is "Corruption in Politics". It is of great practical importance to know all about it. Corruption disfigures and distorts not only the whole arena of political thought but also every other phase of social life. The subject of Corruption in Politics will be better understood if it is taken and considered as a part of the more comprehensive subject of the Operation of Corruption in Life, which is of absorbing interest to everyone who feels that the *Summum bonum* of life is to be good, who feels that the end for which we have been ushered into our respective spheres of existence is to escape from badness or evil, and attain goodness.

THIS GREAT SUBJECT DOES NOT INTEREST SAVAGES,
nor men and women who, though living in the midst of
civilizing influences, feel no shame at being continually victim-
ised by corruption.

In the case of those who are habitually dominated by some
form or other of the unclean, obscuring and distorting power
which commonly passes by the name of evil or wickedness,
there is no desire to be good; nor is their mind fit for the
enquiry why one should be good, and what are the methods for
attaining goodness.

To be good is exceedingly difficult, and yet every fond
mother believes that her children are very good. The fallacy of
this belief is the subject of a proverb in Tamil, which runs as
follows "Even to a monkey its own baby is a golden baby". It
is a most remarkable phenomenon in human nature that, so long
as the mind is obscured by the unclean thing called corruption,
it will always believe itself to be right and good. Disinterested
observers, like nurses in charge of other people's children, when
questioned are wont to say of most children, "when they are
good, they are very, very good, but when they are bad, they
are horrid." May not a similar judgment be passed on grown
up persons? In the state called friendliness, are not most persons
good and sweet? and in the state where their natural likes and
dislikes are crossed, that is, in hostility, are they not horrid?

DO THEY SEEM TO KNOW IN THIS WRETCHED STATE WHAT THEY
ARE DOING?

When every disinterested person sees their actions and
the thoughts which lie behind the actions, to be plainly horrid,
do the persons in captivity to their hostile feelings know that
they are horrid? Don't they in the horrid state loudly assert that
they are quite right and do not they abuse and even assault their
opponents and glory in their shameful action? And do not
they in cooler moments say: "I have behaved like an ass"
or "what an idiot I have been." These who are gifted with

equanimity compare the mind to a sheet of water, capable of reflecting all kinds of images or ideas, and they say that, if the mind is calm or placid, the reflections on the mind are seen clearly and correctly as they really are ; but that, if the mind is allowed to be disturbed by the natural likes and dislikes of the body, or by currents of passion or emotion, it will be like a sheet of water agitated by winds and the reflections on the disturbed waters, whether of the sun or moon or of any other object close by, will be necessarily distorted, and will assume unnatural shapes, blurred, elongated and shortened. And they further explain that the on-looking spirit, commonly called consciousness is misled and confounded by these fantastic reflections on the mind. It is obvious that, in this state of confusion, the mind cannot think rightly, the faculty of speech cannot speak truly or fairly and the hands and feet cannot act restrainedly. A man of equanimity, who guards himself against the likes and dislikes of the body and emotions of all kinds, is said to be righteous,

BECAUSE HIS FACULTIES OF THOUGHT, SPEECH AND ACTION
PERFORM THEIR DUTIES ALWAYS RIGHTLY.

Isn't it worth our while to take stock of our constitution and lay our finger, so to speak, upon the root or cause of all the trouble which man gets into in a trice, unknown to himself? Those who are wise, I mean the Sages of the East and West, have agreed from the remotest times to call this trouble-causing thing *corruption* because it spoils the spirit and the mind, even as rust spoils metal, and putridity spoils flesh or meat. Tear the skin of the body a little and neglect the wound, and you will find stinking matter pouring forth. Put away burnished steel or copper somewhere for a few days and you will find rust and verdigris ruining its beauty. Even so, the spirit and the mind in most cases are in captivity to an unclean and horrid power, which, if unwatched and uncontrolled, would mar all the loveliness of the spirit and the usefulness of the mind. The spirit is a thing of joy and love, quite harmonious in itself, ready to

forget and forgive: it is serious, reverent and patient. But the subtle power called corruption is a thing of hate, a thing of discord and differentiation, never stable, ever unsteady and shiftily and therefore making the spirit impatient, restless, dissatisfied and unreliable, and making the mind to misunderstand and misinterpret. Corruption thus pollutes and obscures the spirit and the mind, and distorts the natural views of things. When it slyly enters the mind while the mind is considering a subject, it makes the mind think wrongly, and even filthily and criminally, by correlating unnecessary thoughts.

Its nature is to steep the faculties of thought, speech, and action in hate, in unspirituality (or non-recognition of God and soul), in worldliness and in rank materialism; to obstruct the recollection of the commandments of God and the dictates of law, and

TO DESECRATE ALTOGETHER THE WHOLE CONSTITUTION OF MAN.

It is impossible for the senses to perceive the subtle and wicked power called corruption, but the spirit, if watchful and introspective can know how its effects, and it rises and captivates the thought-making mind. So long as there is no inclination to make thought on the part of the mind, corruption has no power to captivate it. You have seen mothers say to their children who have grievances against their little brothers and sisters, "Never mind, never mind, attend to some other thing." Now, so long as the mind does not mind anything, corruption has no power to captivate it. The Bible and other religious books of the world enjoin the habit of "peace-making," which is the habit of pacifying the tumultuous thoughts of the mind, or allowing its thoughts to run down to a calm. When a person has been insulted or injured in any way, it will not do for the mind of that person to brood over its troubles, because the diabolical power called corruption will then rise slyly and captivate the mind while thinking of its troubles. If the man is wise enough to make his thoughts run down to a calm, and say to himself "never mind: that wicked man has had his cruel

enjoyment throw this insult and injury, let him have it ; but let not my mind run on this matter ; let me rather go to my God for relief in the quiet of my chamber," corruption will have no power over him. So you see, if the spirit is watchful, it can know how corruption rises and captivates the thought-making mind by the medium of likes and dislikes, and prevents the mind from doing what Truth and Duty demand.

In the Home, we see it manifesting itself in the minds of children as waywardness, insubordination and selfishness. In the School, it urges students to be unruly, boisterous, negligent of their books, shiftily and trickish ; in the Professions it makes men greedy of money and the praises of foolish men do many a dark deed, and lead a life of duplicity, having one thing in the heart and quite another in the lips, striving hard to secure sometimes a lawful end by unlawful means, and sometimes a wholly unlawful thing by covert means or clever deception.

IN THE LEGAL PROFESSION,

it urges the mind and the faculty of speech to the habit of scandal-making out of harmless incident to the terror of honest suitors and witnesses and makes the misguided soul believe that it is very clever and superior to other lawyers.

I assure you, gentlemen, that there is many a fine spirit in the legal profession as certified by judge after judge from the Bench of the Supreme Court. Such lawyers do not care to make scandal out of trifles, or to earn a cheap reputation as a "great lawyer" in the country. These men are the gems of the legal profession in Ceylon. They despise the prostitution of their talents in a place so sacred as a Court of Justice, they will never be tyrannical in their cross-examination. They will not put to a witness a question which they will be ashamed to put to their brother or sister, father or mother if they were in the witness-box. They would treat honest suitors and witnesses as tenderly as possible, because they feel that they themselves are ministers privileged to be engaged in the administration of

justice under the supervision of the Judges of the land. But unfortunately there is also another type of lawyers to be found occasionally in Ceylon, who, disregarding the noble traditions of the Bar as we have them from ancient Rome, and from high-bred Englishmen—misuse their talents from morning till evening and fancy that they are grand lawyers—that they are leaders of the profession. Yes, leaders in scandal-making—leaders in tyrannical cross-examination; leaders in the art of making black white; leaders in everything except the successful maintenance of the traditions of the Bar which they had been carefully taught during their studentship in the Inns of Court. Gentlemen,

CORRUPTION IS A FELL POWER,

rampant at Home, rampant at School, rampant in all Professions, and even in the Medical Profession. You know that many students who are sent by their good parents into the Medical College are spoilt within three months of their entry into the College: fine boys, who under proper direction should be shining lights to the rest of the community. Their tricks begin with the flinging of pieces of a corpse at some fellow-student. But I would not trouble you with their vagaries or with the way in which corruption works in the hearts of medical men.

Corruption makes men swollen-headed, cheeky and proud, having an inordinate opinion of their wealth or learning or official power or family. In every phase of life we see this horrid thing making the heart hard, the neck stiff, the lip curling with contempt, the face averted, the eyes fierce, and the mind impatient and restless. It creates splits in families and among friends, and persists in mischief, wreck and ruin.

In politics it urges men to secret action for secret reason, to undermine its opponents by disgraceful tactics, to make plausible declarations, to practise duplicity, intrigue, misrepresentation calumny, intimidation, mystification and perplexity. No law can touch intrigue, secret action, duplicity, mystification

and the like. It therefore confines itself to three classes of corrupt practices, namely, the purchase of votes, the intimidation of voters, and the undue influence of voters. The makers of such laws in different countries confess that even these few kinds of corruption cannot be put down if not backed by healthy public sentiment and by the searching activity of non-partizan vigilance committees.

SO UNIVERSAL IS THE OPERATION OF CORRUPTION IN EVERY
DEPARTMENT OF LIFE !

All sound observers of human nature agree that it is exceedingly difficult to shake off the captivity of corruption. The authors of the great religions of the world assure us that, after the spirit had fallen into corruption, it knew not how to extricate or raise itself from it, and that, in consequence of its helplessness, it was placed under the stewardship of the mind, ushered into the world we are living in, and placed in charge of teachers and other care-takers from the day of the fleshly embodiment of the spirit and mind to the last day. Among such guardians must be mentioned the great power known as the law and the upholders of the law. Surrounded though man is by corrective influences of different kinds, he is liable to be victimized by corruption if he is not on the look out for his horrid enemy. It is only the few who are watchful of the workings of their mind by daily self-examination and self-introspection, and it is they only who can escape from the effects of corruption.

Self-examination and self-introspection will go a great way in purifying the mind, but it is very important to avoid bad associates and to cultivate the friendship of clean minded friends. It must be the standing rule in a good family not to allow the children to come into contact with persons who are habitually corrupt. The vast majority of mankind are not watchful, and do not bar the hatchways of thought against the thief called Corruption.

The Sages of the East and West have been ever merciful to the fallen, owing to the extreme difficulty of avoiding the subtle influences of corruption. You all know the doctrine

“BLESSED ARE THE MERCIFUL FOR THEY SHALL OBTAIN MERCY.”

If we are merciful to those who have fallen in their endeavour to resist corruption, mercy will be shown to us by God. We must not pursue them with bitter hatred and make their lives miserable. On the contrary, we should help them with advice and try to uplift them from the influence of corruption and establish them in the path of goodness. When a fallen spirit, afterwards celebrated in history as Mary Magdalen or the Repentant, was brought before Jesus by some Pharisees demanding judgment at his hands. He said to the clamorous accusers ‘Whichever of you is free from sin let him cast the first stone at her.’ As they felt in their hearts that they were corrupt themselves, and daily given to sinning, none dared to raise a stone against her, and each man went his way.

The human nature of 2000 years ago is not different to what it is now. We have still Pharisees and Philistines among us in every country, but knowing them to be thoroughly misguided men, we should pity them when we have to consider their corrupt sayings and doings, for the purpose of keeping ourselves clean, and our friends untouched by their illusions and delusions.

It is impossible to expose all the acts of corruption which have been perpetrated in our midst during the past few months. But before dealing with any of them, I desire to say a few words regarding the fear of some of our own party that the caste system which prevails in Ceylon and in India, and which is a hot-bed for corruption, is a considerable danger to the Franchise and may be in the way of working it satisfactorily.

It cannot be denied that racial and caste distinctions operate vigorously in the minds of the people of Ceylon, but it is equally true that, notwithstanding such *social* distinctions, the electorate is quite alive to its duty of protecting their common

political interests. The social and political interests of the Ceylonese are different from each other, and admit of being easily demarcated.

THE SOCIAL INTERESTS OF THE PEOPLE

relate to the preservation of their religion and language, of their methods of living and dressing, and of their matrimonial customs. But as the British Government does not interfere with the religion, language and matrimonial usages of any people under its sway, the better informed of its subjects here, especially those who have been given the suffrage, know as a fact, that their social interests, as above mentioned, are separable from their political interest; that their political interests relate to the general good government of the country, and the voicing of their wishes in regard to taxation, public works, trade regulation and other matters of general legislation; and that, for the preservation of these political interests, it is their duty to return to Council any man who, rising above race, caste and creed has experience and ability enough to safe-guard them. Our electorate does not consist of uneducated men. They can distinguish between their social and political interests, and I am sure that they appreciate deeply the many blessings which the Franchise has already brought to them. The suffrage granted to the Senior and Junior Cambridge Local men, and to the graduates and under-graduates of Universities brings them on a level with the wealthy and influential men of the country, who treat them with marked courtesy. The children and friends of these wealthy and influential men also greet the new voters cordially. In this manner, a broader love than was possible before has dawned in the hearts of the members of the electorate. Self love has given place to neighbourly love and exclusive interests to common interests. Another great virtue which has sprouted among us, since the grant of the suffrage is the liveliness which reigns now, instead of the lethargy and apathy which characterised our educated classes till some months ago. Everyone is now taking a deep interest in matters relating to the good Government of the country, and I expect that at the end of five years from now the honour now done to education will return a goodly crop of Junior and Senior

Cambridge Local men and undergraduates and graduates of Universities, and thus swell largely the number of those who have a direct interest in the good Government of the country. For these reasons, our electorate will not agree with those who say that race and caste prejudices will prove insuperable obstacles to the cause of Political Freedom.

RACIAL AND CASTE DISTINCTIONS HAVE NOT RUINED
THE FRANCHISE IN INDIA

Nor in England did the strong antipathy between the Saxons and Normans stand in the way of their acting in concert politically against the bad Government of the country. Why not? Because social interests are, according to the British constitution, separable from political interests. I feel sure that I am expressing what is in your hearts that you will not allow racial and caste distinctions to intervene in matters political, that is to say, in matters which the Legislative Council of Ceylon usually deals with, and I am certain you and I and every one who has the good of Ceylon at heart ought to be grateful to our gracious King and the Secretary of State for granting to us the suffrage we have now.

It is not generally known that the institutions of worldly life, called matrimony, home, school, profession, society, politics, drama, sports and amusements, are ordainments of God for the purpose of purifying the soul. If people generally understand that politics is an instrument of self-culture they would not say that the very guarded measure of popular Government granted to us would be calamitous to Ceylon. Where is the man who would boldly assert that the homes, schools and professions of this country should be done away with, because many members of these institutions do not behave well or properly! It is by gradual education, self-control, and force of public opinion that homes, schools and professions have come to be purifying instruments of self-culture. Similarly the popular Government granted to us should be accepted in all thankfulness, especially as its virtues have already uplifted the voters in the way I have mentioned.

* * * * *

P. R.

ŚAIVA SIDDHĀṆTA MAHĀ SAMĀJAM.

The Vice-President at Secunderabad.

Mr. J. M. Nallasvāmi Pillai paid a visit to Secunderabad during the easter recess at the kind invitation of Mr. C. Ekāmbaram Mudaliyār and his devoted wife Śrīmatī Āṇḍāḷammāl. Mr. Doraisvāmi Mudaliyār, Secretary of the local Siddhānta Saṅgam and other members and friends received him at the Railway Station and after garlanding him took him to the residence arranged for him. It was arranged that the Vice-President should deliver two addresses in English at the Albert Reading Room. On the evening of 14th (April) he delivered an address on the 'Essentials of a True Religion'. He defined Truth and Untruth as defined by the Divine Auvaiyār and Tiruvalluvar and evolved therefrom what the real truths of Religion were and what constituted therefore a true Religion. The address lasted for nearly an hour and a half and was listened to with great interest by the audience among whom were the elite of the station, Hindus, Mahommedans and Parsees. Mr. G. Krishṇa Iyaṅgār, Solicitor presided on the occasion and stated that he agreed with the lecturer in everything he said and that he found nothing sectarian in it. On the 15th evening the subject chosen was, 'Śaiva Siddhānta'. He dealt with the antiquity of Śaivism, which was, in fact, the old Hinduism dating from the time of the R̥ig Vēda, its eclectic and universal character and the special and distinguishing features of Śaiva Siddhānta, its doctrine of the soul and advaita. Śrīmat Bālasubramanya Svāmi, a Brahman Sannyāsin presided on the occasion and as it was late, he contented himself by quoting a text from the Vēda and Upanishads in support of the main positions of the lecturer and agreed with him in the view that advaita did not mean Ekam or Abhinna or Abheda but only Ananya. At the close of the meeting, the Vice-President explained the object of the Mahā Samājam and appealed to them for help and co-operation. In connection with the Vice-President's visit, Śrīmatī Āṇḍāḷammāl gave an *upanyāsam* on the Sacred History of Perumilalai Kurumbaṇāyanār at the house

of M. R. Ry. Anṇāsvāmi Mudaliyār Avargaḷ. There was a very large gathering of ladies as well on the occasion, and the lady's eloquence and erudition was frequently applauded. The Vice-President was also invited to the Bhajana Hall of the Siddhānta Saṅgam on the night of 17th April and after the Bhajana, the Vice-President briefly explained the greatness of Dēvāra Hymns and how they were entitled to be called the Tamil Vēda. The Vice-President was invited to tea-parties and dinners by the leading gentry of the station and he availed himself of the opportunity by enlisting their sympathy and support in the cause of the Samājam. He visited Bolaram where a conversazione was arranged and he spent a pleasant hour or two in discussing various subjects. At the kind invitation of the Secretary, he visited the Hindu Girls' School in which provision has also been made for two classes for Mahommedan girls. He examined all the classes and found the management entirely satisfactory. A very good teacher has been engaged to teach Music including Dēvāra Hymns &c. English is being taught from the second standard and the Vice-President recorded as his opinion that it would be well if it was postponed, at least, to the 5th standard as the children would get a good grounding in the vernaculars to begin with, and the progress in English would be much more rapid in the higher standards. He visited also the Students' Hostel where a number of boys of the chief men of the place are being boarded and lodged. The Vice-President made a lot of new friends and discovered very many old friends long lost sight of, during his visit, and he feels his great indebtedness to Messrs. V. M. Sāraṅgapāṇi Mudaliyār, Pāṇḍuraṅga Mudaliyār, Hanumaṇṭa Row Mudaliyār, Aḷagappa Mudaliyār, Doraisvāmi Mudaliyār, Koḷaṇḍaivelu Mudaliyār, Vēdāchala Mudaliyār, Siṅgāravelu Mudaliyār, Ponnuraṅga Mudaliyār, Devarāja Mudaliyār, and to his hosts Mr. Ekāmbara Mudaliyār and Śrīmatī Aṇḍāḷammāl for all their kindness. The importance of the visit cannot be over-estimated in the cause of our Sacred Religion.

NAMMĀLVĀR'S TIRUVIRUTTAM.

(Continued from page 298 of No. 7 Vol. XI.)

**The Names, Order, etc., of the Twenty-four Psalms in our
Dravida Hymnal of Four Thousand Verses.**

No.	NAME OF PSALM.	PSALMIST'S NAME.	NUMBER OF VERSES IN EACH PSALM.	TOTAL.
IN OUR "FIRST THOUSAND."				
1	Tiru-p pallāṇḍu	... Periy-Āzhvār	12	
2	Periy-azhvār-Tiru-mozhi	... Do.	461	
3	Tiru-p-pāvai	... Āṇḍā]—daughter of Periy-Āzhvār	30	
4	Nāyichchi-y-ār-Tiru-mozhi	... Do.	143	
5	Perum-a]-Tiru-mozhi	... Kula-śekhara-p-Perum-ā]	105	
6	Tiru-chchanda-viruttam	... Tiru-mazhiśai-p-Pirān	120	
7	Tiru-mālai	... Toṇḍar-aḍi-p-poḍi-y-Āzhvār	45	
8	Tiru-p-pālḷi-ezhucchi	... Do.	10	
9	Amalan-āthi-Pirān	... Tiru-p-pān'-Āzhvār	10	
10	Kaṇṭi-nuṇ-siru-t-tāmbu	... Mathura-kavi-y-Āzhvār	11	947
IN OUR "SECOND THOUSAND."				
11	Periy-a Tiru-mozhi	... Tiru-maṅgai-y-Āzhvār	1084	
12	Tiru-k-kur'uṇ-dāṇḍakam	... Do.	20	
13	Tiru-neḍ'uṇ-dāṇḍakam	... Do.	30	1134
IN OUR "THIRD THOUSAND."				
14	Muthal Tiru-v-aṇḍāthi	... Poykai-y-Āzhvār	100	
15	Iraṇḍ'-ān-Tiru-v-aṇḍāthi	... Pūtha-ṭh-Āzhvār	100	
16	Munr'-ān-Tiru-v-aṇḍāthi	... Pēy-Āzhvār	100	
17	Nāh-mukan Tiru-v-aṇḍāthi	... Tiru-mazhiśai-p-Pirān	96	
18	Tiru-viruttam	... Nammāzhvār	100	
19	Tiru-v-āṣiriyam	... Do.	7	
20	Periy-a Tiru-v-aṇḍāthi	... Do.	82	
21	Tiru-v-ezhu-Kuṇṇ'-iru-kkai	... Tiru-maṅgai-y-Āzhvār	1	
22	Śiri-y-a Tiru maḍal	... Do.	77½	
23	Periy-a Tiru-maḍal	... Do.	148½	817
IN OUR "FOURTH THOUSAND."				
24	Tiru-vāy-mozhi	... Nammāzhvār	1102	1102

Grand Total of Verses 4000

GENERAL CHRONOLOGICAL NOTE.

Showing the *relative* times of these Psalmists so far as such times can be gathered from (1) the Psalms themselves and (2) their Commentaries.

- I. Bards One to Four* did *long* precede Bard Five, who them Apostrophizes, say'ing—"O Bards of Sacred Speech!" (= "Šeñjoḡ-Kavi-kā!")—Psalm 24, Decad 97, v. 1. Allusion to "the First Bards" is made also in Psalm 24, Decade 69, v. 6.)
- II. The Praise of Bard Five is the sole theme of Psalm Ten (—Imitated since in the Centum on Rāmānuja,† sung by the latter's Pupil's-Pupil—Amuthan-ār).
- III. The name of Bard Eight's Āṇḍāl's patronymic e'er. (See Psalm 3, v. 30, and the closing verse of each of the 14 Decads of Psalm 4.)
- IV. Bard Twelve too doth his predecessors eulogize. (See Psalm 11, Decad 118, v. 2.)
- V. In this Saint-Line, doth all our Sage-Line culminate. And this Saint-Line, in God alone, doth culminate. (1) The *God*-led Saint, (2) the *Saint*-led Sage, (3) the *Sage*-led Gent., *These* are the Agents Three—for our salvation sent. Behold! Love makes (1) the Saint; Wisdom (2) the Sage; Ken ripened into Love saves ev'ry age.

* For these numbers see pp. 38, 39, 40.

† "Iramānuṣa Nūṇḍāthi."

COMPARATIVE TABLE.

Show'ng—how Tir'-viruttam, our Seer's Hymn Number One,
Ripened into Tir'vāy-mozhi, his Fourth and Last,

(—Whose thousand verses chief, are correspondent with the Standard Bhārat Hymn* which shows God's Thousand names.)—Vide (1) Bhaṭṭārya's Commentary on v. 13 of the said Bhārat Hymn; (2) Vedānta-chārya's Dramiḍopanishat-Tātparya-Ratnāvali, v. 9; &c.)

Of which *that* verse is the farther development.

Likewise, each of these hundred verses' dev'lopment,

Each of Tir'-vāy-mozhi's one-hundred Decads is.

Its Fifty-first Decad, Verse Thirty-two expands.

And, as a specimen is here translated too.

*In the Hundred Verses of the
Tiru-viruttam.*

FIRST WORDS.

- 1 Poi-n-nin-r-a
- 2 Šezhu-nir
- 3 Kuzharr-ko-val'ar
- 4 Tani-neñj'-am
- 5 Pani-pp'-iyalv'-āk'a
- 6 Taḍāv'-i-y-a v-amb'-um
- 7 Nālam panippa
- 8 Kāṇ-ginrr'-an-a-ka]-um
- 9 Tiṇ-pū-ñ-juḍar-nuthi
- 10 Māy'-on-vaḍa'-Thiru
- 11 Ari-y-an-a yām iṇrru
- 12 Pēr-kinrra-thu
- 13 Tani-vaḷar-šēn-gol
- 14 Ir-v-aṇ-a vėl-um
- 15 Kayal o num-a kaṇḷa]

*In the Hundred Decads of the
Tiru-vāy-mozhi.*

FIRST WORDS.

- 23 Ozhiv'-il-kālam
- 33 Kōvai-vāy-ā]
- 63 Vē]-]-ai-cchuri-šatgu
- 8 Oḍum bu]-]-ērr'-i
- 68 Māy'-ā ! Vāma-nan ē!
- 57 Uṇ-ṇ'-uñ-jōrru
- 85 In-n'-uyir-ccheval
- 41 Kai-y-ār šakkaram
- 42 Polika ! polika !
- 80 Neḍu-mārr-k'-aḍimai
- 56 Māl-u-k-ku vaiyam
- 43 Mās'-arru-šōthi
- 89 Malli-kai-kamazh thenral
- 55 Tuva]-il mā maṇi māḍam
- 95 Kaṇṇan-kazhal-ṇpai

* i.e., Vishṇu-sahasra-nāma in the Mahābhārata.

*In the Hundred Verses of the
Tiru-viruttam.*

FIRST WORDS.

- 16 Pala-pala v-ūzhi-kaḷ āi y-iḍ'-um
- 17 Iruḷ viri-ṇ-d-āl anna
- 18 Kaḍal-konḍ'-ezhu-ṇ-d-athu
- 19 Kārikai-y-ār-nirrai
- 20 Šin-mozhi-nōy-o
- 21 Šūttu'-nan-mālai-kaḷ
- 22 Komb'-ār-thazhai
- 23 Punam o ? puna-tt'-ayal-ē
- 24 Iyalv'-ā-y-in-a
- 25 Eṇ-gol-vaḷai muthal ā
- 26 Nā-nilam vāy-k-konḍu
- 27 Šēmaṇ-jeṇḡon
- 28 Taḡ-ṇ-an-duzhāi
- 29 I-nn-anna-tūthu
- 30 Annaṇ-jel-v-ir-um
- 31 Iṣai-min-gaḷ-tūthu
- 32 Mekaṇ-gaḷ-ō ! v-urai y-ir
- 33 Aruḷ-ār Thirū
- 34 " Šithai-k-kinrr-a th'āzhi
- 35 Pāl-vāy-p-pirrai-p-piḷḷai
- 36 Tuzha-neḍuṇ-jūzh-iruḷ
- 37 Koḍuṇ-gār-chilai-y-ar
- 38 Kaḍam ā-y-in-a-kaḷ
- 39 Nila'-ttaḍa'-varai
- 40 Kōla'-ppakarr-kaḷirru
- 41 Enrr'-um-bun-vāḍai
- 42 Vaṇ-kārr'-arr-ai y-a
- 43 Kaṇ-ṇ-uṇ-jeṇ-dāmarai
- 44 Nurr-am-uyar-kōlam-um
- 45 Peruṇ-gēzhāl-ār
- 46 " Maḷa'neḷjam " enrr'-um

*In the Hundred Decads of the
Tiru-vāy-mozhi.*

FIRST WORDS.

- 27 Payil-uṇ-juḍar-oḷi
- 18 Aṇaiv'-ath'-arav'-aṇai
- 99 Sūzh višumb'-aṇi mukil
- 32 Pālan āy-ēzh ulaku
- 36 Tirppārai yām ini
- 35 Virriru-n-d'-ēzh ulaku
- 53 Nalkurav'-um-jelv'-um
- 46 Kaḍal-nālaṇ-jeithēn-um
- 79 Karu māṇikka'-maiai
- 75 Māya-k-kūtta ! Vāma-n'-ā !
- 90 Māl-ai naṇ-ṇ-i
- 76 Elli-y-uṇ-gāl-ai-y-um
- 62 Kaṇḡul-um pakal-um
- 58 Pon-n-ulak'-āḷir ō ?
- 14 Aṇ-jirrai-y-a maḍa' nārāy !
- 87 Eṇ-ganal akaṇ-gazhi
- 51 Vaikal-pū-m-gazhi-vāy
- 38 Err'-āḷ'-um Irrai-y-ōn-um
- 52 Min-n-iḍai maḍa-v-ār-kaḷ
- 11 Vāy-un-dirai y-ukaḷ-um
- 14 Āḍi y-ādi
- 34 Maṇ-ṇ-ai y-iru-n-du thuzhāv'-i
- 29 Son-n-āl vi-rōtham
- 67 Ezhai-y-ar-āvi
- 49 Mān-ey-nōkku
- 59 Nirāy nilan āy
- 10 Poru mā niḷ-paḍai
- 1 Uyarv'-arra v-uyar nalam
- 3 Patt'-uḍai y-aḍi-y-avar
- 13 Ūn-il vāzh uyir-ē !
- 96 Aruḷ-perru-v-ār aḍi-y-ār

*In the Hundred Verses of the
Tiru-viruttam.*

FIRST WORDS.

- 47 Tiri-kiṟṟ'-a-thu vaḍa'mārutham
- 48 Mel-l-iyal-ākkai
- 49 Paṇḍ'-um pala-pala
- 50 Oṇ-ṇuṭhaṇ māmai
- 51 Malai-koṇḍu-matt'-ā
- 52 Azhai-k-kuṇ-garuṇ-gaḍal
- 53 " Vār-ā-y-in-a
- 54 Viṣuṇ-jurraḱ'-āl
- 55 Vaṇḍu-kaḷ o! vam-min
- 56 Viyal-iḍam uṇ-ḍ-a Pirān-ār
- 57 Pula'-k-kuṇḍalam
- 58 Kazharralam onrr'-ē
- 59 Aḷ-a-pp'-aruṇ-daṇnai-y-a
- 60 Mulai y-ō muzhu-murr' um
- 61 Vāṣakaṇ-jei-v-a-thu
- 62 Irāi y-ō v-ira-k-k-in-um
- 63 Vaṇṇaṇ-jīvan-d'-uḷa
- 64 Irukk'-ār mozhi
- 65 Karṟu-p-piṇai malar
- 66 Uṇ-ṇ-āthu-urraṇḱ'-ā-thu
- 67 Kāvi-y-u' nṭlam-um
- 68 Malar-n-d'-ē y-ozhi-n-d' ila
- 69 Kār-err'-iruḷ
- 70 Vaḷai vāy-ttiru
- 71 Ūzhi-kaḷ-āy
- 72 Śūzh-kinrr-a kaṇḱul
- 73 Vāl veṇ-ṇilavu
- 74 Taḷar-n-d'-u'-murri-n-d'-um
- 75 Ulā'-kinrr'-a keṇḱai
- 76 Iḍam-bōy
- 77 Tiṅgaḷ am-biḷai

*In the Hundred Decads of the
Tiru-vāy-mozhi.*

FIRST WORDS.

- 72 Naṇ-gaḷ vari-vaḷai
- 69 Enrrai-k-kum en-n-ai
- 44 Ūr-ellān duṇḱi
- 20 Kiḷar-oḷi y-iḷamai
- 39 Nāṇ-ṇ-āth'-ār murrual-i-ppa
- 15 An-dāma'-tt'-anbu
- 16 Vai-kuṇḍā! Maṇi-vam'-an-ē!
- 17 Kēsa-v'-an-rram-ar
- 94 Śārv'-ē tava'-nerri
- 78 Kaṇ-gal śiva'-ṇ-d'-u
- 28 Muḍi-y-ān-ē!
- 12 Tiṇ-ṇan vidu
- 22 Mun-nir nālam
- 88 Arru-k-kum vinai-ā-y-in-a
- 50 Pirra-n-da v-ārr'-um
- 71 Tēvi-m-ār ā-v-ār
- 9 Ivai-y-um avai-y-um uvai-y-um
- 66 Pūmaru'-mā v-ulak'-um
- 47 Nōrr'-a ṇōṇbu
- 48 Ār-ā v-amuth'-ē!
- 60 Ulakam uḍa-Peru-vāy-ā!
- 81 Koṇḍa peṇḱir
- 65 Karṟpār Irāma-Pirān-ai
- 7 Pirravi-ttuyar arra
- 45 Enṇan-ē y-ō?
- 37 Śīlam ill-ā-cchir'-i-y-an
- 93 Vey maru-tōḷ-iṇai
- 26 Sey-y-a-thāmarai-kkaṇ-ṇ-an
- 30 Śaṇnam-pala-pala sei-thu
- 83 Or āyiram āy
- 91 Tāḷa-thāmarai

*In the Hundred Verses of the
Tiru-viruttam.*

FIRST WORDS.

- 78 Nali-y-u'-Narakan-ai
79 Vētha'-an-ai Veṇ-buri
80 Śir aras'-āṇ-ḍu
81 Urru-kinrr'-a kanmaṇ-ga|
82 Eri-ko| śēṇ-nāyirru
83 Viḷari-k-kural anrril
84 Taiya'-nal-l-ār-ka|
85 Mānikkaṇ-gonḍu
86 Aḷai-k-kala'-tt'-oṅgu
87 Pulamb'-uṇ-gana-kural
88 Tiru-māl-uru
89 Ti-vinai-k-k'-aru ṇaṇju
90 Talai-pp'-eith'-i-yān
91 Śuṇḍ'-uri veṇ-pey
92 Pēṇalam il-l-ā
93 Kālai-vey-y-ōrr-ku
94 Mai-ppaḍ'-i mēni-y um
95 Yāthān-um ōr
96 Vaṇaṅ'-un-turrai-ka|
97 Ezhu-v-athu' miṇḍ'-ē
98 Tuṇj-ā-Muṇi-v-ar-um
99 ḷa-cchol-l-ā-y-in-um
100 Nal-l-ār navil

*In the Hundred Decads of the
Tiru-vāy-mozhi.*

FIRST WORDS.

- 70 Inbam paya-kk'-a
25 Moim-mā-m-bū-m bozhil
21 Muḍi-cchothi y-āy
2 Viḍu-min murr'-a-v-um
86 Urukum āl| neṇj-am
61 Uṇ-ṇilāv'-iya v-ai-v'-ar
84 Mai-y-ār-karuṇ-gaṇṇ-i
19 E-m-mā viṭṭu-ttirram
5 Vaḷav'-ezh ulaku
82 Paṇḍ'-ai nāl-āl-ē
24 Pukazh-u' nal-l-oru-v-an
73 Aṅg'-um iṇḍ'-um
54 Kuravai y-āy-cchi-y-ar-ōḍu
74 Vār-kaḍa' v-aruvi
64 Āzhi y-ezha-cchaṇḍ'-um
31 Oru nāyakam āy
77 Iru-th'-um viya-n-d'-en-n-ai
98 Tiru-māl-iruṇ-jōlai-malai
40 Onrr-un-dēv'-um
6 Pari-v-a-th'-il īśa' n-ai
92 Keḍ'-um iḍar āy a
97 Śēṇ-jorr-kavi-kāl
100 Muni-y-e| Nān-muk'-an

MY SYSTEM OF TRASLITERATION

1. From the Tamil (i.e., "Pravāḷa" in the Sam-skṛit compound Maṇi-Pravāḷa ").

That, for several of the vowels and consonants of the Tamizh alphahet, usage has established more than one pronunciation is recorded in the Standard Tamil Grammar entitled the Nan-nūl. (See Aphorism 147.) In order, therefore, to represent all the sounds, I have adopted the following system of transliteration :—

Tamil letter	Its English representative	Pronounced as	Serial No of the sound s represented	Remarks
அ	a	a in monarch	1	
ஆ	ā	a in all	2	
இ	i	i in inn	3	
ஈ	ī	i in clique	4	
உ	u	u in put	5	
ஊ	ū	u in prune	6	
ஐ, உ, ி, ற	The vowel sound } in the 2nd sylla- } ble of able }		7	
ஐ	ī	Do. lengthened	8	
ஓ	e	e in end	9	
ஔ	ē	e in obey	10	
ஓ	ē	The "Sam-vṛita" } of Sam-skṛit }	11	Vide the last letter of the last Aphorism of Pāṇini's Grammar known as the "Ashtādhyāyī".
ஓ	ē	Do. lengthened	12	

Tamil letter	Its English representative	Pronounced as	Serial No. of the sounds represented	Remarks
ஐ	ai	ai in <i>aisle</i>	13	
ஓ	o	o in <i>obey</i>	14	
ஔ	ō	o in <i>oh!</i>	15	
ஔ	au	ou in <i>stout</i>	16	
ஃ	k ^h	h in the Sam-skṛit expression— "Kah Karoti" and called 'Jihvā-mūliya'?	17	As k ^h but rarely occurs, k ^h will be ordinarily printed merely as k, and will be distinguished as k ^h only when it follows k ^h as in the word "ak ^h k ^h al" (அஃகல்).
க	k ^h	Do.		
க	k	k in <i>kin</i>	18	
க	g	g in <i>sing</i>	19	m ¹ is the 1st of the six Tamil nasals. When it is followed by a guttural consonant, the top-number of this letter is omitted, as it is itself ever a guttural in such a case.
ங	n	n in <i>sing</i>	20	
ச	s	s in the Sam-skṛit word "Śiva"	21	"Śiva" is spelt by some as "çiva".
ச	ch	ch in <i>church</i>	22	
ச	j	g in <i>tinge</i>	23	
ஞ	ñ	n in <i>tinge</i>	24	m ² is the 2nd of the six Tamil nasals. When it is followed by a palatal consonant, the top-number of this letter is omitted as it is itself ever a palatal in such a case.

Tamil letter	Its English representative	Pronounced as	Serial No. of the sounds represented	Remarks
த	t	t in <i>fall</i>	25	
ட	d	d in <i>and</i>	26	
ன	n	n in <i>and</i>	27	'n' is the 3rd of the six Tamil nasals. When it is followed by a cerebral (i.e., lingual) consonant, the top number of this letter too is omitted, as it is itself ever a cerebral in such a case.
த	t	t in <i>water</i> as pronounced by the Scotch	28	
த	th	th in <i>thank</i>	29	
த	d	th in <i>then</i>	30	
ந	n	n in <i>name</i>	31	n is the 4th of the six Tamil nasals. It is ever a dental.
ப	p	p in <i>pen</i>	32	
ப	h	h in the Sam-skrit expression— "Kah-Pachati"?)	33	This letter is, in Sam-skrit, called "Upa-dhmaniya" or the "blowing sound".
ப	b	b in <i>bend</i>	34	
ம	m	m in <i>men</i>	35	m is the 5th of the six Tamil nasals. It is ever a labial.
ய	y	y in <i>yet</i>	36	For the complete enumeration of the five groups, which comprise 5 letters each, and which are names respectively, (1) gutturals, (2) palatals, (3) cerebrals, (4) dentals, and (5) labials, see Part II of this System of Transliteration.

Tamil letter	Its English representative	Pronounced as	Serial No. of the sounds represented	Remarks
ர்	r	r in right	37	
ல்	l	l in light	38	
வ்	v	v in vie	39	
ழ்	zh or l	s in pleasure	40	
ள்	l	l in the opening Rig-Vedic sentence — "Agnim ile", and in the English word "flow".	41	
ற்	rr or r	rr in worry	42	
ற்ற்	rr	rr in the Tamil word "murrum"	43	
ன்	n	n in ton (i.e., the singer's light pronunciation)	44	n^2 is the 6th and last of the Tamil nasals. It is ever a musical dental. n^2 and the 4 letters which precede it never commence a word, the former being too thin and fine and the latter too harsh for the purpose. k^1 , k^2 , g , m , ch , t , d , n , th , d , ph , b , r , and l are also non-initials.

(To be continued.)

A. G.

THE
LIGHT OF TRUTH
OR THE
Siddhānta Dipikā and Āgamic Review.

*A Monthly Journal devoted to the Search for Truth as revealed in the
Ancient Hindu Mystic Philosophy known as the Śaiva-Siddhānta or Āgamānta.*

VOL. XI.

MAY, 1911.

No. II.

MAṆI-MEKHALAI.

(Continued from page ⁴⁵¹~~443~~ of No. 10 Vol. XI.)

CHAPTER XVII.

THE ENTRANCE INTO THE CITY CHOULTRY.

When Maṇi-Mekhalai had received the alms given by Ātirai she proceeded to distribute the food, but as she took it out it did not diminish but increased more and more till the hunger of all that came was satisfied. Seeing this Kāya-saṇḍigai wondered and prostrating herself before Maṇi-Mekhalai she cried "Oh mother relieve my insatiable hunger too". Forthwith Maṇi-Mekhalai gave her a handful of food from out the Cup, which as soon as she had eaten, her disease of ravenning-hunger was cured and with joy she said: "My town is Kāñjana-Puram in the land of the fairies, far in the North. I and my husband set out to see the glories of the Poti Mountains in the South, and in our way we found ourselves on the banks of the river in the midst of a forest. There a Sage whose name was Viruchchigan had put in a leaf of a teak tree a

Nāval fruit of the size of a Palmyra fruit for his food while reciting the Vēda, and had then gone to bathe. I, not knowing that this fruit was the Sage's food, went and through the effect now matured of my deeds done in a former birth, trod upon and crushed the fruit. The sage having bathed returned and seeing the fruit thus destroyed by my foot, was wrath and said 'This is the fruit of the Nāval-tree of divine growth which yields but a single fruit once in twelve years. They who eat it for twelve years know not the pangs of hunger. I am one whose penance is that he eats but once in twelve years and fasts the remainder of the time. This is my day for eating, and this the fruit I was to have eaten. This thou hast destroyed; therefore thou shalt forget the magic spell that enables thee to pass through the aerial way and for twelve years thou shalt suffer from the quenchless hunger which is called "The Elephant Fire". After that thou shalt return on the day when I eat, and not till then shall thy hunger be appeased'. Saying this he departed. And I suffered unutterable pangs. My husband brought me exquisit fruits and roots and other eatables in abundance and fed me but the hunger was not appeased. I had forgotten too the spell by which I passed through the sky. Then my husband seeing this said with sorrow, 'Go on, and in this Tamil-land many wealthy persons dwell who render assistance to those who have no refuge. They dwell in the city of Kāvīrip-Pūm-Paṭṭinam, there shalt thou remain'. And thus I am here every year at the feast of Indra my husband comes, beholds my sorrow, with compassion weeps, and again departs.

Thou hast removed this craving hunger that knew no remedy,
I adore Thee, Maṇi-Mekhalai! and return to my heavenly home.

In this city there is a pleasure-ground called the Chakra-vāḷak-Kōṭṭam where many sacred Sages dwell. There, there is a court whose door is always opened wide, through which multitudes enter, and it is called "The world's Caravansary"
There are

Those that suffer from gnawing hunger in every town ;
 There are those who suffer from disease and none to aid ;
 There are many who seek for those that give.

"Therefore thither shalt thou go." So she departed, and Maṇi-Mēkhalai passing unobserved along the street came to the world's Caravansary, went round it three times adoring then entered it and worshipping Sambāpati and the Genius in the pillar,

Like the abundant rain which appears upon the wild
 Where the fierce sunlight glows and the Bamboo grows black.
 For afflicted men whom cruel hunger devours
 The jewelled maiden with her unfailing chalice appeared,

and cried aloud "This vessel is the food-outpouder that was in Āputran's hand". Many came and were fed, and the sound ever arose of those that ate in the hallowed court.

CHAPTER XVIII.

UTAYA-KUMARAN COMES TO THE CHOULTRY.

Sittirāpati having heard that Maṇi-Mēkhalai as a beggar-girl bearing in her hands the alms-bowl, had gone into the world's Choultry, was very much disturbed in mind and sighing deeply thought within herself "I will take her away from this occupation"; and so calling together the whole company of the dancing women she said "After the death of Kōvalan, Mātavi has abandoned everything and going to the ascetics' monastery, she has assumed the garb of a devotee. This is absolutely ridiculous: we dancing girls are not devout women who die

Mātavi's daughter Maṇi-Mēkhalai, and take from her the alms-bowl. I will also inform Utaya-Kumaran who for many days has desired her society, and I will bring her back mounted on his chariot. If I fail to do this may I walk round our dancing hall, bearing on my head the seven bricks that indicate the guilty one, and like one who is disgraced may I never again enter the hall of the dancing women." Having thus made her vow she went surrounded by a great multitude to the king's palace, and having respectfully saluted him she informed him in a round-about-way that Maṇi-Mēkhalai was in the Choultry. He related the story of his meeting with Maṇi-Mēkhalai in the Uvavanam, and everything connected with it. Sittirāpati set herself to change his mind and succeeded so far that he mounted his chariot, rode off to the world's Choultry and seeing Maṇi-Mēkhalai feeding the multitude drew near to her and said "Why hast thou assumed this ascetic garb?" Maṇi-Mēkhalai remembering that he in a former birth had been her husband bowed submissively before him and sang

"This mortal frame is a vessel of disgrace.
It is born, it grows old, it suffers from disease,
It implores help, and dies. This I know
And so I have given myself up to the eager desire of a charitable
life."

She then resolving to assume a new form quitted him, went into the temple and bowing before Sambāpati repeated the spell by which she could change her form and assuming the appearance of Kāyasaṇḍigai she came forth with the magic cup in her hand. Utaya-Kumaran thinking that she had handed over her cup to Kāyasaṇḍigai and hidden herself in the temple said to the goddess "How am I to find her amidst so great a crowd, if thou wilt not discover her to me? Here will I as a suppliant abide, however many days may pass. I will not depart hence and leave her here" So touching the goddess's feet he swore.

CHAPTER XIX.

THE PRISON TURNED INTO AN ALMS-HOUSE.

Utaya-Kumaran had no sooner uttered this vow than he heard a mysterious sound proceeding from one of the statues into which a goddess had entered, which said "Thou hast made without due consideration a solemn vow before our mistress the goddess. Thy vow is utterly invalid". Having heard this voice he was greatly troubled in mind. He remembered the voice which once had said to him "Forget Maṇi-Mekhalai". He thought of the sacred cup which by divine gift had come into her hands. He pondered what this statue had now uttered and said "The mystery will be cleared up when I come to know Maṇi-Mekhalai's whole history". And so distracted with love and sighing deeply he went to his home. Maṇi-Mekhalai said to herself "If I preserve my old form Utaya-Kumaran will never leave me. He will endeavour to get possession of me; so I must retain the form of Kāyasaṇḍigai". So taking up the magic Cup she went forth and gave food to all the hungry. One day she entered the prison of the city and there beheld with gracious pity those that were punished there and were suffering the pangs of hunger. Over these her soul yearned and she speaking gentle kindly words to them supplied their need. The guardians of the prison seeing this, exclaimed with wonder "From one bowl she dispenses food to the multitude; this is an astounding wonder; we must hasten to tell it to the king" So they went and beheld him seated in majesty in a lordly hall with his royal consort whose name was Sirtti. They bowed down and sang:

"Oh great and glorious Kijji, Lord of the mighty land!
Live glorious in the light, for ever glorious live!
Our mighty monarch vouchsafe to hear our words
And may thine enemies perish from before thy face."

After this salutation they related how a girl afflicted with the elephant-disease, worn and emaciated, had come into the prison

and saluting the monarch's name and having nothing but a simple alms-bowl in her hand, from it supplied the wants of all that begged for food. "To tell you of this miracle have we come", said they. The king replied "Bring the damsel hither." Forthwith she came and stood before the king and said "May your Gracious Majesty live to bliss". The King answered "Oh right worthy ascetic-maid whence didst thou obtain the cup in thy hand." She answered "Oh King live for ever. I am a fairy maiden, in this city in other guise have I wandered, this is an alms-cup a goddess in the court graciously gave it to me. It has divine powers. It has cured the in-appeasable hunger called the elephant-disease. It is the food of immortality". "Then what in this case must I do?" rejoined the king. She replied "Make this prison-house into a house of charity". Even as she desired, the king destroyed the old prison and erected a new palace where all kinds of charitable works were carried on.

CHAPTER XX.

UTAYA KUMARAN IS SLAIN WITH THE SWORD.

So by the king's command the prison-house shone forth resplendant as a hall of charity, where every virtuous deed was done. The prince Utaya-Kumaran heard all that his father had done, and said in his heart "Maṇi-Mēkhalai has left the Choultry and come forth, I will lay hold of her, carry her away in my chariot and will hear from her mouth the wonderful things that she has learnt, and the sweet wise words that she teaches". So he went back to the door of the Choultry. Then Kāñjanan the learned sage left his city and came through the air to Kāvīrip-Pūm-Paṭṭinam saying "The twelve years during which Kāyaśaṇḍigai was to suffer hunger according to the Rishi's curse are fulfilled, and yet she comes not to me. Wherefore is this?" So saying he went through every part of the grounds and buildings round about the city, and not

knowing that Maṇi-Mekhalai had assumed the form of his wife, felt sure that it was Kāyasaṇḍigai herself that was doing all these wonderful things; and so approached saying "Thou hast but one cup and yet dost feed many. This much astonishes me. Did the gods give thee this cup to save thee from the curse of the twelve years hunger?" And after saying this he began to use the old familiar words of affection. But the disguised Maṇi-Mekhalai turned away from him and going to Utaya-Kumaran began to tell him of the transitory nature of earthly joys. When she thus discoursed to him Kāñjanan said to himself "This my wife has abandoned me and attached herself to the young prince". Filled with jealousy and anger like a snake that has entered an ant-hole, he went into the Choultry with hostile mind, and there concealed himself. The young prince knowing nothing of this and filled with desire said "This is Maṇi-Mekhalai herself, she has assumed the form of Kāyasaṇḍigai in order to be a stranger to me; I shall come here to night and find out the secret of her and of this man who has attached himself to her". So he went home, while Maṇi-Mekhalai still disguised went to the temple of Sambāpati where she lodged. So when all were asleep Utaya-Kumaran as he had planned ventured forth and leaving the palace went unattended to the Choultry, and entered it. As soon as he had done so, Kāñjanan said "He has come as I thought" and arising in haste cut him down with his sword, and drew near to carry away her that bore the form of Kāyasaṇḍigai. Immediately from the pillar-god a voice was heard "Oh Kāñjanan come not near, come not near, this is not thy wife. She who wears that form is Maṇi-Mekhalai who relieved her of her hunger-pain. Your wife when cured went along the heavenly way and I will tell thee what she suffered as she went. There is a mountain called Viṇḍhya which is the abode of Kālī and those who pass through the air are forbidden to approach it. It is guarded by a deity called Viṇḍhā-Kaḍigai who draws the trespassers by her shadow and swallows them alive. Kāyasaṇḍigai unaware of this, approached the mountain and is thus entombed. Hear

this moreover ; Utaya-Kumaran has indeed perished by the decree of fate ; but thou didst not examine well, and in ignorance hast committed a great crime, the effect of which will pursue and torment thee". Hearing this Kāñjanan went away in sorrow to his city.

CHAPTER XXI.

THE SPIRIT IN THE PILLAR TELLS HIS HISTORY.

Mañi-Mekhalai who was in the temple had heard the whole affair of Kāñjanan, and had witnessed the death of Utaya-Kumaran, and now forthwith she reassumed her proper form, and said apostrophising the deceased "In our former birth when by the bite of a snake, I could not bear the sorrow of thy death and rushing into the fire I too gave up my life ; seeing thee again the old affection revived, and therefore the tutelary goddess Mañi-Mekhalai took me away to the Mañi-Pallavam, and at the shrine of Buddha showed me the vision of my former birth. Therefore, it was, that feeling of the old love, I taught the words of wisdom. But now alas ! thou hast fallen by the hand of the fairy Sage. Alas !" So saying she was about to draw near the corpse when the voice of the spirit in the pillar was heard : "Not only in the last birth wert thou his wife. It was so before in many births :

To thee he appeared as a husband ;
 And thou to him didst appear as a wife dear to his soul
 In days before, in days before, through many a birth this happened,
 Oh woman this is not a matter of a single birth.

Thou hast obtained the knowledge that strives for release from the sorrows of this troublous manifold embodiment. Grieve not at his death." Hearing this Mañi-Mekhalai exclaimed "They tell me that in this court there is a power divine which asserts truth to all. Art thou that divinity ? I worship at thy feet. Dost thou know the cause of his death ? Then by the viper's sting, and now by the fairy's sword ? If so to me your

humble slave vouchsafe to make all known". To this the spirit replied "Thou and Irāgulan didst go forth to give food for the Sages who announced that the divine Buddha should appear. This was on the banks of the river of Gāyam. They consented to become your guest and you cried out to the cook 'Early in the morning prepare thou in haste a fitting feast.' He for some unknown reason came not at the time appointed, but delayed, and then through fear he stumbled and fell so that the dish of food was spilt. Irāgulan seeing this in pitiless anger exclaimed 'He has delayed to do what he was ordered for the holy sages,' and in anger struck his head from his shoulders. For that murder in that embodiment he died by the serpent's poison; and for the same reason in this birth he here fell slain. This is the cause of Uṭaya-Kumaran's two deaths. Certain it is that fate never passes by without pouring forth in fitting fruits. And now hear further: The ascetics in this Chakravāḷa-Kōṭṭam will tell all this to the king, who will put thee in prison. Aravaṇa at the instigation of Mātavi will cause thy release. Other adventures thou shalt have, now hear my history. I am one of the host of the gods, my name is Tuvatigan. In this fitting shrine of an ancient pillar made by the architect Mayan I ever abide." After this Maṇi-Mekhalai obtained from the spirit a revelation of all her subsequent history promising her Nirvāṇa at the last. She concluded with these words "The ancestors of your clan were good and charitable. One of them conspicuous for charity and virtue, caused Maṇi-Mekhala to come forth from the sea. In a former birth thou didst assist with virtuous aid the sage Sātu-Chakkaran. That good deed caused thee to come from the Uvavanam to the Maṇi-Pallavan and the Buddhist shrine." Hearing all this Maṇi-Mekhalai dismissed her cares and her mind was relieved. The sun then rose.

(To be continued.)

G. U. P.

THE VIRAŚAIVA RELIGION.*

What applies to the whole, applies also to the parts. As Viraśaiva Religion is a section of the main Śaiva Religion, it is right that something should be said of Viraśaiva Religion whenever anything is spoken of Śaiva Religion. The present conference which is called Śaiva Siddhānta Conference is not a conference which relates to any one section of Śaiva Religion, but embodies within its fold, all the branches of Śaiva Religion. In fact, the word Śaiva Siddhānta is itself a comprehensive term, for Śaiva Siddhānta means the celebrated twenty-eight Śivāgamas, and all that is related in the said Āgamas. According to Viraśaiva Siddhānta Sikhāmaṇi, the Āgamas which were related by Śiva, are classified into four divisions, viz :—Vāma, Dakṣiṇa, Miśra and Siddhānta. Of these Vāma relates to Śāktas, Dakṣiṇa relates to Bhairavas, Miśra relates to Saptamātrakas and Siddhānta which is in consonance with the Upaniṣhats relates to Śaivas. Viraśaivaism belongs to the class last mentioned. For, one of the Āgamas states thus:—

कामिकाद्यावातुलां तद्विशेषेनोक्तां शिवयोगमाः ।

सिद्धान्तइति विज्ञेयाः वीरशैवस्य निश्चयात् ॥

The meaning is:—"All the Āgamas beginning from Kāmika and ending with Vātuḷa which have been related by Śiva should be understood as Siddhāntas relating to Viraśaivas". From this, it can be seen that Viraśaivism has as good a right as any Śaivaism in the world to represent itself in future in all the Śaiva Siddhānta Conferences. It is with this idea that I have written this small essay on Viraśaivaism.

* A paper read before the Śaiva Siddhānta Conference at Rāmnād, Dec., 1910, by Mr. B. J. Basavalingappa of Bangalore.

One mistaken notion about the antiquity of Viraśaivism is that some people argue that, because the prefix Vira is applied to Śaivism in the word Viraśaivism, this Viraśaivism should be a later religion developed from the original Śaivism. This idea is false, because, as regards prefix, it is not only Viraśaivism that has got any prefix to its name, but all the well-known four branches of Śaivism have got prefixes in their names which help to explain the peculiarity of the respective religions. When the word Śaivism merely is expressed, it does not apply to any one branch of Śaivism, but it means all the branches of Śaivism, so that when the word Śaivism is expressed it does not mean that it does not include Viraśaivism. The four branches of Śaivism according to Vāṭulāgama (which Śiva relates to Shaṇmukha) are Sāmānyaśaiva, Miśraśaiva, Suddhaśaiva and Viraśaiva. A brief account of the characteristics of these four branches are as follows. Sāmānyaśaiva means an ordinary worshipper of Śivaliṅga in Sthāvara form. Miśraśaiva means a worshipper of Śivaliṅga in Piṭa in conjunction with Viṣṇu, Umā, Gaṇapathī, Sūrya and others. Suddhaśaiva means a worshipper of Śivaliṅga in Piṭa, but who does not show devotion to any other deity except Śiva. Viraśaivism means a worshipper of Śivaliṅga in the palm of the hand who wear Liṅga on the body enclosing it in a case made of wood or metal. From these facts, it is a serious mistake to call Viraśaivism a later Śaivism or a reformed Śaivism as some try to put it without knowing the meaning of the word Vira which is given in Āgamas. The word Vira does not mean reformed but it means exercising in the science of uniting the life principle with the supreme spirit which is termed Śiva by which he attains Salvation. The definition of the word Viraśaiva is given in Vāṭulāgama as follows:—

विद्वद्भ्यो नैव्यते विद्या शिवजीवेन्नाबोधिनी ।

तस्यां रमन्ते ऐशैवा वीरशैवास्तु ते मताः ॥

As regards the antiquity of Viraśaivism, apart from the above considerations, I say I adhere to truth in saying that it is

as old as the other three branches viz :—Sāmānyaśaiva, Miśraśaiva, and Suddhaśaiva. All the sacred books of the Hindus, leaving out of consideration the Āgamas which are the special properties of the Āgamic Śaivas, make mention of Liṅgadhāraṇa invariably which, if believed, should make clear the fact that Viraśaivism is a very ancient religion in the world. A series of extracts from the four Vēdas, the hundred Upanishats, the nineteen Smritis, the eighteen Purāṇas and the two Epics would be useful if quoted here. But as I am writing now only a small essay on Viraśaivism, I find it difficult to quote much from the ancient books. I, therefore, merely mention the names of the sacred books which make mention of Liṅgadhāraṇa for the information and reference of the readers of this essay. The books which relate Liṅgadhāraṇa are the following:—Rigvēda, Krishṇayejurvēda, Hamsopanishat, Viralāiṅgyopanishat, Liṅgapurāṇa, Brahmāṇḍapurāṇa, Padmapurāṇa, Skāndapurāṇa, Manusmṛiti, Gautamasmṛiti, Satatapasmṛiti, Bodāyanasmṛiti, and Mahābhārata (Anusāsanikaparva, in the dialogue between Dharmarāja and Bhīshma).

It is unfortunate that in spite of the voluminous authorities that support the antiquity and superiority of Viraśaiva Religion it has become so insignificant that no body knows about the existence of Viraśaiva Religion. It is the ennobled Śaiva Siddhānta Conference that has done and is doing something to bring to light the existence and superiority of the several branches of Śaiva Religion among which is included Viraśaiva Religion. The Śaiva Siddhāntis of the Tamiḷ Country are Suddhaśaivas according to the Āgamic description referred to above and the Liṅga-wearing Śaiva Siddhāntis of the Karnāṭaka country are Viraśaivas according to the same description. The Śaiva Siddhāntis of the Tamiḷ country and the Viraśaivas of Karnāṭaka are more closely related to each other historically and in strictness of sole devotion to Śiva than with the other two branches of Śaivas who are Sāmānya Śaivas and Miśra Śaivas. For the latter Śaivas are not strict in their devotion to one deity (Śiva); they also pay their obeisance to Viṣṇu

and others along with Śiva. In this way, Vīraśaivas and Suddhaśaivas form one section of strict Śaivas who worship only Śiva and not other deities; and Sāmānyaśaivas and Miśraśaivas form another section of loose Śaivas who worship Śiva and other deities. The sixty-three Purāṭanas and the Nūṭana Purāṭanas beginning with Baśava and others of Kalyāṇa, belong to Suddhaśaiva and Vīraśaiva branches of Śaivism. It is a well-known fact, that the Nūṭana Purāṭanas beginning with Baśava and others are all Vīraśaivas. But as regards the sixty-three Purāṭanas, some of them are Suddhaśaivas and some Vīraśaivas. For in a classic work in Kannaḍa called Chennabaśava Purāṇa two chapters are devoted for the narration of stories of Śaiva Saints. In one chapter Śaiva Saints are related. In the succeeding chapter Vīraśaiva Saints are related. Of the sixty-three Purāṭanas, some are mentioned in the chapter relating to Vīraśaiva Saints and the rest are mentioned in the chapter relating to Śaiva Saints. According to chapter relating to Vīraśaiva Saints, the Vīraśaiva Purāṭanas are the following :—

- (1) Ahappageyaru (in Tamiḷ—Iyarppagai Nāyanār).
- (2) Chirutoneyāṇḍaru (in Tamiḷ—Sirutoṇḍa Nāyanār).
- (3) Kaligananātaru (in Tamiḷ—Gaṇanāta Nāyanār).
- (4) Murkhanaināru (in Tamiḷ—Mūrka Nāyanār).
- (5) Perumāleyaru (in Tamiḷ—Idaṅguḍi Nāyanār).
- (6) Marabhaktharu (in Tamiḷ—Iḷaiyāṅguḍimāra Nāyanār).
- (7) Chendakesigalu (in Tamiḷ—Chandeśvara Nāyanār).
- (8) Siriyala Sitti or Chirutōṇḍa Bhaktaru (in Tamiḷ—Sirutoṇḍa Nāyanār).

and other Vīraśaiva Saints who are not of the sixty-three Purāṭanas. This shows that some of the sixty-three Purāṭanas are Vīraśaivas. The Vīraśaivas pay as much devotion to the sixty-three Purāṭanas as the Suddhaśaivas of the Tamiḷ country do. Practically every now and then, the Vīraśaivas perform the Pūja of sixty-three Purāṭanas on a grand scale which causes immense expense of money. The Vīraśaivas

perform also the Pūja of what are called seven hundred and seventy Amaragaṇas who are Nūtaṇa Purātanas referred to above among whom are included Baśava and others. One performance of this grand Pūja was recently made in Mautūr in Dharwar District. In this connection, I remember to mention one other fact which is somewhat important, and useful. It is said by those who know Tamil that Māṇikka Vāṣagar, a saint and an author of great abilities in Tamil literature is a Viraśaiva. On making researches in the chapters relating to Śaiva and Viraśaiva Saints in Chennabaśava Purāṇa mentioned above, a name occurs in chapter relating to Viraśaiva Saints which is Maṇikaiyya which seems to have an exact likening to the Tamil Māṇikka Vāṣagar which places beyond doubt the fact that Maṇikaiyya and Māṇikka Vāṣagar are one and the same person which corroborates the fact that Māṇikka Vāṣagar of the Tamil country is a Viraśaiva. From the foregoing facts, it will be seen that Śuddhaśaivas and Viraśaivas, as stated above, are more closely connected to each other than the other two branches of Śaivas, as both of their Saints are included in the common list of sixty-three Purātanas whom both of them worship in common even to-day. To show more definitely that in point of staunch devotion to Śiva, to scrupulous exclusion of Viṣṇu and other deities, the Śuddhaśaivas and the Viraśaivas are alike in all ages, the example of Appaiyadīkshita who fought hard for the superiority of Śiva (on the side of Śuddhaśaivas) and the innumerable examples of Rēṇuka, Baśava and others (on the side of Viraśaivas) are quite sufficient. What remains to be said now is that such being the relations between the Śuddhaśaivas and the Viraśaivas it is advantageous that they work together for the resuscitation of Śaiva Religion in every branch of its progress.

There is much to be said about Viraśaiva religion which is unknown to the accidental scholars, on account of the works which throw light upon the said religion not having been brought to light by means of translation into English language by the English educated Viraśaivas who are so lethargic that

they do not care to take pains to translate them into the said language though they know that English is, in the present day, the proper medium through which everything is made known to the wide world. In every age there have been an incarnation of one of the Pramataḡaṇas whenever there have been signs of declining of Vīrāśaivism in the world for the purpose of reviving the declining religion, as in the case of Rēṇuka, Baśava and a host of other apostles who, one by one, have striven hard for the uplifting of falling Vīrāśaivism. At present also, we will have to expect an incarnation of one of the same ḡaṇas for the purpose of uplifting the falling Vīrāśaivas in the person of some noble and generous Vīrāśaiva who would devote his mind, body, money and everything for the cause of Vīrāśaivism. Such a person, the Vīrāśaivas were fortunate to have had about a decade ago who, in his own way, did what good he could to the Vīrāśaiva Religion, but who died before he gamed his long desired object. I close this essay by repeating that famous stanza in Śaṅkara-saṃhita of Skāṇḁa-purāṇa relating to incarnations of Pramatagaṇas, which is—

यदायदाहिधर्मस्य हानिर्भवतिमृतले ।
तदातदावतारोयं गणेशानांमहीतले ॥

B. J. B.

ŚRĪ ŚAṆKARĀCHĀRYA'S HOROSCOPE.

SIR,

The date on which Mr. Pichchu Aiyar relies for constructing the horoscope of Śrī Śaṅkara are worthless. In the same general terms Periya Purāṇam speaks about the birth-date of Tīru Jñānasambandar.

There is no reliable record, epigraphical or historical, verifying the date and hour of Śrī Śaṅkara's birth. To say that Mr. Pichchu Aiyar has correctly ascertained the day and hour of the Āchārya's birth because the horoscope cast by Mr. Pichchu Aiyar satisfied the conditions cited by Vidyāraṇya is to argue in a vicious circle.

The horoscope is almost similar to that of Rāma's. That the horoscope of two such individuals as the hero of the Rāmāyaṇa and the illustrious expounder of the Vedānta—separated as they are by the entire diameter of *Matter and Spirit*—should be similar demonstrates the unreliableness of one of them at least.

Poets in order to place their heroes on a lofty pedestal so that they may command the universal admiration of mankind fabricate horoscopes with several planets posited in their exaltations. In the horoscope of Napoleon I, the greatest conqueror of modern times only one planet is in its exaltation, (Vide Raphael) whilst in that of Alexander the Great there is none. (Vide Sibbey or Lilly) Should Sepharial accept your proposal to work out one of the horoscopes whose birth date you have given and are therefore absolutely reliable, the resulting benefit to mankind will be immense.

Lord Bacon was of opinion that astrology should be rid of its errors.

M. T.

ANTIQUITY OF THE ŚAIVA RELIGION.

Extracts from Viṣṇu Bhāgavata Purāṇa with Notes.

SECTION I.

Satva, Rajas, and Tamas, thus there are three guṇas of Prakṛiti; united with these, one Supreme Person (Para-Purusha) bears for the sake of the creation etc., of this (universe) the names respectively Hari, Viriñchi and Hara. Of these, man can seek welfare from the satva-embodied one (satva-tanu)—
ii. 23.

NOTE.

The Para-Purusha is distinguished from the Trimūrtis; and the Purāṇa is evidently intended for setting forth the glories of the Satva-mūrti.

Aśvatthāmā ran for his life "like the Sun out of the fear of Rudra" or according to another reading "like Brahmā out of the fear of Rudra". vii. 18.

When the astrologers cast the horoscope of Parikshit they said "He would resemble Giriśa (Śiva) in Prasāda (grace).
xii. 24.

NOTE.

The word Prasāda is used in ancient literature in connection with the grace shown by Lord Śiva to his chosen devotees,

When Arjuna remembers his past glories he says "the trident-holder, Lord, with the daughter of Himāvat, being pleased, bestowed on me, his own weapon (Paśu-patāstra).
xv. 12.

SECTION II.

One desirous of Vidya (knowledge or wisdom) should worship Giriśa; one desirous of obtaining a good life partner, should worship Umā, the chaste. iii. 7.

SECTION III.

Vidura puts the particular question to Uddhava, when he returns from Dvārakā after the departure of Śrī Kṛishṇa from

the world, thus "Is Sāmba doing well, who is the beneficent son of Hari, handsome, who is the first among the charioteers, and whom Jāmbavatī had brought forth by observing vows (to Śiva), as Ambikā, the divine guha (Subrahmaṇya) in olden days". i. 30.

NOTE.

The question is important as showing that the Yādava race was destroyed through the instrumentality of Sāmba who had the destructive *aṁśa* of Lord Śiva, as any one who performs this function receives His *aṁśa* for the time being vide XI-2, 14 to 16 verses,

When Brahmā was not satisfied with his Tāmasa creation, he next created the four mind-born sons, Sanaka etc., and told them to create the beings. When they refused to obey his orders he was angered beyond control but tried to restrain it. Though he controlled it by his intellect, from the centre of the eye-brows of the Prajāpati, his anger sprang forth as the young Nīlalōhita (Rudra)..... xii. 7.

Him again Brahmā requested to undertake the function of creation. Thus, requisitioned the Lord Nīlalōhita began to create, being by nature Satva (सत्वाकृतिस्वभावेन) many like unto himself. Thus Brahmā seeing many Rudras created, asked him to stop the creation. xii. 13, 14 and 16.

NOTE.

This story occurs in every Purāṇa, whenever Brahmā attempts creation, which shows that without Rudra neither creation nor protection can go on.

Mārīcha admonishes his wife (Diti) when she presses him to satisfy her lust in Pradosha time (evening) thus "In this Sandhyā time, oh chaste one, the Lord the creator of beings wanders with his vehicle Vrishā (the sacred bull) surrounded by his retinue. He who constructed the Sētū whose guardians are Brahma and others, on whom as the cause the universe depends, to whom Māyā is the hand-maid and whose actions with piśāchas are mere play". xiv, 22; 23 and 28.

Diti praises Rudra for the safety of her womb, "Prostrations to Rudra, the great, the Dēva, the Ugra, the showerer of the desired objects, Śiva, the peaceful, the ruler, the angry one. May he be pleased towards me that is related to him as his consort's sister. He is compassionate to all those who deserve compassion, especially towards the feminine sex and who is the lord of Satī (the chaste). xiv. 33, 34 and 35.

SECTION IV.

When the Rishi Atri performed penance for the sake of getting a son, he prayed thus "I take refuge in him who is the Lord of the Universe. May he be pleased to bestow on me a son equal to me "Next, the three Gods appeared before him with their respective characteristics such as, by the vehicles, bull, swan and eagle. Then Atri addresses them thus "I know you all who are assuming forms respectively according to three guṇās of Māyā for the sake of creation preservation and destruction of the Universe in each Kalpa and bear names Brahma, Viṣṇu and Girīśa. I adore you all. But who is he amongst you that was invoked by me.' The three replied "as is your *Saṅkalpa*, so it will happen and not otherwise. Oh Brahmin as you are a *Satya Saṅkalpa* (true determination) that which you invoked are we." i. 20 to 30.

Vidura questions :—Why did Daksha, affectionate towards his daughter become inimical to Śiva, the greatest among the virtuous, without caring for his daughter the Chaste. ii. 1.

How can anybody be inimical to that preceptor of the Universe, the one without enmity, of calm appearance who finds bliss in himself, and who is the Supreme Deity of the world. ii. 2.

He who for the sake of oneself, thinks harm to the Lord who is not revengeful falls away from the truth, with differentiated mind. ii. 22.

Let the ignorant soul (Paśu) forgetting his own destiny become entangled in worldly matters..... ii. 24.

The fool will look upon ignorance with action as knowledge. They also who follow the reviler of Śiva will continue the transmigratory life. ii. 25.

Dēvi addresses Dakṣa :—Who excepting you will revile one, who is omnipresent, free from enmity, to whom there is neither beloved friend or foe in the world of beings and who is of a lovable nature. iv. 11.

The wicked attribute vices to the virtuous, but, O, twice-born one, men of your stamp do not do so. Great men appreciate greatly the small virtues; to them you attributed vice. iv. 12.

The chance utterance of his name of two letters (शिव) removes the sin of men. You, an inauspicious person revile, are such a one of pure fame and inviolate authority. iv. 14.

The bee-like minds of the great, desirous of obtaining the honey of *Brahmarasa*, cling to his lotus-like feet; Such a one who is showering blessings on the needy world, who is the friend of all, you are reviling. iv. 15.

Even Brahma and others except thee do not consider Śiva (the auspicious one) as *Aśiva* (inauspicious) * * * iv. 16.

When the Lord, the protector of Dharma is being reviled, shutting the ears, one should clear away; if powerful, should forcibly cut off the slanderous tongue, or else should give up life. This is Dharma. iv. 17.

I shall not keep alive this body which has sprung out of thee the reviler of Śithikaṇṭha. It is said that the only expiation for eating prohibited food, out of delusion, is to vomit the same. iv. 18.

The discretion of the great Muni who is realising the self is not fettered by the sayings of the Vēdas. * * * iv. 19.

Satī, thinking about the honey of the lotus-like feet of her husband, saw nothing else. Her body became pure and was burnt by the fire produced by Samādhi. iv. 27.

Maitrēya said :—Then all the Dēvas with the priests and those who had assembled there, being defeated by the armies of Rudra armed with weapons like the trident etc., with their limbs broken, prostrated before Brahma and reported all that had happened. vi. 1 and 2.

Knowing this beforehand, the lotus-born Brahma and the all-pervading Viṣṇu did not resort to the sacrifice of Dakṣa. vi. 3.

Having heard this, Brahma replied :—Those who seek welfare will not attain prosperity if wrong is done to spiritual beings. vi. 4.

You have committed fault by refusing oblations to him. Take hold of his feet. He will easily be pleased. Invoke him with pure minds. vi. 5.

Neither I, nor Yajña (Viṣṇu) nor you all, nor the sages, nor anybody else, know his true nature, nor his strength and power. Who will dictate means of pacifying him who is independent. vi. 7.

Brahma, thus having instructed the Dēvas, proceeded from his own residence together with the Pithris and the Prajāpatis to Kailāsa, the best among the mountains the favourite seat of the Lord Śiva, the destroyer of the three cities. vi. 8.

That Kailāsa, where those who are perfected by birth, medicines, austerities, Maṇtra and Yoga and also Kinnaras and others who are not human beings stay. vi. 9.

NOTE,

In about 25 verses, the beauties of Kailāsa are described in detail, including the big banyan tree. Even the Vaikuṇṭha has not been described so elaborately.

Under that tree of Mahāyoga, they saw seated Śiva, the refuge of those who seek salvation * * * * worshipped by Kubera and Sanandana and others who are perfected by Yoga and who possess equilibrium of mind, and who is thinking

about the methods of wisdom, austerity and Yoga ; who has forms desired by Tapasas ; who is seated on an *Āsana*, made of Mañja grass, besmeared with holy ashes and explaining the eternal truth to Nārada who was questioning while many others were also attending. That Śiva who was keeping his left leg on the right knee, holding the prayer beads in his hand and exhibiting the symbol of Tharkamudra. vi. 33 to 38.

The sages, together with the regents of the eight quarters, bowed to him, who was realising in his Samādhi, the Supreme self to be attained by the highest Yōga and who is the first of all the Manus. vi. 39.

.....Brahma said:—I know thee as the Lord of the Universe as transcending matter, the seed cause, Śakti and Śiva and as the eternal Brahman. vi. 42.

Thou alone create, preserve and destroy the universe like a playful spider, by the effect of the union of Śiva and Śakti. vi. 43.

Those created Yajña through the instrumentality of Daksha, for the sake of obtaining the result of Dharma and Artha, you alone were the cause of the restrictive limits (of castes and grades) which the Brahmins and others faithfully follow. vi. 44.

You turn inauspicious actions into auspicious ones. You bestow rewards in this and other worlds when actions are done. The Evil-doers are sent to deep darkness..... vi. 45.

Anger generally does not influence as it does the Paśus (ignorant Souls) those whose minds are devoted to thy feet, who realise you in all beings and also want to see all beings as existing in you. vi. 46.

Daksha when he had the head of the sacrificial animal fixed on his trunk, being looked at by Rudra, arose atonce, as if from sleep ; and saw Śiva before him. vii. 9.

The Prajāpati, whose mind was confused owing to enmity to Rudra, became free from *mala* (impurities) like a tank in the autumn as a result of the Sight of Śiva vii. 10.

You at first created from the face the Brahmins who observe the vows of knowledge and austerities, for the sake of promulgating the truth between Brahman and Ātman (ब्रह्मज्ञानतत्त्व). O Supreme one, you are protecting those Brahmins in all dangers as the herdman with the stick protects the Paśus. vii. 14.

Let that Lord be pleased with himself whom I without understanding his real nature reviled in the assembly with numberless arrow-like Evil words, and who protected with gracious eyes when I fell down in consequence of my reviling the great. vii. 15.

Vishṇu addresses the revived assembly "Myself, Brahma, and Śiva are the Supreme cause of the Universe, and also the Self, the ruler, the witness, the self-seer and the unconditioned. vii. 50.

"The fool looks upon Brahma, Rudra, and other beings, as separate from the Supreme-Self, Brahman, one without a second. vii. 52.

O Brahmā, he attains peace who sees no difference amongs the three who are one in nature and who are the self of all". vii. 54.

Maitrēya says:—I heard this achievement of Lord Śiva, the destroyer of Daksha's Sacrifice from my spiritual disciple Uddhava the incarnation of Brihaspati. vii. 61.

O Parikshit, That man who after learning, repeats daily with devotion, the achievements of the Supreme ruler, which enhance fame, give long lease of life, and remove all sins, destroys sin. vii. 62.

When the mother earth refused to yield to the workers of the field; King Prithu is said to have got angry "like the destroyer of the three cities (Śiva). (See also X. 7, 29, and X. 76, 12.)—xviii. 13.

During a horse-sacrifice performed by the King Prithu, Indra stole the horse. When the king found him out, and was about to discharge the arrows at him, Indra appeared "with matted hair and besmeared with ashes". He stayed his arrows out of respect for that holy appearance. xix. 14.

Vidura asks: How was it possible for the Prachetas to meet Śiva in person in this world, as even the sages only meditate on him, and it is difficult for the mortals to meet him? It is said that the Lord Śiva delighting in himself wanders about the world with his destructive energy for the sake of its welfareFollowing the direction of their father the Prachetas proceeded northwards till they reached the Mānasa Lake. (Here follows a graphic description of the Lake). They there heard divine music and saw coming towards them the three-eyed Śiva with the body appearing like molten gold, and with a gracious face, surrounded by the Dēvas. The Prachetas joyously prostrated before him. Then Rudra, the remover of the difficulties of his devotees and upholder of Dharma addresses themHe who takes refuge in the Lord Vāsudēva who is above the jīva, bound by three guṇas, is indeed dear to me.....xxiv. 17 to 31.

SECTION V.

In the description of Bhūgoḷa it is said that the holy Bhava is the sole Diety in the Ilāvṛata continent. xvii. 15.

SECTION VI.

In his battle with Vrithrāsura Indra appeared "Like Rudra standing with anger before Yama". x. 15.

Chitrakētu while travelling in the aerial car presented by Viṣṇu, came by Śiva surrounded by Siddhas and Chāraṇas. Seeing Him embracing Pārvati in the assembly of Munis, Chitrakētu laughingly remarked. "He, the preceptor of the world, the direct promulgator of the Dharmas, among the embodied one's, the expounder of the truth of Brahman, and the observer of the highest vows, enjoys publicly the company

of his wife like an ordinary man". In answer to Chitraketu, who did not understand the real worth of Śiva, Pārvati spoke thus:—"His real nature is understood neither by Brahmā, the sons of Brahmā, Nārada and others, the Kumāras, Kapila, nor Manu, such a one you are speaking of as having strayed from the path of virtue. His lotus-like feet are meditated upon by those mentioned above, he is the preceptor of the universe, and he is the auspiciousness of all auspiciousness (Maṅgaḷa). Having reviled such great ones you deserve punishment.....xvii, 4 to 12.

SECTION VII.

The stories of the destructor of the three cities are described. x, 53 to 71.

A number of places of pilgrimage is mentioned including Sētu, Vāraṇāsi, Madurā and Bṛṇḍasūras (Bhuvanēśvaram in Orissa). xiv, 28 to 32.

SECTION VIII.

At the time of the churning of the ocean, the churning rod, the Mount Maṇḍara, began to sink in the ocean. The strength of all the Dēvas was not sufficient to raise it up. It was then discovered that "the failure to propitiate Vignēśvara" was the cause of all this. vii, 8.

In the course of the churning of the ocean, the great poison came out of it. All the Devas became helpless and ran in a body to Kailāsa to seek the protection of Śiva. They prostrated before him and praised him thus :—vii, 19 and 20.

O Lord of all lords, great Lord, the Soul of all, creator of beings, protect us, who have taken refuge in thee, from the poison which burns the three worlds. vii, 21.

You alone are the Lord of bondage and Salvation of all the worlds. The wise men worship you alone. You are the guru as well as the remover of the difficulties of the devotees. vii, 22.

When you create, preserve and destroy the universe, with your energy, then you assume the names of Brahmā, Viṣṇu and Śiva. vii, 23.

You are the Brahman, and the Supreme Secret. You are the manifested and un-manifested. You are manifested as different energies. Thou art the Ātman, the ruler of the universe. vii, 24.

NOTE.

In four verses his universal form (Virā Rūpa) is described. 25 to 28.

The five upanishats viz., (1) Kaivalya, (2) Svetāśvatara (3) Atharvāsirus, (4) Atharvaśikhā, (5) and Kālāgnirudra (These five are generally called 'five Rudras') are thy five faces.....Thy name 'Śiva' is the Supreme Truth.....vii, 29.

O Giriśa, thy Supreme Light is not attainable by Brahmā Vishṇu, and Indra, who are the rulers of the universe. vii, 31.

O Mahādēva, we do not know anything beyond this. The manifestation of such a one as yours, whose actions are not explicit to us, is for the welfare of the world. vii, 35.

On hearing the achievements of Śiva in swallowing the great poison, Brahmā, Vishṇu, Pārvati, and the Prajāpatis, praised him. vii, 45.

Kāsyapa's wife observed the *Payovrata* to beget a son. Along with other prayers she addresses Śiva thus. "Adoration to Śiva, to Rudra, to the possessor of Śakti (may also be translated as Subrahmanya), adoration to the presiding deity of all vidyās, and adoration to the ruler of all beings. xvi, 32.

At the *upanayana* ceremony of the boy, Vāmana (incarnation of Vishṇu) the holy Umā, Ambikā, the Chaste, bestowed the first Bhikshā (alms). xviii, 17.

SECTION IX.

Bhagiratha says to Gaṅgā :—Rudra, who in the soul of all beings, and in whom the universe is woven and interwoven, like the thread in the cloth, will receive the force of your flow. ix, 7.

SECTION X.

The Gopastis observed the Kātyayani vrata ; and having an image of sand before them, worshipped Pārvati by offering

sandal, &c. They invoked Pārvatī with the following mantra. O Kātyāyani, O Mahāmāyā, Mahāyoginī, Ādhisvari, give us Naṇḍagopa's son as husband. xxii, 1 to 4.

Parikshit asks Śuka, how the conduct of Śrī Kṛṣṇa in his plays with the Gopīs, can be justified. Śuka answers thus: We should not judge the actions of great men by ordinary standards. Rudra drank the great poison. Can we do so? xxxiii, 31.

Once the Gopas went to a place of pilgrimage called 'Ambikāvana' and worshipped there their family deity the all-pervading Paśupati and Ambikā. xxxiv, 1.

In her letter to Kṛṣṇa, Rukmaṇi refers to the custom of worshipping the family deity Girijā in the day previous to the day of marriage. lii, 40.

The actual worship of Girijā is conducted in detail. liii, 25, 44 to 46.

Bāṇa, eldest son of Bali, is said to be a great devotee of Śivā. lxiv, 3.

In Bala Rāmās pilgrimage the following, among other places, are said to have been visited. Skanda, Śrī Śaila, Kāñchi, Vṛishabhādri (Nundi durg), Dakṣiṇa Madurā, Setu, Kanyā, (cape Comerin) and Gokurṇa where there remains the spiritual influence of Dhūjati for ever. lxxix, 11 to 19.

SECTION XI.

Kṛṣṇa says to Uddhava "Among the archers I am the destroyer of the three cities (Tripuraghna)." (In the Bhagavad-gītā he says "I am Śrī Rāma among the archers"). xvi, 20.

SECTION XII.

Mārkaṇḍeya is said to have met Rudra who instructs him not to receive with difference the three deities, Brahma, Viṣṇu, and Rudra. x, 21.

Viṣṇu's bow called Sārga is said to be Kāla, (the Rudras amśa for destruction), xi, 15.

R. A. ŚĀSTRĪ.

A Triangular Duel over the Science of Prediction.*

VIII.

JUDICIAL ASTROLOGY.—FINAL REPLY.

SIR,

I should not have thought it worth my while carrying on this fruitless discussion about Judicial Astrology at such wearisome length, except for the fact that Mr. C. V. S. Aiyar is typical of a certain class of people who think that, because they have laboured hard in one branch of human activity, they can sit in judgment over every other branch. I fall behind none, in my admiration for Mr. C. V. S.'s talents and the greatness of their worth, whenever they are applied to subjects to which they have a natural and hereditary adaptation. If Mr. C. V. S. should bestow, however, that amount of concentrated attention, of which he is capable, on the subject of Judicial Astrology, for at least a decade, studying it in a manner which its profundity compels, I have not the least doubt that he will rise from its study, as one of its most devoted champions

The contention of Mr. C. V. S. Aiyar is that astrology as a science, is not subject to the usual laws of thought which govern other experimental and empirical branches of human knowledge, and that only men who are "sanctified in spirit" can approach it with any advantage. This is a statement which, in a sense, but only in that sense, is true of all sciences. Chemistry and Physics, Zoology and Botany, nay, every problem which the human intellect is induced or compelled to tackle, may be brought under this qualification. The truth is that in every science the foundations are laid in empirical plodding, but the cupolas are lost in the infinitazure of instantaneous intuition. 'Pharmacy' or 'medicine' and 'astrology' were in ancient India always associated with each other as

* With this instalment we bring to a close this 'wearisome' discussion over the Science of Prediction or astrology.—*Ed. L. T.*

twin-sisters, since both of them are governed by common qualities, viz., empiricism at the start and intuition in the end. As the late Dr. Richard Garnett, of the British Museum says, "The student, if he is to achieve any useful end must study astrology precisely as he would study astronomy; regarding it, in fact, as astronomy brought down from heaven to earth, and employed for the investigation of human life." He says again, "It may be astrology asserted with confidence that whatever is really essential to astrology is, to a *candid mind* susceptible of demonstration. The influences attributed to the planets, the qualities of their aspects among themselves, the effects of their various positions in the horoscope, the chief rules by which astrologers have in all ages judged concerning body, mind, and fortune, can be shown to be agreeable to experience, and verifiable by such a mass of testimony *as equal to that producible in support of any other science.*" As a well-known writer remarks in a recent issue of a leading monthly, "Experience and experience *alone*, has satisfied every student of astrology, that the influences *originally* assigned to the planets, which none have dared to change or alter, are unquestionably and undeniably true." And he adds, "It is a prevalent custom of superficial writers, especially when employed by the editors of popular journals, unjustly to criticise, and sometimes intentionally to distort or ridicule astrology. The inability of these writers to deal satisfactorily, or even seriously, with the subject has been notable whenever the matter has come under discussion." Although perhaps it will be useful to take Solomon's advice and "*answer a fool according to his folly; lest he be wise in his own conceit,*" yet, in the interests of the Astrological Science, as the art of prediction open to the unaided intellect, I make no apology to draw on the wise reflections of the late Dr. W. J. Simmonite: "Those who reject Astrology as an idle dream and an illusion have never seriously applied their minds to the study of it. They have entertained wrong impressions respecting its pretensions and have imagined that the science professes to teach more

than it really does. They have never been able to erect a figure of the heavens at any required moment of time. They know not the data on which the predictions are based. They have never watched the baneful influences of Saturn afflicting the eastern horizon; nor the benignant operations of Jupiter upon others; nor the bad aspects of their own Mercury with Uranus and the Moon, to which have declared in them a certain portion of querulousness, mixed with no small share of ignorance, arrogance and envy eternally prompting them to find fault with what they do not understand. These persons, unwilling to be thought ignorant of anything, pretend to be familiarly conversant with everything; and they imagine they manifest their superlative shrewdness and incomparable dexterity by a sort of wholesale dealing in notes of interrogation. Thinking, as they do, that they individually are the emporium of knowledge, they grant nothing to their opponent; they concede no point; they admit no position, not even for the sake of argument; they are mighty dexterous at a syllogism in their own favour; but uniformly reject the minor, the major, and the ergo, from every other quarter. They are generally smatterers in some art, or dabblers in some science; and having acquired a string of technicalities, never fail to pour out a most abundant portion of them into the ears of those who may not happen to make any particular science their study. But ask these persons a question, even in their own favourite study and for the most part the answer will be an expression of astonishment at your ignorance; but you must not look for a definite answer; most assuredly you will be disappointed if you calculated upon deriving any information of real utility from them. Are these the individuals to decide upon a question of momentous, so profoundly philosophical, so invaluable to each man, to the millions of society, nay, to the whole world, as Astrology? A science based upon the fabric of creation; which has employed the master-mind of a Ptolemy, a Thales, a Plato, a Virgil, a Kepler, a Newton, a Davey, and thousands more, whose names are immortalized by men of talent. Let

those who wish to explode the science first, cast their own horoscopes, or prove, from some authenticated nativity, that there is no truth in Astrology, then, and not till then, will we listen to their pompous assertions against the science; but, by the time they are capable of performing the above requirement, they will be fully convinced of its truth and become converts to the doctrines which they formally *sic* condemned." So much for exploding the contention that Astrology is a chimera, or that is so at the hands of intellectual experts. Intuition is the greatest helpmeet of Astrology, but when one has truly advanced in intuition the symbology of the Zodiac, planets and stars or asterisms, is no longer needed to look back into the past or to foretell the future. The *Illuminati* who "rest in God" do not require to know Astrology, for with their *kāla-vāñchana* they can readily dip into any portion of the "Book of God's Remembrances." If, therefore, Astrology is of any value, it is to the man-in-the-street to whom his destiny is an utter non-descript blank and not to the seer who is able to transcend his senses and thought and to "Sleep in Light." When the "Kingdom of God" is established in one's soul, there is face-to-face apperception of the causes of the entire round of one's *vāsanās* which is the master-key, to unlock the mysteries of spiritual evolution. Consequently, the real position is that Astrology is designed for the use of the man *of the world* (and not merely *in the world* as is the case with so many *Arudhas* and *Muktas*) and that its successful practice as an art is within the province of experts who approach it with intelligence, diligence and the necessary preparation.

ASTROLABUS.

Saiva Movement.

ŚAIVA SIDDHĀNTA MAHĀ SAMAJAM.

SRIMAN J. M. SALLASWAMI PILLAI, B. A., B. L.,
THE VICE-PRESIDENT AT BANGALORE.

As soon as it was announced that the Vice-President would visit Bangalore, arrangements were made by the President for a Tamil lecture at the cantonment and a lecture in English in the City. On the evening of 1st May, under the auspices of Meykaṇḍār Annadāna raṅgam, a lecture was delivered on the life of Saint Meykaṇḍa Deva under the presidency of Mr. K. P. Puṭṭaṇṇa Cheṭṭiyār, Senior Councillor to H. H. The Mahārāja of Mysore and President of the Samāja. While referring to the birth of our Saint in Tiruveṅkāḍu, the lecturer observed that our Saint was born like all of us in the Kāḍu or Forest (மேற்காடு) in which the hunters of the five senses (ஐம்புவெல்கள்) are roaming and in which we are ensnared. He was of low birth as all of us. But when he was removed to his maternal uncle's house (புகுந்தலம்) in Tiruveṅṇainallur (The good Town where amṛita—Kaivalya navaṇita—is produced), our Saint received Grace of God (Īśvara Prasāda) and became a Brahmin, (அந்தஸம்) one with Brahman, (அறவாழி அந்தஸம்) as was attested by the fact that his disciples were the foremost Brahmins. He observed that there are really two castes, Brahmins and Mālas; so long as we are united to Mala (Pāṣa), we are really Mālas; and the moment we get rid of it, we become Brahmins—vide the story of Naṇḍanār himself. He further observed that while a girl remains in her paternal home (மேற்காடு) whatever luxury she may be supposed to enjoy and command she enjoys really no happiness, but it is only when she enters her real home, the home of her lord she receives bliss. So it is while we live in Mālabhaṇḍa, we taste the transitory pleasures of Māya but the full bliss is vouchsafed to us only when we are united to our Lord who is Sarvalōka

Ṇāyaka. He then dwelt on the greatness of Meykaṇḍa Dēva and his work Śivajñānabodha which has furnished the language and thought of all Tamil philosophers who came after him during the last 700 or 800 years. He dwelt on the peculiarity of his Advaita philosophy and the peculiar nature of Jīva on which this philosophy, is built up. In concluding, he said all Śaivas are called Meykaṇḍān Saptati—and every Śaiva should glory in that name. After the address, he explained briefly the objects and rules of the Mahāsamāja.

One of the special features of this meeting was the presence of a band of young men clad in white dhoti and shirt and a wrap of saffron cloth, with holy ashes smeared on their foreheads and who sang Dēvāra Hymns in the most approved manner to the accompaniment of sweet Music. To the surprise and delight of all, it was found that they were members of Śivanēsa Tirukūṣṭattār (a Pañchama Religious Association) and it was in existence for the last 13 years. At the request of the President, they were present at the meeting in J. Doḍḍanna's Hall, on 2nd May. A most distinguished audience was collected that evening under the Presidency of Mr. V. P. Mādhava Row, C.I.E. Retired Dewān of Mysore. The Chairman in introducing the lecturer spoke in very kind terms of him and said he had heard about him 13 years ago from the late Sir Śeshādri Aiyar who had commended to him his translation of Tiruvarutpayan or Light of Grace. Mr. Nallasvāmi Pillai then rose amidst cheers and delivered a most eloquent address on Śaiva Siddhānta which held the audience spell-bound for little more than an hour. He showed that Śaivaism was not a mere sect and that it has inherited to day all the old traditions from the time of the Ṛig Veda and in forms and in philosophy it is the old old Hinduism. He showed its eclectic and universal character quoting the opinions of European Scholars, and how it was called Siddhānta, Sāra, and Samarasa. He explained briefly the doctrine of Advaita and the nature of Jīva which is the peculiar glory of Siddhānta and he brought his address to a close, after explaining the objects of the Mahāsamāja. The Chairman thanked the lecturer and

expressed he felt honoured at having presided over such a meeting. The tracts on Śaiva Advaita Siddhānta and an appeal to Śaivites and Copy of Rules of the Samāja were freely distributed at both meetings. Considerable interest had been aroused in the minds of all in regard to our Religion and philosophy and the Vice-President could not accept the offers of friends requesting him to visit Mysore and other places owing to other engagements. On the third evening, he visited the Maṭam of Śivanesa Tirukūṭṭattār in Chulai (Bangalore) and he listened to their chanting of the Devāra Hymns and an address and in replying to it, he showed the greatness of the Tamiḷ Veda and declared that Vēdiyar were those who chanted the Vedas and that as they did so, he regarded them as such and bowed to them. This association has been helped in the past by Rai Bahadur Arcot Nārāyaṇasvāmi Mudaliyār Avl., and his nephew the late lamented Rao Bahadur Meykaṇḍa Deva Mudaliyār Avl., and at present by his brother Arcot Sundaramūrti Mudaliyār Avl., who was present at the meeting and sang also a Devāra Hymn. He has generously given a large plot of land for building a proper Bajana Hall and Maṭh and they are appealing for funds for starting and completing the building and surely it will be one of the best Śivakainṭkaryams if our friends will give them the help that is needed. —“SAMĀJIST”.

II.

TIRUCHENGODE ŚAIVA SIDDHĀNTA SABHĀ.

The second anniversary of this Samāja was celebrated in May 1909 under the Presidency of Śrīman J. M. Nallasvāmi Pillai, and as was announced at that Meeting, efforts were being made to secure a proper building for the Samāja and these efforts were crowned with success through the liberality of Miṭṭāḍār Thaṇḍivelu Gaṇḍar and Miṭṭāḍār Kailāsa Gaṇḍar and other gentlemen and a building was bought and repaired at a cost of Rs. 1200, and it was opened to-day and the 4th anniversary was celebrated in the new premises. It is a very spacious

Hall with side-verandahs and out-houses and is well adapted for holding the meetings of the Samāja and containing the Śivajñāna Library which was opened about 16 months ago by Rao Bahadur T. N. Śivajñāna Pillai B.A., Dy. Collector of this division. The Fourth anniversary meeting was also presided on this occasion by the same talented gentleman. After being called to the chair on the motion of Mittādār Subbarāya Gaṇḍar, the latter read welcome address to the Chairman, Hon'ble Mr. P. Sambanda Mudaliyār and Mr. J. M. Nallasvāmi Pillai and other gentlemen, and the chairman opened the meeting in a short and sweet speech in which he referred in eulogistic terms regarding the services rendered to the cause of Śaivism by Mr. J. M. Nallasvāmi Pillai and he prayed to God Śiva that the work of the Samāja would be useful and progressive. Thereupon Paṇḍit Anayappa Pillai of the Namakkal High School delivered a very interesting address on the ancient history of the Tamil language. Then rose Mr. J. M. Nallasvāmi Pillai amidst great cheers to deliver his address on Auvai's Text "செவ்வாய் நெடுமலை நாகேசுவரர்". He derived therefrom the true definition of truth and untruth and pursued this enquiry as to what the truths we know and established that the world of matter, (Achetana Prapañcha) and the Souls or Jivas (Chetana Prapañcha) and the Supreme God, and rebirths, and the law of Karma and the soul's bondage and release were such truths, and mistaking one for the other was the cause of all untruth or *asatya*. Śrīman T. S. Tyāgarāja Jñāniyār of Tiruvārur and editor of *Kaṇḍalasini*, then read an able paper on 'Śivabhakti'. The Chairman in closing the proceedings of the day observed that there was no doubt that we enjoyed great pleasure that afternoon whether in regard to the sweet music discerned by the Othuvār of Tiruvārur or in regard to the speeches and addresses delivered and he complemented the Othuvār on his excellent recital of the Devaram Hymns, and Anayappa Pillai for his paper on Tamil. Referring to the address delivered by Mr. J. M. Nallasvāmi Pillai on a small text in Attiṇṇi, he said he agreed with the remarks of Mr. J. M. Nallasvāmi Pillai

in regard to importance of committing to memory the aphoristic moral sentences in early youth, when he read the report in the papers, though some would have seen to have disagreed and the address delivered to-day fully justified the clause made for these moral lessons in early and it showed what great truths are condensed in such short sentences and if only those, who had heard to-days' address and the address on அறஞ்செயலிரும்பு to be delivered to-morrow by Mr. J. M. Nallasvāmi Pillai and if they would ponder on these till they meet at the next anniversary, they will find out what greater wisdom is stored in these short aphorisms. He also complemented Mr. Jñāniar and remarked he was hoping it was longer than it was and hoped that it would be published in his valuable paper and thus to the world.

Ratna Paṇḍāram Othuvār of Tiruvārūr recited the Tirumurai from time to time and gave delight to the audience.

The meeting dispersed after thanking the Chairman for his great kindness in presiding on the occasion.

The Hon'ble Mr. Sambaṇḍam Mudaliyār presided on the second day and delivered an interesting and able speech in Tamil in opening the proceedings. After this, Mr. Narasammāiyar read a learned paper on Śiva Pūjā in which he maintained the position that Śiva was the Supreme Brahman and His worship was the most sacred, from quotations from various upanishats, etc. Mr. J. M. Nallasvāmi Pillai then delivered his address on "அறஞ்செயலிரும்பு" and pointed out how Dharma stood first among all the Purushārtas and at the same time covering all the rest including Moksha and the principle underlying it was love, governing as it does இல்லறம், (Private life) and துறவறம் (Life of a recluse) and the relations between man and man in all social, mercantile and political matters, the relation between the souls and the relation between god and man. God is called 'அறவாழி அந்தணன்' 'Ocean of Dharma and Beneficent' and those who attained to His condition are also called 'அந்தணர் என்போர் அறவோர் எவ்வுயிர்க்கும் செந்தண்மை பூண்டொழுகலான்.'

This love when reduced to action tries to remove pain and increase the pleasure of all sentient creatures. The ills to be removed and the pleasure to be secured are for the body, the mind and the soul. Thirty-two Dharmas are as such enumerated. Śiva Pūjā was nothing more than this. When one wants to honor and show his love to another it is not to his soul that he renders service but to his body. The Chetana and Achetana Prapañcha form the Lord's body and the service is accordingly done in material and sentient forms which are all the creatures of God without distinction of race, creed or caste and the latter worship is of more importance than the one done to material forms. He concluded by emphasizing the importance of Vidya Dānam now-a-days and he suggested strenuous work on the following lines.

- (1) Improvement of the Vernaculars.
- (2) The imparting of religious and moral instructions by means of tuition in schools, lectures and pamphlets and books.
- (3) The giving of this Dānam to all and to the depressed classes in particular.

At the close of the address, he explained the object of the Śaiva Siddhānta Mahāsamāja and collections were commenced and two of the collection books were filled up at once. The able Secretary of the Samāja then delivered an interesting address on 'ஈடுபோல்வினை' and mainly touched on the same subject as by previous speakers and he concluded with an eloquent appeal to the people to support the Śaiva Samāja. Mr. Jñāniyār of Tiruvārur spoke again on Temple administration and suggested better improvements. After the Chairman closed the proceedings, memorial verses composed for the occasion by Srimān Ārumuga Upādhyāya and Varadarājaiya Pillai in which the Samāja and the Chairman and Mr. J. M. Nallasvāmi Pillai were blessed. This was brought to a close, a very interesting function, and the credit of the whole arrangements were due to Mr. Muttusvāmi Koṇār Avargal and Mittadārs Thaṇḍigai Velu Gaṇḍar Avargal, Kailāsa Gaṇḍnder Avargal and Rājāh Gounder Avargal and the late President of the Samāja Muttukumārasvāmi Mudaliyār Avargal.

—“SAMAJIST”

Moral and Vernacular Instructions in Schools and Colleges.*

The question of Moral and Vernacular instructions in Schools and Colleges is first becoming one of the raging problems of the day and it was to be regretted that some recent writers are trying to introduce politics into the matter. The question is also being discussed whether our school-going children are so very wanting in moral education. I for one think that it is not satisfactory as it should be ; and at any rate, after the practical abolition of the Vernaculars and Sanskrit in the Colleges, the future of our young men is one to cause us great anxiety. They were studying at least a few chapters of the Sacred Kural, a book unparalleled in the literature of the world as Dr. G. U. Pope said, but no more have our young men any chance of learning the name of this book or of its great author. People who propose remedies for the existing state of things suggest the compilation and introduction of all sorts of moral text-books but none of these books would really be satisfactory. Besides, moral instruction to be useful must begin from the very beginning. I, for one, am apt to think that in the old system of Vernacular education we have every guarantee of a sound moral education. We have for instance in Tamil a graduated series of text books beginning with *Attigudi* and ending with the Sacred Kural which are adapted for the instruction of human beings in all stages of youth and adolescence ; as soon as children have begun to spell their words, *Attigudi* is handed

* This is a summary of the lecture delivered at Pachaiyappa's Hall, Madras, on Saturday the 29th April 1911, on the occasion of the Annual Meeting of the Tamilian Archaeological Society.

to them and we have short aphoristic sentences of 2 or 3 words and each consisting of 2 or 3 letters, which are committed to memory and are easily remembered. And here I must notice the new system of teaching by training the eye and hand of the young. The old system consisted in making the young commit certain aphorisms to memory. And I would appeal to the learned Chairman who is an expert as to which of the two systems is good. There may be some use in the modern system but so far as the purpose for which they are intended the old system was good. We cannot demonstrate moral truths to little children and tell them about the why and wherefore of things. The first faculty to be exercised is the faculty of memory. They must remember the facts and inferences which they receive through the different senses and it will be time enough when they need to exercise their sense of difference and sense of similarity. These moral aphorisms early stored indelibly in the minds of the young slowly work upon their minds as they develop from time to time and the full force and meaning is gathered just at the nick of time. These moral aphorisms contain an amount of stored up wisdom, the more and more you think on them, the greater is the light that dawns on one's vision. I have lectured to learned audience for an hour or two on each of our grand old mother Auvai's aphorisms like கண்டொன்ற சொல்லென், &c., and even then there may be hidden meanings which I have not been able to grasp. And here I would point out that our scheme of moral instruction is not a narrow one but embraces all the activities of the human mind. Our Purushartams are not one but four, Dharma, Artha, Kāma and Moksha—அறம், பொருள், இன்பம், வீடு. It embraces subjects affecting the home, subjects dealing with man as a bread-winner, man as one of the body-politic, the man who seeks pleasure in the world and the man who seeks to retire from the slings and arrows of the world. These moral text books contain truths which are useful whether one is a father or a husband or a son, whether one is a merchant or a politician, whether one is a

mere pleasure seeker or a godly person. Our Sacred Kural as every one knows contains *Muppal* அறம், பொருள் and இன்பம் and does not omit வீட்டின்பால். It is in fact, an all comprehensive scheme of educating man as a whole and no one need say at it as though that one side of man would be given greater prominence than the other sides. And here I would put in a word for the old pial school system. And the moment this is mentioned, Prof. Reṅgāchārya is reminded of the pinching of the ears and His Excellency Sir Arthur Lawley, the most popular of our Governors, of the ill ventilated school rooms. But we speak of the revival of the old pial school system we need not necessarily retain all its objectionable features. Our old system was cheap and effective and the poorest hamlet could afford one. But if you want to have good buildings and well-paid teachers, no one would object. But it is to the redeeming features of the old system that I wish to refer. In the first place that in the old teacher we had an efficient man. He was a Scholar and Paṇḍit and was wedded to his profession all through life. And he imparted sound moral instruction by means of the texts we possess. As against this, what do we have? Can the modern day elementary school teachers compare in any way with the old set? They are failures in life and most ill-equipped for the task of handling the fate of young lives. And what sort of text books have been substituted in their place. A series of readers in which, one is taught that horses neigh (குதிரைகளைக்கின்றது) and jackals howl (நரி ஊனையிக்கின்றது) and in which are comprised stories of Alibaba and the forty robbers, and learned papers on கரிவாய்வு etc. And at the end are appended a few pages, only a few in which, a few aphorisms and verses picked from here and there are given. And in examining a girl school at Secunderabad I found that the children had forgotten the verses learned in the lower forms. They took no lasting hold in their minds.

My suggestions would be :

1. Get teachers of the old type of Paṇḍits for all the elementary schools and upwards.

2. Make the education a purely vernacular one up to a certain stage.
3. Introduce the old text books * in full in all the different forms.
4. Re-introduce vernacular into the college classes.

* This is a list of நீதிநூல்—The Moral text books.

VOL. i.

1 ஆத்திருடி வரி ... 108...	6 முதுரை பாட்டு... 30
Āttiṭṭiṭṭi lines	Mūdurai verses
2 கொணறையேந்தன் „ ... 91...	7 நல்வழி „ ... 40
Konraivēṇḍan	Nalvali
3 வெற்றிலேற்கை „ ... 131...	8 என்னெறி „ ... 40
Verrivērkai	Nanneri
4 முதுமொழிக்காஞ்சி „ ... 100...	9 இன்னா நாற்பது „ ... 40
Mudumolikkāñchi	Innānārpadu
5 உலகநீதி பாட்டு... 13...	10 இனியவை நாற்பது „ ... 40
Ulaṅkani	Iniyavainārpadu

VOL. ii.

11 நீதிவெண்பா பாட்டு... 100...	15 சிறுபஞ்சமூலம் பாட்டு... 104
Nitivenbā verses	Chirupañchamūlam verses
12 நீதிநெறிவிளக்கம் „ ... 102...	16 எலாதி „ ... 76
Nitineriviḷakkam	Elādi
13 திரிகடுகம் „ ... 100...	17 அறநெறிச்சாரம் „ ... 124
Tirikaḍugam	Araṇerichchāram
14 நான்மணிக்கடிகை „ ... 101...	18 ஆசாயக்கோவை „ ... 100
Nānmaṇikkadigai	Achāyakkōvai

VOL. iii.

19 பழமொழி பட்டு... 400...	20 நாலடியார் „ ... 400
Paḷamoli	Nāḷaḍiyār
21 திருக்குறள் Tirukkuraḷ குறளடி ... 1330	

J. M. N.

THE "ĀGAMIC BUREAU" NOTES.

With the next issue the eleventh volume comes to a close and with the July issue we step into the twelfth year of our existence. In the past there has been an unusual tardiness in the appearance of the Journal due to many unavoidable circumstances over which man has no control. However we feel confident that our journal did not and does not fail to create interest in the readers as the themes dealt out in the pages of our Journal are of eternal value. We are glad we have received from numerous readers words of encouragement and application. Many have declared that but for our Journal they would not have known anything about our Ancient National Religion—The Śivādvaita Siddhāntam. Many are under the impression that this Śaiva Religion is of recent origin because they are able to meet face to face with this religion through English translations and public lectures now. We are glad that at least the thirteen long years' of strenuous efforts has borne fruit by opening the eyes of the people to this valuable and genuine religion. Still we think our Religion is not known to many. Europe is not yet alive to the existence of our Religion. Savants like the late Doctor G. U. Pope, Hoisington and Julien Vinson have done much for us by their translations of our Sacred books. Dr. L. D. Barnett Litt. D. keeper of the Oriental Manuscripts of the British Museum is an admirer of our Religion and he is doing much in educating the English Public about our Religion. He has also contributed to our Journal and we sincerely offer our best thanks to him. Many Orientalists and Christian Missionaries have joined and

shaken hands with us as brothers. We hope that in the near future our sacred Śaivism will become the universal Religion holding Fraternity, Equality and Tolerance as a few its Chief Principles. Śaivism is eclectic in its character and the word 'eclectic' is nothing but the translation of the word Siddhānta-sāra or Samarasa.

Now the Śaiva Religion is found in almost all parts of the world and the extent is very wide as many other religion. We have adherents to this Faith everywhere. We may be correct when we say that all these have been achieved through our Journal which is the only one journal of its kind in the whole world which speaks about our Śaiva Religion and the art, literature and cult of the Tamil Country. The word Tamil is used in a comprehensive term. Pandit D. Savariroyan says :

The word "Tamilian" both here and elsewhere is used in a wide sense. It comprises not only that section of the people of the South speaking the Tamil language, but all the people belonging to the same race and stock as the Tamils, wherever they may be, whether they represent sections speaking Tamil, Malayalam, Canarese, Telugu, etc., in the South, or the cognate tongues in North India, or those found in other parts of the East and even in the West, such as the Finns, Hungarians, etc. of Europe.

The term *Dravidian* brought into use once by Dr. Caldwell, as it refers exclusively to the the South Indian population, fails to convey this new sense and has therefore been discarded, Tamil being the representative tongue of the family and the term *Tamilian* being "as elegant and as short as Aryan," it has not been thought improper or inaccurate to call the whole population that belong to that stock by the term "Tamilian."

There are still innumerable books in Tamil which are not yet brought to light. We propose to translate in the pages of

our Journal the greatest of our Tamil classics in the order of their importance. Prof. Max Muller says: "What we want are texts and translations, and any information that can throw light on the chronology of Indian Philosophy. * * * Such journals as *The Light of Truth or the Siddhānta Dipikā* have been doing most valuable service'. Max Muller is not one who will easily give his praise. Translation of *Śaiva Samaya Neri*, *Tiruvārūṇṭayan*, *Unmai Viṭakkam*, *Śrī Kaṇṭha Bāshyam Tirumantiram* and *Maṇi-Mēkhalai* and *Puṇḍarīka Vēṇḍai Mālai*, *Puṇḍarīka*, *Tiruviruttam* etc., have appeared in our Journal.

From the next Volume we propose to publish the translations of *Puṇḍarīka* by the late Dr. G. U. Pope whose Manuscripts were sent to us by the kindness of Mr. John V. Pope who has promised to give us Dr. Pope's translations of *Paṇamoli* and other great works. We propose to publish also an English translation of the *Periapurāṇam*. We only request our Patrons and Subscribers to extend their kind patronage by which we propose to open up the treasury of Tamilian Antiquity, classics art and culture. We thank all our patrons for their past kindnesses.



We have received the report of the Society for the year 1910 and the resolutions and proceedings of its Annual Meeting held in the Pachaiyappa's Hall, Madras on the 29th April under the Presidency of Dewān Bahadūr L. D. Svamikaṇṇu Pillai Avargal, M.A., L.L.B. (Lond). The Report is satisfactory and appeals for further Co-operation and support. The society proposes to publish two Nos. 9 and 10, of Tamilian Antiquary. The contents of No. 9 are:—(i) "The

Origin of the Tamil *Veṭālas*" by *I. J. Tambi Pillai Esq.*, M.R.A.S., *Colombo*, and (ii) "The Pallavas" by *Rai Bahadur M. R. Ry. V. Venkayya Avargal*, M.A., *Government Epigraphist, Simla*. The contents of No. 10 are: (1) "The Todas and their Tamilian Affinities" by *M. Jivaratnam Esq.*, B.A., *Madras*, (2) "Dravidian Astronomy and Its Affinity with the Chaldæan", by *Dr. V. V. Ramaṇa Śāstrin*, PH. D., F.Z.S., (LOND.) ETC., *Madras*, (3) "The Period of Ten Tamil Idyls" by *T. A. Rāmalingam Chettiyār Esq.*, B.A., B.L., *Tirupūr*, (4) "The Monetary System of South India" by *Devān Bahadūr T. Desikāchariyar Avargal*, B.A., B.L., *Trichinopoly* and (5) "Heroes and Heroins in Ancient Tamīagam" by *M. Rāghava Aiyangār Esq.*, *Madura*. The financial state of the Society is fair and the accounts are correct but a great deal of arrears is left uncollected. The Society requests the members to send in their subscriptions as early as possible which alone will enable the Society to realize its objects. The most ambitious and the legitimate object of the Society is "to collect materials for the construction of an accurate history of the people of South India including Ceylon and of their Languages and Literature and Religion and Philosophy".

Will the Tamilians rise equal to the occasion with enthusiasm and patriotic feelings to achieve the grandest of the objects?

At the annual meeting the Report was read and adopted and a new council was elected for the year 1911. *M. R. Ry. T. Rāmakrishṇa Pillai* B. A., F. M. U. was elected a delegate to represent the society at the Universal Races Congress, London and to bespeak the cause of the Tamilian languages at the various European Universities he may visit. Then papers on "Music in Ancient India—a study from the Rāmāyaṇa" by *Mr. C. Tirumalayya Nāyudu* and "The Evolution of Tamil Viruttams" by *Mr. E. N. Tanikāchala Mudaliyār* were read.

And lastly J. M. Nallasvāmi Pillai delivered a lecture on "Moral instructions in Schools and Colleges." We give below a summary of the chairman's remarks and Mr. Nallasvāmi Pillai's lecture is published in this Number on p. 518 *ante*.

(Chairman's Remarks :—"The scope of the Tamilian Archæological Society, as may be inferred from the evening's proceedings, is very varied and extensive and embraces in fact everything that concerns the art, literature and history of the Dravidian races of which the Tamiḷ race is typical. Some complaint has been made by previous speakers of the want of public patronage under which the Society labours, but I think that the Society is necessarily very select in its composition and although the results of researches carried on in Dravidian history may ultimately reach the public in some tangible and useful form, they are for the present, confined to the few who choose to labour ungrudgingly in this difficult walk of science and to the pages of the journals devoted to *archæology* and *antiquities*. Still one might expect that on the occasion of the annual meetings of a learned Society like this, the public might manifest a little sympathy and when such sympathy is not forthcoming the members who, it must not be forgotten, are, with all their unselfish devotion to science, human beings with human weaknesses, might be allowed to feel and express some disappointment. Such disappointment, it is true, is not likely to damp their ardour and I would refer to two of the papers just read, that on Ancient Music by Mr. Tirumalayya Nayudu, and on Tamiḷ *Viruttams* by Mr. Taṇikāchala Mudaliyār as proof of the very great industry and erudition which the members of the Society bring to bear on their labour of love. Of Mr. Tirumalayya Nayudu's paper which has been taken as read, it is fortunately not necessary for me to speak in detail, first

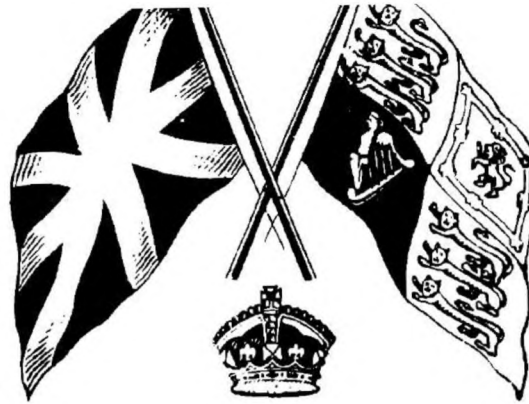
because I have not heard it, and secondly because if I had, I would not be qualified to judge of the merits of so learned, so well-known and so profound an authority on Indian Music. In the paper by Mr. Tanikāchalam Mudaliyār there is more reassuring ground because although he spoke a good deal of music, all of us understood him to refer to the *terra firma* of prosody and rhythm which even those might enjoy to whom it has not been given to discourse music or to discourse on it. One regret I probably share with most of my hearers, that we had not devoted to the subject of Tamil prosody and its endless varieties of rhythm the attention which enthusiasts like Mr. Tanikāchalam Mudaliyār have bestowed with such rich results for the benefit of Tamilian Archæological Society.

Coming now to the subject of Mr. Nallasvāmi Pillai's remarks, I thank him for inviting me to contribute to this discussion, but I respectfully decline to enter the arena which is already in a white heat of discussion. Everybody, including those who engineered the recent changes in the University Arts courses, regrets that the Dravidian languages have been so badly treated. I hope that the matter is not past recall and that the representations of the friends of Dravidian literature will be successful : but in the meanwhile it behoves every graduate and every educated man belonging to the Dravidian races to do for that literature what has been done for a century past by educated Englishman for their language. It is common knowledge that at the time when English philology began to be cultivated in earnest, that is at the beginning of the nineteenth century, English was not part of the curriculum of English schools ; nevertheless Englishmen felt it their duty to place the English language as a subject of study on the same pedestal with the classical languages and three generations of English

philologists have succeeded in achieving this object. I have no doubt that with equal persistence in an equally deserving cause, students of the Dravidian languages will succeed in winning back, for those languages, the place in the educational system which they enjoyed for several hundred years and which they now more than ever deserve to occupy."

* * *

We have much pleasure in informing our Subscribers that our offices and printing press have been Our New Buildings removed to a new and spacious building specially built for our purposes at 4/20, Maddox Street, Vepery. Owing to this change of premises we are required to make a fresh declaration under the Press Act. The press was re-registered on the 5th of May only. Our Journal also was re-registered on the 16th June before His worship the Chief Presidency Magistrate. We offer our sincerest thanks to the authorities for not calling upon us to deposit any security and we shall always be deserving their confidence and respect. Our delay is due to this re-registry and we hope everything will be all right in the future.



THEIR IMPERIAL MAJESTIES
KING GEORGE V.,
EMPEROR OF INDIA,
AND
QUEEN MARY,
EMPRESS OF INDIA.



SUPPLEMENT TO

*"The Light of Truth or the Siddhanta Dipika
and Agamic Review."*

JUNE. 1911.



THE
LIGHT OF TRUTH
OR THE
Siddhānta Dipikā and Āgamic Review.

*A Monthly Journal devoted to the Search for Truth as revealed in the
Ancient Hindu Mystic Philosophy known as the Śaiva-Siddhānta or Āgamānta.*

VOL. XI.

JUNE, 1911.

No. 12.

MAṆI-MEKHALAI.

(Continued from page 189 of No. 11 Vol. XI.)

CHAPTER XXII.

THE IMPRISONMENT.

As soon as the sun had arisen, those who came to worship the goddess of the temple and the divinity in the pillar, finding the prince lying there slain, went and informed the Sages in the Chakra-Vāja-Kōṭṭam; and they demanded of Maṇi-Mekhalai if she knew ought of his death. She related to them all that had passed, whereupon they put the corpse and Maṇi-Mekhalai under separate guards and went to inform the king as he sat in state in his audience-chamber. The case was clear. The prince had been caught and slain in an amorous intrigue. This they represented to the king and comforted him by telling him of other princes* of his own royal line who had sinned and suffered in a similar way.

*These ascetic Sages relate to the king two stories of kings' children who had been punished for licentiousness. Of these the first is, "The History of Kaganḍan's son".

After hearing all that the Sages had to say, the king calmly called one of his chief courtiers and said "Utaya-Kumaran whom I ought to have slain myself has been killed by

This is as follows : in times by-gone, Parasu-Rāman (an incarnation of Vishṇu), came to the South with the intention of destroying all the kings that ruled there. But Durga warned the king whose name was Kāṇḍan not to fight with him, but flee to some other city. He accordingly gave up the city to one of his warriors called Kaṇḍan saying to him "Parasu-Rāman has sworn hostility to none but kings. He will not war with thee. Guard the city till at the command of the Sage Augustya I return. Since thou art his guardian the city shall bear the name of Kāṇḍi." Saying this he departed. Kaṇḍan, was thus installed, had two sons of whom the younger seeing one day a Brahmin women whose name was Marudi bathing at the mouth of the Kāviri, was enamoured of her and called her to come to him. She fled confounded saying to herself "Modest women at whose command rain falls, enter not into the minds of others. But my image has entered his soul. Therefore henceforth I am unworthy to light the Brahman's three-fold household fires. What can be the cause of this ?" So with sorrow she turned away from her own door and entered the Demon Square exclaiming "Oh God I have done no fault against my husband ; but my image has found easy access into another's mind ; tell me of what fault this is the punishment. They say that it is thy office to tie with cords those that fail in their ascetic duties, and all other wicked persons. If thou dost not so bind me, is it because thou findest no fault in me ?" To her thus piteously exclaiming, the "Demon of the Square" appeared and said "Oh innocent soul give ear !

"Ponder well the weighty saying of the truthful bard

She worships not the gods, but to her husband renders homage
due,

So when she bids it rain, the rain shall fall ;"

"But thou hast listened to false tales ; to words that stir laughter, delighting in festivals where there is dancing with music and singing and hast surrendered thyself to the glamour of temple worship ; and thus at thy command, no cloud pours down its rain, and thou hast lost the power that inflames others' hearts which all excellent chaste women possess. If

that stranger who, since he slew him without inquiry, has committed a grievous sin. But,

The ascetic duties of renouncing Sages, and woman's chastity.
Cannot exist if kings guard not as them befits ;

So saying he decreed that his son's body should be thrown into the earth with the wheel of chariot upon it, in order that all

thou wilt abandon these things I tell thee of, the cloud will listen to thy voice and pour forth its rain. I will not bind thee as I bind the women who follow their own hearts' imaginings. The king punishes in seven days those who have committed crimes ; if within that time he does not punish, I shall do my duty." As the demon had said, within seven days that erring prince fell by his father's sword.

The second story told by these ascetics was "The history of the generous Merchant Dharma-Dattān." This merchant had a cousin whose name was Visākhai. The two were much in love with one another and often held pleasant converse together. People of the town seeing this began to spread slanderous tales about them and said we shall have a Gāndarva wedding here. Visākhai hearing this fled to the world's "Choultry" and said to the pillar-deity "I pray thee cause this scandal to cease." Accordingly, the pillar-deity uttered aloud with its divine voice the words "Oh dwellers in the town, she is utterly faultless". Hearing this the town-folks wondered and applauded her. But Visākhai said to herself if this divinity had not cleared up the mystery these people would never have ceased to doubt me. In a future birth I will become my cousins wife ; but in this birth I cannot wed him. Saying this to her mother, she went into a nunnery and led an ascetic life. After this Dharma-Dattān offering grateful praises to the pillar divinity, left Kāviri-Pūmpattinam and settled in Madura, vowing that he would never marry since Visākhai was unobtainable. In Madura as a virtuous merchant he amassed a great fortune, attained the distinction of the "Margosa-Flower" and lived as a distinguished citizen till his sixtieth year. Then a Brakman came to him and said "Why dost thou live unmarried in this city ? Hast thou not heard that the man without a wife can never reach the world of the gods whatever charitable works he may perform. Hasten home to thy city and get thee a wife." Accordingly Dharma-Dattān left Madura and came home to this city, Visākhai bearing of his

other kings might take warning, and know that one unworthy had been born in his royal line. He also commanded that the songstress Maṇi-Mēkhalai should be thrown into prison.

On her arrival, without any hesitation quitted her nunnery and coming to him said "We know one another no more; where is the beauty that distracted us then. Thou art sixty years old and my once shining tresses are grey. In this birth for us, youth and love are no more. In another birth that I shall be thy spouse is certain :

"Youth endures not; the body endures not;
Stores of rich accumulated wealth endure not.
The world of the gods and children are not
Abounding virtue alone shall be ours.

Therefore on all sides bestow thy gifts." Accordingly he showed her all his wealth and together they employed it in works of charity. Meanwhile, she was going in the street, the elder brother of him who had been slain on account of Marudi beheld her, and becoming enamoured of her, raised his hand to take the garland from his own head intending to throw it upon her; but owing to her supernatural virtue the upraised hand was caught in the tufts of his hair and could not be disentangled. The news of this prodigy was carried to the king Kāṇḍan, the father of the offending prince, and he in wroth slew his son. The king replied to these sayings of the sages "So far you have told me of vices of the olden time, but in our own days are there any such evils?" To this the Sages replied,

"Those who know the perfect truth in this whole world.
Declare that five things all men must abduce.
Toddy, and lies, and theft, and murder
And unrestrained lust,
Those that have abducted the last are free from the other four,
But those that are not free from lust are slaves of all, nor is their
penance true.
Oh King of this wide earth, they fall
To tortures unbearable in hell."

After this the sages told him the sad story of his son's death.

CHAPTER XXIII.

THE RELEASE FROM PRISON.

After this by the king's command an old woman called Vāsantavai who was a confidential friend of all, in the king's Harem, was sent for and administered consolation in her way to the queen. After her departure the queen concealing her grief at the loss of her son resolved in her mind that she would by deceit bring about Maṇi-Mekhalai's destruction, and accordingly said to the king "Mighty Monarch, Utaya-Kumaran who was infatuated by the beggar-girl Maṇi-Mekhalai was unworthy of the throne. It was befitting that he should meet with such a death. But Maṇi-Mekhalai does not deserve imprisonment." The king replied "If that is your opinion let her be released." The queen then took Maṇi-Mekhalai, into the palace and gave her a medicine which was to have the effect of destroying her reason, so that, the people of the town might torment her as a mad-woman. But as Maṇi-Mekhalai had received supernatural knowledge of embodiments to come, was entirely unaffected by the maddening poison. The queen next bribed a wretched youth to enter Maṇi-Mekhalai's chamber and disgrace her. But Maṇi-Mekhalai aware of the wicked intention repeated a magic spell by which her form was changed into that of a man, and the youth seeing as he supposed a man in the woman's apartments, into which no male could be admitted feared some great disaster and at once fled away. The queen then said "I will not suffer the girl to live who has caused my son's infatuation and death". So she cast her into a dark dungeon. But Maṇi-Mekhalai repeated the spell by which she was able to live entirely without sustenance and so remained unaffected by her imprisonment. The queen was now subdued and falling at Maṇi-Mekhalai's feet with many tears exclaimed "Forgive a mother who suffers anguish because of the loss of her son." Maṇi-Mekhalai replied "In my last birth when Irāgulan, my husband, whose mother was Nilapati, died

by the bite of a serpent, I in despair threw myself into the flames. Then :

“ Why weepest thou for the young prince ?
 Oh damsel as a flowerlet sweet, this befits thee not.
 Is it for the body thou dost weep or for the soul.
 If for the body who bore it forth.
 And left it in the burning ground ?
 If for the soul hard is it to discern.
 The home which deeds performed, hath gained for it.
 'Tis for the soul thou weepest but I ween
 That every living soul deserves thy tear ”

The Vidyādarā has slain thy son. I will tell thee for what evil deed he slew him. In a former birth the cook threw down the food, and your son therefore slew him. For that deed, in that birth, the serpent stung him and in this birth the Viñjayan's sword. She then related to the queen her previous history and concluded with these words “ all these evils thou hast done to me ; but in a former birth thou wert my husband's mother, and therefore to bring thee to the knowledge of the truth, I have stayed here, though by magic spells I could easily have escaped away. Hear thou the things that bring sufferings to men are five, lust, murder, drunkenness, falsehood and theft. Those who have cast these off are virtuous :

“ Those that have slain anger are the truly wise
 Those who flourish in the wide earth are those who shun the
 company of evil men.
 Those who know the world,
 Those who have relieved the fierce hunger of suffering ones,
 Those who know how to assuage the sufferings of men,
 Those who are full of ceaseless love to all mankind,
 Those that understand the lessons of goodly wisdom.”

So the queen enlightened by this teaching bowed down before Mañi-Mekhalai who said “ Thou art the mother of my husband; Thou art the king's august spouse ; it is not fitting that thou shouldst bow before me.” So she herself, with love bowed down before the queen.

CHAPTER XXIV

THE VISIT TO ĀPUTRAN'S LAND

Sittirāpati, the old grand-mother of Maṇi-Mekhalai hearing of the death of Utaya-Kumaran who had pursued Maṇi-Mekhalai and had fallen by the sword of the Viñjayan, and that Maṇi-Mekhalai was in prison, was greatly troubled in mind, and presented herself before the queen exclaiming "Oh great Queen, Mātavi hearing of the death of Kōvalan has forsaken her old immoral life and has gone into a home of ascetics while her daughter the dancing girl (meaning Maṇi-Mekhalai), has taken up a beggar's cup and goes from house to house soliciting alms. All this is mere laughable folly. Meanwhile, besides the death of Utaya-Kumaran, there is another great affliction which impends over the city from Māṇi-Mekhalai. I will tell you the story: Once on a day the king walking in a grove of trees saw a maiden of exceeding beauty, fell in love with her, and there enjoyed her society for a month, at the end of which time she departed. At that very time a Jain devotee possessed of miraculous powers came that way. Seeing him the king went and bowing down to him said 'a damsel dear to me as my life is somewhere hidden here, have you seen her? If so tell me'. That devotee replied 'I have not now seen her, but I knew her in former days, she is the daughter of the king of the Nāga-land, whose name is Valai Vāṇan whose wife is Vāsamayilai. Her name is Pilivalai. When she was born, the astrologers said 'She would bear a child to the king of the Solar race'. This happened long ago, she is the damsel you seek. Her son will come to you, but she will return no more, do not be troubled. One thing more I will tell thee; on the day that the feast of Iṇdra is neglected, your city will be swallowed up by the sea, and this at the command of Maṇi-Mekhalai, the tutelary goddess. This is according to the curse of Iṇdra, and will not fail. Therefore believing what I say to be true, see that the feast of Iṇdra is duly kept each year, lest your city be

swallowed up.' So saying he departed. From that day forth all the inhabitants of this city have lived in trembling anticipation of the destruction, and I too am in dread, lest the divinity Maṇi-Mekhalai hearing that the maiden who bears her name is suffering here, should come to put an end to it. Therefore, that the goddess may be favourable, give up the dancing girl to me that she may return to my home." The queen hearing this replied :

" Drunkenness and lies and lust and murder foul
And theft are things that mighty souls reject.

But the life is an unclean one, for prostitution is thy cherished employment. This damsel shall not enter thy home; it is befitting that she remains with me." Now Mātavi hearing of the condition of Maṇi-Mekhalai, told the tidings to Sutamati and in distress they both of them sought Aṣvaṇa-Aḍigaḷ and told him, and together with him went to the queen to release her from her prison. As soon as the queen saw them, she rose up, went to meet the sage and bowed at his feet. He gave them his blessing saying ' May ye be blessed with wisdom '. They then placed him a seat of honour, washed his feet, and paid him all due respect, the Queen saying ' our good deeds have brought you hither, oh distinguished Sage :

Though thy words of wisdom never fail, mayest thou live
In this thine aged form for many a blessed year !

He replied ' though I am still in this body, I am as a setting sun :

They are born, they are old, they suffer from disease,
And they are dead, so are men described.

He then taught her the twelve prime causes, the ' Nidānam ', saying ' learn ye and cherish ever more virtue, thus live holily.' Afterwards addressing himself to Maṇi-Mekhalai he said ' after thou hast heard the religious teachings of the other sects, these too with all their developments, I will cause thee to understand'. He then rose to go. And Maṇi-Mekhalai rising bowed to him and said to the queen and the others ' forget ye not the words

of instruction which Aravaṇa-Adigaḷ has spoken, conduct yourselves in the way he has prescribed and since I remain in this city, they will daunt me with Utaya-Kumaran's name I will leave the city, will go to Āputran's land, with him will visit Mani-Pallavam, will behold the shrine of Buddha, will then go to Vaṇḍi and after I have beheld the matron deity (Kaṇṇagi) I will go everywhere performing deeds of charity. Take no thought for me for no harm can befall me.' Thus saying she respectfully saluted them and after the sun had set, in the evening she went to the Choultry, where she devoutly walked round the shrine of Sambāpati and the pillar deity, and then flying forth, went forth and alighted in the grove which is in the precincts of the city of the 'Virtuous King' who is Indra's son. There she rested and seeing a sage, she respectfully saluted him and asked 'What city is this, and who is its king?' The Sage replied 'This is Nāgapuram, (Nāgpore). Its king is the virtuous king son of Bhūmi-chandran. From the time of his birth in this land rain has never failed; the earth, the trees, and everything else have flourished and yielded abundantly; and no living creature has suffered any pain.' Thus he uttered praises of the king.

CHAPTER XXV

WITH ĀPUTRAN MANI-MEKHALAI VISITS THE MANI-PALLAVAM.

At that time the virtuous king together with his queen came into the grove and seeing the Sage called Dharma-Sāvagan began to question him :

"Of virtue and of vice, of things eternal, and things that pass away
Of sorrow and of the world where spirits dwell, of grief.
Of birth from clinging desires, and escape from all desire.
Of union with the lofty one, they asked him many things."

After that, "Who is this damsel here of surpassing beauty, who bears in her hand a beggar's cup, and asks for alms?" they asked. A courtier standing near respectfully replied "She is

one that has no equal, formerly I went to Kāvīrip-Pūmpaṭṭinam to visit my friend Kilji-Vaṇavan and there Aravaṇa-Aṣigaḷ told me her whole history, this is the self-same damsel." Then Maṇi-Mēkhalai addressing herself to the king said "the cup that was in thy hand is now in mine, it would seem that your prosperity has bewildered you. What have you done? You must go to Maṇi-Pallavam and see the shrine of Buddha, or you cannot know the story of your former birth. Therefore, oh King, come thither with me." So saying she rose and passing through the air before the setting of the sun she alighted at the Maṇi-Pallavam, walked in worship around it, and beheld the shrine of Buddha. That revealed to her her former birth. While she stood there wrapped in amaze, the virtuous king leaving the grove and entering the city, came to his mother who had nursed, and asked her to tell him the history of his life, hearing which he was troubled and feeling disgust at his royal estate, announced his determination to renounce it and become an ascetic. His councillor called Janamittiran came forward and bowing before him said "Oh King mayest thou live happily, listen to my words, before thou becamest king of this land for twelve years, it was without rain and famine devastated the country. At that time in the midst of this suffering people, thou camest and all things have revived, and prospered under thy dominion. All living creatures have ceased to sorrow, and lived happy lives. If thou shouldst depart all living creatures like an infant, torn from its mother's bosom, will bewail their lot. If thou shouldst abandon the world, thus situated, desiring only thine own profit, it will be an unbecoming act.

"To think nothing of his own life, cherishing others' lives,
Is the virtue prescribed to the Lord of living men".

The King hearing this said "I have an unquenchable desire to visit Maṇi-Pallavam and worship the shrine. Therefore, I will go thither and return. For one month it shall be thy duty to rule and guard this city." So saying, he set out and

reaching the sea-shore embarked in a ship and sailed to Maṇi-Pallavam. Forthwith Maṇi-Mekhalai came and taking him with her, went round the island, and showed him the sacred shrine where men are taught the story of their former birth. The King beheld it and worshipped, and while he was so doing it revealed to him all his former embodiment. He then praising the Chintādevi who had given him the unfailing cup arose and with Maṇi-Mekhalai went towards the South-west and remained in the shadow of a laurel tree on the bank of the Gōmuki. Then, Tivatilakai aware of their presence came and said "Oh great one who didst relieve the pressing griefs of men, bearing in thy hand the cup that gives them food, these are the bodies of the nine merchants who died here; hearing of thy death when after having forgotten thee, they left thee alone on this island and sailed away, but remembering thee returned. Their companions hearing of their death also themselves died. Under the sand heaped up by the waves, beneath the shade of that laurel tree, reposes thy former body. Thou didst destroy thy life grieving for thy own life and so didst destroy the lives of others who came here the day after. Thou wert then no King but a murderer." She then turned to Maṇi-Mekhalai and said "The sea has swallowed up Kāvīrip-Pūmpaṭṭinam, I will tell thee why. Pilivaḷai, daughter of the King of the Nāga-land, together with the child she bore came to this island, and went round the shrine worshipping and praising, and then Kambaḷa Chetti came in his ship to the island, and Pilivaḷai came to him and said "This is the King's son; take him to his proper home"; and so saying she placed the infant in his arms. He greatly rejoicing re-embarked, but his ship was wrecked. Some on board escaped and went to Kāvīrip-Pūmpaṭṭinam and told the King of the loss of his son. Hearing that, he was overwhelmed with grief, and went wandering on the seashore, and so he forgot to celebrate the feast of Indra, and so the goddess Maṇi-Mekhalai was wroth and cursed the city. According to her curse the sea swept over it and the King departed to another land. Aravaṇa-Adigaḷ with Mātavi and Sutamati without any

difficulty had reached the city of Vañji." When she had gone the virtuous King dug up the sand on the shore and seeing the bones of his former body was overcome with grief. Mañi-Mekhalai comforted him, gave him needful spiritual instruction and sent him back to his city. She herself passed through the air, and went to the city of Vañji.

CHAPTER XXVI.

MAÑI-MEKHALAI ENTERS THE GREAT CITY VANJĪ.

When Mañi-Mekhalai reached the city of Vañji she was filled with desire to see Kaṇṇagi and her father Kōvalan and accordingly went to the temple and worshipping Kaṇṇagi said "When your husband died, you knowing it did not die with him, nor perform the rites pertaining to widowhood ; but in your wroth you destroyed the city of Madura ; I pray you to tell me the reason why". The matron goddess Kaṇṇagi replied "Unable to endure my grief for the death that befell my lord, I began to destroy Madura by fire, then Madurā-pati, the goddess of that city, appeared before me and said 'The suffering you have now endured is the punishment of a crime committed in a former birth, I will tell you of this : In former days Vasu, King of the city of Siṅgapuram in the land of Kaliṅga, and Kumaran, King of Kapilapuram, quarrelled and fought with one another. At that time a man who was selling merchandise in the bazaar-street of Siṅgapuram together with his wife was seen by Bharatan who was employed in the same city and had a spite against him. This Bharatan denounced that Saṅgaman as a spy of the enemy ; and so without having committed any fault Saṅgaman was slain by the King. His wife's name was Nili. She overwhelmed with grief for her husband's murder, rushed to the crest of neighbouring mountain, resolved to throw herself down and die. Dying she uttered this imprecation 'may those who have caused this sorrow suffer for it in another birth. That Bharatan was born again as Kōvalan. Through that sin ye have suffered. Each one must expiate the evil deeds one has

wrought in one birth by the sufferings of the next.' Hearing this my anger was still not appeased and I caused the city to be consumed with fire. On account of the good deeds we had done, I and my husband have become gods, and as such are worshipped here. When our good deeds have been fully recorded and have been exhausted we shall yet doubtless have to expiate the sins wrought in anger. Thus born again and again, when our merits are exhausted we shall expiate our sins; and when these have been exhausted, born again and again our virtues will be rewarded, thus we pass through the troublesome sea of changing embodiment. At the last in the country of Magada and in the town of Kapilā the sun of Buddha shall arise, and under the Bōdhi tree he will be seated in glory, expounding the four fundamental truths * and the twelve subsidiary doctrines ‡, the truth concerning births and their cessations. When he has expounded those and when pure light fills the whole of this Chakra-vāṇam we shall hear those words of teaching, renounce all and obtain Nirvāṇa. Because of our obtaining this reward is the virtue that we have acquired in, praising together with your father the seven changes of Indra revealed in the Buddhist temple of Kavirip-Pūmpaṭṭinam. It will be long before we attain that consummation. Ere that we shall have performed many supernatural works. Meanwhile hear thou the expositions of the leaders of all the differing sects, and finding none of them reveal the truth, thou shalt cling to the Buddhist faith." Hearing this Mañi-Mekhalai adored them and pronouncing the spell by which her form was changed she assumed the guise of a devotee, and departed praising the great city of Senkuttuvan, the Chēra King who reigns over the renowned city of Vañji.

(To be continued.)

G. U. P.

* These are Birth (Misery), Cause of Birth, Removal of Birth or Salvation, and the Way for Salvation.—*Ed. L. T.*

‡ These are ignorance, action or conduct, knowledge or consciousness, dislike, cause, evil, enjoyment, desire, adherence or love, birth, creation and effect.—*Ed. L. T.*

THE CORONATION

Of their Imperial Majesties King-Emperor **GEORGE V**,
and Queen-Empress **MARY**.

வாழ்க அந்தணர் வானவ ரானினம்
வீழ் + தண்டனள் வேந்தனு டோங்கு
ஆழ்க நியமதலா மறனாமே
குழ்க வையகமும் துயர் தீர்கவே.

Hail to the Sages, to the Gods, and Kine all Hail!
Let drop the gentle rain, *the Sovran's days increase*
May Hara's name resound and all corrupt deeds fail
And let all these ills that afflict the world decrease.

In invoking the choicest blessings of the God of Gods on their Majesties, on the auspicious and joyous occasion of their Coronation, we repeat the very same prayer of our Lord Jñānasambandha which we recited on the happy occasion of the Diamond Jubilee of Victoria the Good, in commemoration of which it may be remembered our Journal was started *. Since then, another Sovereign, Edward the Peace-maker had reigned and had been gathered to the feet of the Lord. We have lived as such through two reigns, and under the most happy auguries, we are entering into a third reign of our Sovereign Lord King GEORGE V. Never before in the history of the world, had such jubilation been manifested on the coronation of a King, all the world over. Though it had been decreed that June 22 is not to be officially celebrated in India, yet the occasion was seized

* i.e., on the 21st June 1897.

on, in every nook and corner of India, by the people themselves and without any official promptings, and a most spontaneous and enthusiastic demonstration of their love and loyalty to the British Throne is the result. Our King Emperor is dear to us as the illustrious descendant of two great Sovereigns under whom we had enjoyed peace and prosperity. He has become dearer to us on his own account. For who does not remember his fervent appeal for greater sympathy to Indians after his return from India? And who does not remember his ardent desire to be crowned once more in the most ancient capital of India? Our hearts are glad to-day as are the hearts of millions all the world over, whether they owe fealty to the British Throne or not. This tremendous volume of Love, and Prayer for the prosperity of our Sovereign cannot but conduce to his great Good; for the King is ever the Soul of the people. We rejoice in the fact the Great God in his Supreme Mercy has entrusted us to the care of the British Throne. We rejoice in the fact that we have enjoyed the blessings of British Rule under the last two reigns. We rejoice in the fact that the present reign of our gracious Sovereign George V., begun under such good auspices will prove to us the most glorious of all. We rejoice in the fact that to-day is the coronation day of our most August Sovereign. Our hearts are brimming over and over with joy on this the most auspicious event. We again once more send forth our fervent prayer to our Lord Siva, the Lord of all nations that He may bless him with long life and infinite wisdom, and scatter peace and plenty throughout his vast dominions. We are beginning also a new year, and we invoke our Lord's blessing for our Journal and all its numerous readers!

THE CORONATION ODES.

1.

வாழ்த்தகவற்பா.

அன்னைசித்த டோரியாள் அருமந்த மைந்தன்
 மைந்தனே ! ஆங்கில மரசின் விளக்கே !
 சின்னாண்டு முன்னர் இளவரசனாகப்
 பல்லா யிர மைல் பாறிவந் தெங்களைக்
 கண்டனை, யெங்கள் நாட்டினைக் கண்டனை,
 விளையும் பயிர்தான் முனையில் விளங்கும் :
 அருளும் அன்பும் அற்றை நாளே
 ஆண்டவா நின்றால் அமையக் கண்டேம்.
 சின்மனை மேரி நீலவொன் கண்ணாள்
 அன்னை தலையும் ஆர்வமும் பெற்றாள்
 கற்பலங் காரி காத்தி தன்னொடும்
 மாடிரிட் டானியா மந்தண மந்திரச்
 சிஞ்சு மாச சக்கரத் தன்னால்
 திவுதீ வாந்தரக் கோள்களை யெல்லாம்
 நிலையிற் பெயராது நெடிது நடத்தும்
 துருவனே யாழினை துறையே ! வாழி !
 இங்குவந் தெங்கள் இந்திய நாட்டில்
 சக்கர வர்த்தி யாகவீற் றிருக்கும்
 இதுவரை நாங்கள் பெருதவப் பேறும்
 இந்தநல் லாண்டின் இறுதியில் பெறுவேம்.
 இந்தியா முழுவதும் ஒருகுடை யின்கீழ்
 இதுகா ரெவரே இனிதா லோம்பினர் ?
 தந்தையெட் வட்டும் தந்தையின் தாயும்
 பிரதிபிதி தன்னால் பிரிதந் தனர்கள்.
 மன்னனை நாங்கள் மாலாக் கொள்வோம்.
 அனைவோர்க்கும் தெய்வம் அரசு நென்ப
 தெங்கள் கொள்கை. எங்கள்கண் காண
 இந்தியாவில் எழில்முடி யணிந்து
 எங்கெல்லார்க்கும் பொங்குநனிமகிழ்ச்சி
 அளிப்பதை நோக்கி அகமலர் கின்றோம்.

இனியே, நாங்கல்வே நல்லோம் நீவே நல்லை :
 எங்கள் நன்மை உன்னுடை நன்மையே,
 உன்னுடைப் பெருமை எங்கள் பெருமையே,
 நீயே, பெற்றவிப் பேறெல்லாம் எவர் பெற்றாரே ?
 யாமே, உற்றவிச் சீரெலாம் எவருந் றாரே ?
 ஜார்ஜ் மன்ன ! மன்னவர் மன்ன !
 குடபால் பிறையின் வளர்கநின் ஆக்கம்,
 வாழையடி வாழையாய் வாழ்க நின்மக்கள்
 இந்திய நாடும் இங்கிலீஷ் நாடும்
 இண்பொத தென்னும் எழிலுற
 வாழி வாழி வாழிநீ தேயே.

T. CHELVAKESAVARAYA MUDALIYAR, M.A.,
 Professor of Tamil,
 Pachchaipappa's College, Madras.

II.

வாழ்த்தகவற்பா.

வாழ்கநீ தேழி வாழ்கநீ தேழி
 ஆழிசூ முலகை பாஞ் மதிபநின்
 செங்கோ லோங்குத செங்கோ லோங்குத
 மின்னற் கொடிநேர் மேரி காதல !
 தன்னிக ரில்லா ஜார்ஜ்பூ பால !
 வாழி மன்னவ ! வாழி மன்னவ !
 இலக்குமி பென்ன விருந்து நாளும்
 கல்வி ஞானங் கருணை யிகை
 சாந்தஞ் செல்வந் தகவாப் பெற்றே
 இந்து தேயத் திருக்கு மாந்தரை
 அருமைச் சிறுநொன வாதரித் துவந்த
 அன்னலிக் டோரிபா ளரிய பெளத்திர !
 வாழ்கநீ தேழி வாழ்கநீ தேழி

எழிலார் எட்வர்ட் எந்த லோனும்
 அருந்தி யன்ன அலெக்ஜான் ட்ராயாவும்
 செய்த தவத்தாற் றிகழும் புதல்வ!
 சக்கிர வர்த்தியாஞ் சார்வ பெளம!
 பிரிட்டிஷ் தேயம் பிறங்குநற் சிங்கமே!
 பரதகண் டத்தர் பராவு மணியே!
 உலகம் புகழு முயர்தின கரனே!
 வாழ்கநீ தேழி வாழ்கநீ தேழி
 அன்னையு நீயே ஐயனு நீயே
 பெற்ற பிள்ளைகள் பிழைகள் செய்வதும்
 மகிழ்வாய்த் தந்தையர் மன்னித் தருவ்வதும்
 இயற்கை யென்பதை யெண்ணத் துன்னி
 எங்களை யாளுவ தினியுன் கடனே!
 சாதி பேதஞ் சமய பேதம்
 ஏதும் நோக்கா எழில்ரா ஜாங்கம்
 உன்னதே யாகி யுலாவுவ தன்றோ?
 எத்தே யத்தி லெத்தகை யரசர்
 நீதிக்கொண் டாண்டார் நின்பரம் பரைபோல்
 பகர்தற் கரியநின் பாட்டியார் போன்று
 பரிவா யாளும் பண்புனக் கென்றும்
 உண்டா மென்ன வுறுதியாய் நம்பினோம்.
 ஆண்டவ னங்ஙனம் அருளுக அருளுக.
 ஜெயபே ரிகைகள் செழித்து மல்குக.
 தெய்வக் கிருபை தினமும் விளங்குக.
 பார பட்சம் பாரா வுனது
 செங்கோ லோங்குக செங்கோ லோங்குக
 வாழ்கநீ தேழி வாழ்கநீ தேழியுன்
 வாழ்க்கைத் துணைவியு மைந்தரும் வாழ்கவே.

ASHṬĀVADHĀNAM P. KALIYĀNASUNDARA MUDALIYAR,

F. M. T. S.

A well-known Tamil Pandit of the Madras Presidency,
and Professor of Siddhanta Philosophy.

AN ORIENTAL COLLEGE.

I.

It may be remembered that 14 years ago, we commenced a series of articles in this Magazine on the pre-eminence of Vernaculars and on an Oriental Side to our University. The scheme of an oriental side was then proposed by Dr. D. Duncan and Sir S. Subrahmaniya Iyer. We advocated it very strongly at the time, though we at the same time condemned the proposal of some to do away with the vernaculars from the university curricula. We summarised our conclusions as follows in Vol. I., p. 45.

“ For the university, to open an oriental faculty, admitting its alumni to high degrees in pure Vernacular literature, insisting on a minimum standard in English, if necessary, you may call the degrees F.A. ; B.A., or any other two letters. To admit to university Honorary degrees, men of undoubted native scholarship, on whom the Government is bestowing titles of honor.

“ 2. For the colleges and schools to provide chairs to vernacular languages with decent salaries attached to them.

“ 3. To provide scholarships and foundations in connection with particular colleges and schools, from government, university and private sources, to enable the best of their alumni to turn out as teachers and translators, providing them with work and means, as soon as their period of scholarship tenure is over, and they have fully qualified and equipped themselves.

“ 4. To aid fully and partially from any and all these sources, the work of translating and publishing in Vernacular, approved books in English or on approved subjects, both original and otherwise.

“ 5. To add gradually such books into the curricula for the higher degrees in the vernacular.

“ 6. To admit to the post of pandits, persons possessing such Vernacular degrees.

* Proposed to be opened in Madras in connection with the Examination for Titles in Oriental Learning.

"7 To make such degrees sufficient for the entrance into government service which are mostly clerical and up to a pay of Rupees fifty.

"8 To institute some of the Examinations in special tests in the Vernacular as was done before.

"A friend of ours asked us, that if these things are necessary and are carried out, what necessity there was for adding the vernaculars to the ordinary University curricula, and burdening the students with their special study. But this will be ignoring the whole line of our argument and the past history of education in this country. We say that Vernacular Education is absolutely essential for any and every one, and we cannot afford to take away this instrument of knowledge, however imperfectly used from the large class of school-going-population, having regard to the fact, again, that all the reforms proposed now could not possibly be carried out, all at once, and they may not bear fruit all so soon as we may desire, and that a very large class may not be attracted, all at once, by the inducements and facilities. Such a thing must all be a work of time; and as such, the question of doing away with Vernaculars from the ordinary curricula need not be entertained for a moment for the present".

The Scheme fell through, however, then, owing to the strong opposition that was evinced. What was failed to be achieved then was done by the strong advocacy of the Hon'ble Mr. V. Krishnasvāmi Iyer Avargal and the regulation XV. has been added to the university rules, whereby candidates can go up for titles in Oriental Learning. These titles are Veda, Vedānta, Nyāya or Vyākaraṇa Siromaṇi for those who take up special subjects in Sanskrit alone, and the title of Vidvān in case of candidates who take up any two of the languages in group II which comprises the Vernaculars and Sanskrit, the candidates having to pass the English division of the Matriculation examination.

And the other thing which we feared then has also happened, though not in exactly the same way. The Vernaculars and Sanskrit have not been abolished from the curricula of the University, but practically the same result has been achieved. It is made optional from Matriculation onwards and

we are informed that pupils of 4th and 5th forms refuse to take up vernaculars, as a study of the vernaculars would not help them in the higher causes. It is a pity, yet it is a fact, that students do still regard the university studies as bread studies and their eyes are turned to such studies which will bring grist to the mill. Vernacular studies don't pay and even M.A's in the Vernaculars under the old course, have not had any encouragement. Even the Paṇḍits who may attain to Oriental titles can only remain to boast of their titles, but so far as worldly prospects are concerned, they will only be doomed to disappointment. So that we may be certain that in a few years the general alumni of the High Schools and Colleges would practically know nothing of their mother-tongues and nothing of the treasures buried in their national language. The creation of a few Paṇḍits would not fill up the deficiency. The evils of this course will become more apparent as years roll by. Already the complaint is loud that education now imparted is Godless and Soul-less, and the sources of religious and ethical studies were mostly hitherto in the Sanskrit and Vernacular text-books. And we quoted from Mr. Hodgson who wrote more than 50 years ago to the effect that the study of Vernaculars was *'indispensable in paving the way for any general effective and safe measures of educational regeneration.'* He also wrote that "sound knowledge may be accepted, taught and studied for ages without awaking the strong man, without stirring up the deep waters of a nation's intellect, and that universal experience strongly indicates the entire dependence, in a national sense, of this vivifying power of knowledge, upon that complete fusion of its precepts, with a nation's familiar experiences and wants *which neither hath been nor can be without a vernacular medium.'*"

People glibly enough deplore on public platforms the decadence in religion and morals but they do not move their single finger to help in movements which have for their object the improvement of the pupils in these respects. Parents rule the senate and the governing body of Schools and Colleges, and

they fight for these honors, and yet when the time comes when questions of vital interest regarding the vernaculars have to be fought, they grow indifferent or give their votes against the vernaculars. We received a most pathetic letter from the late lamented Dewan Bahadur V. Krishnamāchāriar in which he bewailed that he stood alone in the senate for the fight for the vernaculars! So low have we fallen that in the struggle for existence, and for bread, we are forgetting our own nationality and there could be no nationality without a national religion and language. Why would not parents themselves take up the question and insist on their sons taking up the vernaculars? Why would not the governing body of private institutions continue to impart vernacular education and secure pupils? We hope our people would wake up to the importance of the question and rise in time before everything is lost. Our paternal Government too does not seem to be satisfied with the state of things, and both at Home and in Simla we hear of committees sitting over this question. We wish they would go through the excellent papers of Mr. Hodgson in which he advocated the study of the vernaculars both by the rulers and the ruled as mostly conducing to the maintenance of the British Rule in India. He wrote 'Let us bind the many to ourselves by community of language. Let us *vernacularize* ourselves for their and our common benefit'.

However this be, the most pressing question before us is whether we are going to take any advantage of even the little that the university has proposed to do for the improvement of the vernaculars. None of the private Colleges and High Schools have taken up the question of opening their doors for the admission of pupils who would care to study for the title in Oriental Learning. The university rules require that they should study in an institution approved by the Syndicate for 4 years before they can appear for such an examination. We are sorry to state that the efforts of Mr. J. M. Nallasvāmi Pillai to induce the Tamil Saṅgam of Madura to re-construct its Kalasālai so as to take in pupils for this examination have

proved ineffectual. He did not lose heart however and he has been working hard with the co-operation of a few devoted friends to establish an Oriental College in Madras itself, in which Tamil, Telugu and Sanskrit would be taught and we publish elsewhere the prospectus of such an institution. We are glad to announce that M. R. Ry., S. R. M. M. C. T. Pettachi Chettiyār Avargal of Kānāḍukāttān has already sent a large donation for the College and Mr. S. V. Rāmasvāmi Mudaliyār Avargal, son of our late lamented public benefactor of Madras, we mean, Sir Savelai Rāmasvāmi Mudaliyār Avargal has also readily promised his help. A strong directorate has been formed, and we hope our Rajāhs and Mahārājahs, noblemen and patriots would come forward to help the institution with their patronage and make it a success.

—THE EDITOR.

The Religion of Socrates.

The religion of Socrates is the same to-day that it was twenty-four hundred years ago. There is more meat; more true religion for the uplift of humanity in the following sermon he recently wrote us, than there is in a whole library of many sermons that have been preached during the last few centuries. The religion that debases self and begs for mercy in the salvation of the soul from an angry Lord, is a relic of the dark ages and has had its day.

My loved one: How simple all our methods would become if we could always realize the Spirit of Divinity within the child and give it time, space, and opportunity to express itself! From within outward is the law of Nature and of the soul. Look for it; make the condition for it; lovingly woo it from its hiding-place—this wonderful Within that is to work all miracles in man and Nature, and make the whole earth the tabernacle of God.—Socrates (*From Reason*).

AN ORIENTAL COLLEGE.

II.

The University of Madras has been fostering the study of our vernaculars ever since its foundation in 1857. Recently the Senators thought fit that our vernaculars should be sacrificed for Science. The School Final scheme has in its very infancy made vernaculars optional. Except in Primary and Lower Secondary Schools, the vernaculars have practically been avoided. The Senators of our University have, in the meanwhile, been good enough, in the interests of our vernaculars, to frame Regulations for the Institution of an Examination for titles in Oriental Learning.

One of the Regulations enjoins—"The course of studies for this examination shall extend over four years and shall be in an institution or institutions approved by the Syndicate," and prescribed the following course of studies in the Dravidian Languages.

1. Advanced Grammar including the Historical and Comparative aspects thereof.
2. Prosody and Poetics.
3. Prescribed Text Books in Poetry and Prose.
4. History of the Language and its Literature.
5. Composition in Prose and Verse.

Another Regulation lays down—"Every candidate who desires to present himself for the Oriental Title Examination shall be required to choose for his examination any two languages in Group 1:—Tamil, Telugu, Kanarese, Malayalam, and Sanskrit:" and again, "One of them shall be the *principal*

language in which a higher standard of proficiency will be required, while the other shall be the *subsidiary language* in which the standard of proficiency will be comparatively lower”.

One other important Regulation to be born in mind is—
“Every candidate for the Oriental Title Examination shall have, previously to entering upon the course prescribed, passed the English division of the Matriculation Examination of the Madras University, or an examination which, in the opinion of Syndicate, is equivalent thereto.”

This examination seems to lie on a well considered and rational basis. The course requires a certain amount of guiding and coaching up, even in the case of condidates who may have grounding enough only in one language, in the study of Advanced Grammar in its Historical and Comparative aspects, and of the History of the Language and its Literature. An intelligent study even of the Text-Books prescribed requires help on modern lines.

It is therefore proposed to open a Tamil College in Madras. It will be under the management of a body of gentlemen of leading and learning. Paṇḍits and professors of sound scholarship and culture will deliver lectures on the various subjects. The prospectus is issued now ;* it gives all the necessary details.

The opening of the College requires a building, a library, furniture and other appliances, and funds for its up-keep. There are so many Sanskrit Colleges maintained in Southern India under the auspices of certain religious and charitable Institutions, with some help from local gentlemen and Government. There has not hitherto been one indigenous Tamil College in the land of the Tamils, except the Śaivaprakāsa Vidyāsālai of the late Ārumuga Nāvalar, and one Tamil school under the auspices of the present Tamil Saṅgam at Madura, founded by Śrī Paṇḍitturaiśvami Tēvar, Zemindar of Pālavanattam. The

* Prospectus is published on page 555 of this Number.—Ed. L. T.

institution of an Examination for Titles in Oriental Learning now necessitates the opening of a Tamil College.

The founding and maintenance of such a College may, in addition to giving instruction to candidates for this new Examination, be also instrumental eventually in developing the resources and vitality of our language of pristine and virgin purity, in fostering our Philosophy and opening new views of thought, in a better appreciation and diffusion of our dear old classics, and in promoting and enriching our Prose literature which is comparatively poor and scanty. Some of the patriotic Zemindars and land-holders and other leading gentlemen in the Presidency have promised their help and subscribed some amounts now. Their donations are beginning to come in one by one. We appeal now to the benevolence of others for further help. That Tamil—a language spoken by so many millions of people in India and the British colonies—has not hitherto had an academy of its own, is a stigma attached to the Tamils. The times have changed. Let us put our shoulders to the wheel, and, by dint of perseverance and industry, remove the stigma, and raise our language, and thereby our backward classes, from neglect and lethargy. One Rupee from every Tamil would fill our coffers, and ensure the success of the College. We hope that the Tamils would not leave the language of Tiruvalluvar and Auvaiyār, the language of Tevāram and Tiruvāimoli, the language of Kamban and Puṇḍi at the mercy of the Primary and Lower Secondary School Master to starve and rot. We are sure our people of incredible fame for so many charities would do their best to make the proposed College a real success. Donations and subscriptions may be remitted to Mr. J. M. Nallasvami Pillai, B. A., B. L., District Munsiff, Guntur, who is exerting his best in the matter.

T. CHELVAKESAVARĀYA MUDALIYĀR, M.A.

PROSPECTUS
OF
THE MADRAS ORIENTAL COLLEGE.

The following gentlemen form the Board of Directors :

1. Dewān Bahadūr T. T. Raṅgāchāriyār, B.A., B.L., Retired District Judge.
2. M. R. Ry. P. RāmaRayanaingār, M.A., F.M.U., of Kālahasti.
3. M. R. Ry. J. M. Nallasvāmi Piḷḷai, B.A., B.L., District Munsiff.
4. Hon. S. T. Shaṇmukham Pillai, Dewān, Ettaiyāpuram.
5. M. R. Ry. S. Anavarataviṇāyakam Piḷḷai, M.A., L.T.
6. M. R. Ry. T. Chelvakēsavarāya Mudaliyār, M.A.
7. M. R. Ry. C. R. Namaśivāya Mudaliyār.

It is a fact well known that the University of Madras has, by a regulation, instituted a title in Oriental learning and will confer the title of 'Vidvān' on any one who passes an examination prescribed for the purpose. The candidates for that examination are to present two of the following languages, Tamil, Telugu, Malayalam, Kanarese and Sanskrit. One of these to be the first or principal language and the other the subsidiary language.

2. In view of this regulation and in view of the fact that the Vernaculars together with Sanskrit are in danger, if the present regulations regarding these languages are to take full effect, of being neglected for lack of competent teachers who combine scholarship with culture, and will instil into the minds of their young students a passionate love for these languages and the literature thereof, it is proposed to found a College in Madras where Tamil and Telugu will be taught as the first language and Sanskrit as the subsidiary language, the other Dravidian languages being added in course of time.

3. The college will be under the control of a Board of Management and will be worked by competent lecturers.

Normal training will also be given, as also a course in English so as to enable the candidates who take the Degree in Oriental learning to fill decent situations in colleges and High Schools; and they will have a far better status than the ordinary class of Paṇḍits.

4. At present the College will be situated in No. Mint Street, Madras.

5. The candidates who have either passed the Matriculation Examination or obtained the Secondary School Leaving Certificate are eligible for admission. It is proposed to give stipends to deserving candidates.

6. At present, the College hours will be on all week days 2 hours in the morning 7 to 9, and 2 hours in the evening 6 to 8.

7. The College will begin to work from 31st July 1911. Candidates desiring to join the College are recommended to send up their applications to M. R. Ry. C. R. Namasivāya Mudaliyār Avargal, 130, Govindappa Naick Street, Madras, E., so as to reach him not later than the 20th July 1911.

FORM OF APPLICATION.

1. Name.
 2. Address.
 3. Age.
 4. Language.
 5. College or School to which he belonged.
 6. If Matriculate the date passing the examination and register No. If S. S. L. C. holder the per cent., of marks obtained in English and Vernacular.
 7. Remarks by the Head of the Institution.
-

SCHEME FOR AN ORIENTAL COLLEGE.

Under regulation XV., of the Madras University, a title in Oriental learning is instituted and the title of Vidvān will be conferred on any one who passes an examination in any two of the languages in group one. (Rule 343).

2. Group I. consists of the following languages.

Tamil.

Telugu.

Kanarese.

Malayalam.

Sanskrit.

(Rule 344).

3. A candidate can choose one of these as first or principal language and another as subsidiary language. (Rule 345).

4. It is proposed to have a college where Tamil or Telugu will be taught as a first language and Sanskrit as a subsidiary language.

5. The course of studies has to extend over 4 years and in an institution approved by the Syndicate and the first examination will be in April 1915. (Rule 346).

6. The course of studies will be as follows :—

I. Tamil or Telugu as first language.

i. Advanced grammar including the historical and comparative aspects thereof.

ii. Prosody and Poetics.

iii. Prescribed Text-books in Poetry and Prose.

iv. History of the language and its literature.

v. Composition in Prose and Verse.

II. Sanskrit as subsidiary language.

i. Elementary grammar.

ii. Elements of Prosody and Poetics.

iii. Prescribed Text-books in Prose and Verse.

iv. Composition in Prose only.

v. History of the literature. (Rule 349 and 350.)

7. Under rules 350 and 351, the candidate proposing to enter an institution approved by the Syndicate will have to pass a preliminary examination in the languages he takes up and obtain a certificate of fitness, showing his knowledge of the grammar of the languages and his ability to construe passages of ordinary difficulty and to compose in the languages.

Note:—This will present a difficulty at the outset as most of the candidates would have studied only one language and the rule will have to be modified in consequence.

1. Under rule 353, a candidate previous to entering on the course prescribed, shall have passed the English division of the Matriculation Examination of the Madras University or an examination which in the opinion of the Syndicate is equivalent thereto.

Note:—As it will be difficult to prepare students in English, it is proposed to take as candidates for the college those who have passed the Matriculation examination or the School Final examination.

9. It is proposed to have the college in Madras

10. Candidates can be got easily from those who are not able to prosecute their studies for B.A., or any professional course, and it is proposed to give stipends to deserving candidates to induce them to join the institution.

11. A suitable building with library etc., can be easily secured in Madras.

12. It is proposed to give a course in normal training to the candidates so that they may be fitted to hold decent positions as teachers in schools and colleges.

13. Provision will be made also to improve the knowledge of the candidates in English.

(Signed) J. M. NALLASVAMI.

Labour and its Protection in Ancient India.

Modern legislation is devoting considerable attention to the improvement of the condition of the labourer. Mr. Lloyd George who made a special study of the progress of labour in Germany has introduced his bill of national insurance in the House of Commons and in the course of his speech remarked that 'the advantage of the scheme to the state is of course in a happy, contented and prosperous people.' He claimed that the bill if become law would insure the labourer against sickness and unemployment.

The labour-problem is not a new one. It is as ancient as Manu himself. Manu and the law-givers who came after him have attempted to solve it. There are a few verses scattered here and there in the Śāstraic literature which deal with the question directly. The classification of labour which they adopted was the one which they thought was specially suited to the times for which they legislated and was based on the system of castes.

The Sūdra who belonged to the fourth order was fitted by nature to serve. Service to the Brāhmaṇa was his religious duty. If that could not give him sufficient means of living he served a Kshatriya or 'a rich Vaisya'. He was allowed to go to a foreign country and remain there for as long a period as he desired. If he was unable to secure the service of any of the three twice-born castes, he then became an artisan and supported himself and his family.

There were others who practised the several arts. In those days there were intermarriages sanctioned in what was called the direct order, members belonging to the three superior castes taking wives from those next inferior or next by one to those of their own and the children born of such marriages were called Anulomajas. But if a member of an inferior caste married a woman of the superior caste, the tie thus formed was condemned by the Smritis. The children born of such connexions

were put outside the pale of the four recognised orders and were regarded as vile and degraded. These were called Pratilomajas.

Both Anulomajas and Pratilomajas lived by practising the several works of art and it was Manu who made that regulation. "Castes begotten by the twice-born ones on women belonging to their next inferior castes in the due order of enumeration as well as those begotten by men on women belonging to Castes counted in the inverse order of their enumeration, shall live by doing lowly works which the Brāhmaṇas are incapable of doing." * Sons born of Brāhmaṇas 'on their lawfully married Vaisya wives' were called Ambasthas and lived by practising medicines. Sons by Brāhmaṇas on their Sūdra wives were Nishadas and lived by killing fish. Ūgras were the sons of Sūdra wives by Kshatriya fathers and lived by killing or capturing hole-dwelling animals. These were of the recognised kind. But there were also others of the condemned kind. Sutahs who were born of Brāhmaṇa women by Kshatriya fathers were charioteers. Magadhas who were begotten by Vaisyas on Kshatriya women were traders. Vaidehas begotten by Vaisyas on Brāhmaṇa women lived by guarding the harems of kings. Ayogavas begotten on Vaisya women by Sūdra fathers were carpenters. Lastly there were Chaṇḍālas who were born of Brāhmaṇa mothers by Sūdra fathers and who "shall kill, according to the rules of the Śāstra, criminals punished by the king with death and take the beddings and wearing apparels of the executed convicts." † There was a further intermixture. Vēnas, the offspring of Ambastha women by Vaidehas, were drummers. Sairindras, born of Ayogava women by members of the robber castes, lived by dressing hair. Maitreyas born of Ayogava women by Vaidehas lived by singing the eulogies of the king at dawn. Margavas

* यद्विज्ञानामपमदा येचाकथंसजाः स्मृताः ।

तन्निन्दन्तैर्वर्तये युद्विज्ञानामेषकर्मभिः ॥ *Manu*, X. 46.

† *Manu*, X. 56.

begotten on Ayogava women by Nishadas, were boatmen. There were Charmakaras, born of Nishada fathers on women of a degraded caste, who were cobblers. Dhigvanas were tanners. Pandapakas, born of Vaidehika women, by Chaṇḍājas, lived by manufacturing bamboo made articles. Sopakas, born of Chaṇḍāja fathers, lived by working as public executioners. Lastly there were Antyavasayins, born of Nishada women by Chaṇḍājas who lived by working as attendants at cremation grounds.

Besides, the three twice-born castes who had ordinarily followed the several duties enjoined on them by the Smritis, made, in times of distress, a departure from their usual avocation, and a member of a superior caste to guard himself against starvation was permitted to adopt the vocation of the caste next inferior or next by one. A Brāhmaṇa might become a warrior or a tradesman. A Kshatriya might trade or take up service under a Brāhmaṇa. A Vaisya might become a servant and so on. Manu regarded trade with respect and he says: "Trade is called Satyanritam and it is good that a man should live by trade."* But there were prohibitions laid down as against members of the superior castes trading in certain articles. A member of a superior caste was punished with the performance of a penance if he served, under any circumstances, a member of the inferior caste. A Brāhmaṇa became degraded 'by selling flesh, lac-dye or salt' or 'by selling milk.' But "a Brāhmaṇa or a Kshatriya, failing to earn his livelihood by his proper vocation.....shall live by selling the uncondemnable and wealth-augmenting articles of trade out of those which are (ordinarily) sold by a Vaisya."† Cultivation of indigo was mentioned by Aṅgiras, one of the ancient law-givers and he prohibited a Brāhmaṇa from having anything to do with it. For

* स्थातृन्तुवाणिज्यं तेनचैवापिजीव्यते । *Manu*, IV. 6.

† द्विजन्तुवृत्तिवैकल्या त्यजतां धर्मनपुणम् ।

विदूषययुक्तोद्धारं विक्रेयवित्तवर्द्धनम् । *Manu*, X. 85.

"by rearing up Indigo plants, by selling them and acquiring his livelihood therefrom, a Vipra becomes degraded." *

Labour was protected by law. The relations between the master and the servant were laid down. In those days slavery was in existence under certain restrictions and those who were made slaves by force or were sold by thieves were liberated. If a slave happened to save the life of his master he was released from his bondage, and one who had become a slave to prevent starvation became a free man on payment of the money spent on him by his master. Slavery was accepted in the natural order of castes and a man of the superior caste was never permitted to become a slave of one of the inferior caste. Apprenticeship to an art was also regulated. The apprentice lived in the house of his teacher "for the full period of contract. The student desirous of learning an art, who has received his board from the teacher, must make over to the latter, the fruits of his labour during the period of his pupilage." † There were also laws relating to non-payment of wages. The responsibility of both the employer and the labourer was recognised. If the employer exacted work from the labourer without first settling the wages, he was punished by law "with the tenth part of the profit to be realised from his trade, cattle or corns", which was paid to the labourer. The servant who had received wages, was bound to do the work stipulated for, or he was punished with a fine of double the amount advanced, which was paid to the master and if no payment was made previously he paid an amount equal to his wages. Under certain conditions the employer was permitted to use his discretion in the payment of wages. If the labourer failed to cultivate the fields properly and at the due season, the amount to be paid to him depended upon the will of the master. But "something more than the fixed wages should be paid to the servant if he makes a greater outturn." ‡ In the case of those who could not do the work

* पालनेविक्रियेचैव तद्वैतरूपजीवने ।

पतितस्तुभवेद्विप्रः ॥ *Āṅgīras*, I. 13.

† कृतशिल्पोऽपि निर्वमेत् कृतकालंगुर्गृहे ।

अन्तेव्रामीगुरुप्राप्त भोजनस्तत्फलप्रद ॥ *Yājñavalkya*, II. 187.

‡ *Yājñavalkya*, II. 198.

owing to sickness some concession was made. "If he (the servant) had been really ill and if after recovery he resumes his work as originally agreed upon, he shall be entitled to his pay due to him for howsoever long a period." *

The Śāstraic law recognised trade-organisations. There were Srenis which were guilds or companies of traders and artisans. There were Naigamas which were composed of 'persons of various castes coming from different countries for trading purposes. These were a kind of joint-stock companies, for members had shares in them and there was a compact binding them all. Profit or loss was divided among them according to their respective shares. If a member acted without the permission of the general body and caused loss he was bound to make good the loss. A member for extraordinary services was rewarded with the payment of an additional share of one-tenth of the profit. A deceitful partner was turned out and he was deprived of his share of the profit. If a member died in a foreign country, "his share shall revert to his sons, relatives, kinsmen or to his other partners who have returned"; and in their absence, to the king." § The king levied a twentieth part of the profits as his royalty and was bound to protect the various unions. He prevented dissensions from taking place among them and compelled the members to follow their respective callings. As public bodies he received deputations from them and "the king should finish the business of persons who approach him in the interest of a public body and send them away after having honoured them with gifts and other marks of royal favour." ‡

Lastly the Smritis made an attempt to make some provision for servants in their old age. Gautama, one of the law-givers, says, "The person, whom a Sūdra might serve as his master, is bound to support him in his old age, even if he becomes incapable of doing further service." C. A. N.

* आर्तस्तु कुर्यात्स्वस्यः मन्यथाभाषितमादितः ।

सदीर्घस्थायिकालस्य तल्लभैर्यवैतनम् ॥ *Manu*, VIII. 216.

§ *Yājñavalkya*, II. 267.

‡ समुद्रकार्यं आयातान् कृतकार्यान् विसर्जयेत् ।

सदानमानसत्कारैः पूजयित्वा मदीयतिः ॥ *Yājñavalkya*, II. 192.

NAMMĀLYĀR'S TIRUVIRUTTAM.

(Continued from page 480 of No. 10 Vol. XI.)

MY SYSTEM OF TRANSLITERATION.

Part II. From the Saṃ-skṛit (i.e., "Maṇi" in the Saṃ-skṛit compound "Maṇi-Pravāḥa").

Sanskrit letter	Its English representative	Pronounced as	Serial No of the sounds represented	Remarks
Vowels				
अ	a	a in monarch	1	
आ	ā	a in all	2	
इ	i	i in inn	3	
ई	ī	i in clique	4	
उ	u	u in put	5	
ऊ	ū	u in prune	6	
ऋ	ṛi	ri in "Kṛishṇa"	7	
ॠ	ṛī	ri in "Rī-kāra"	8	
ऌ	ḷi	li in "kḷipta"	9	} This vowel is of rare use. } It occurs only in the word } "kḷipta" and its cognates.
ए	e	e in obey	10	
ऐ	ai	ai in aisle	11	
ओ	o	o in Oh!	12	
औ	au	ou in stout	13	
अं	m	m in "saṃ-sāra"	14	
क	ḥ	ḥ in "Kaḥ-karoti?"	15	
प	ḥ	ḥ in "Kaḥ-pachati"	16	The sound of <i>f</i> .
र	ḥ	ḥ in "Rāmaḥ"	17	

Sanskrit letter	Its English representative	Pronounced as	Serial No. of the sounds represented	Remarks
Consonants				
क	k	k in <i>kin</i>	18	These five consonants are named gutturals.
ख	kh	kh in " <i>kham</i> "	19	
ग	g	g in <i>gain</i>	20	
घ	gh	gh in " <i>ghana</i> "	21	
ङ	ñ	n in <i>sing</i>	22	
च	ch	ch in <i>church</i>	23	These five consonants are named palatals.
छ	chh	chh in " <i>chhatra</i> "	24	
ज	j	g in <i>tinge</i>	25	
झ	jh	jh in " <i>jham-kāra</i> "	26	
ञ	ñ	n in <i>tinge</i>	27	
ट	ṭ	t in <i>tall</i>	28	These five consonants are named cerebrals (or linguals).
ठ	ṭh	ṭh in " <i>patha</i> "	29	
ड	ḍ	d in <i>and</i>	30	
ढ	ḍh	ḍh in " <i>prauḍha</i> "	31	
ण	ṇ	n in <i>and</i>	32	
त	t	in water as pronounced by the Scotch	33	These five consonants are named dentals.
थ	th	th in " <i>katha</i> "	34	
द	d	th in <i>then</i>	35	
ध	dh	dh in " <i>vidhi</i> "	36	
न	n	n in <i>name</i>	37	
प	p	p in <i>pen</i>	38	These five consonants are named labials.
फ	ph	ph in " <i>phala</i> "	39	
ब	b	b in <i>bend</i>	40	
भ	bh	bh in " <i>bhak-ti</i> "	41	
म	m	m in <i>men</i>	42	

Sanskrit letter	Its English representative	Pronounced as	Serial No. of the sounds represented	Remark
Consonants				
य	y	y in yet	43	These four consonants are named "anta-sthas" (<i>i.e.</i> , borderers or semi-vowels?)
र	r	r in right	44	
ल	l	l in light	45	
व	v	v in vie	46	
श	ś	ś in "Śiva"	47	"Śiva" is spelt by some as çiva.
ष	sh	sh in she	48	Each of these four consonants are named an "ūshman" (<i>i.e.</i> , "hot" or "heat-producing" consonant?)
स	s	s in sin	49	
ह	h	h in hail	50	
ळ	l	l in flow 'Agnim-ile'	51	

MEMORIAL VERSE (= Karu-virutta-k-kuzhi.)

Specially recited, at the commencement of this Hymn, by devout disciples in honour of our Seer and his holy Psalm.

Ye souls—who, when 'scaped from confinement in the womb,

Fall into Lusts' Dire Pit, and, rolled by sin's force, grieve!*

Learn but a *line* of the Blest Stanzas which the Lord

Of all the dwellers in the town of Kurukai

* Ponder the follow'ng say'ng too:—

(1) Confinement in the womb, (2) emergence thence,

And (3) childhood ignorant, and (4) friv'lous youth,

(5) Decrepit age, (6) death, (7) hell, by turns grieve stray'rs (from God).

[= (1) Garbha-vāso, (2) janir, (3) bālyam, (4) yauvanam (5) vārdhakam

(6) mṛtiḥ, (7) Narakāptir, imās saptāvasthās sam-sāri-duḥkha-dāḥ]

But, at life's ev'ry stage, Saṭh'-kopa, God enjoys:—

(1) Him, "as the fruit of praising long, Kṛishṇa's Blest Feet,"

Uḍaiya-Nāṅgaiyār—his mother, first conceived. (*Vide* his Tiru-viruttam, v. 37. Cp. the English expression—"He is a child of many prayers.")

(2) E'en while he's in the womb, on serving God he's bent. (*Vide* his kindred spirit—Seer Periyāzhvār's Psalm No. 2; Decad 43, v. 9. *Vide* also Saint Prahlāda's Biography.)

(3) With love-of-service given ere the knowledge-stage, (*Vide* his Tiru-vāy-mozhi, Decad 13, v. 3.)

He's born as servant of the Wheel-armed Cowherd Great, (*Vide* his Periya Tiru-v-aṇḍāti, v. 79.)

And as the Antidote to all ungodliness,

So as to be, e'en then, entitled "Saṭha-kop,"

And as if "love-for-Krishṇa—grown incarnate glowed." (Paranku-śāshṭakam, v. 3.)

(4) In wisdom ripe—while yet a child, as soon as born

Hath sung ; thence, 'thout harm to any ends fit for souls,
soul worthy ends,
 Live in the Heav'n of Infinite—Eternal—Bliss ! [Kiḍāmbi
 Āchchān'. Some ascribe it to Sirāma-p-pillai, and others
 to Yāmunāchārya.]

[The follow'ng Gītā-text, th' like lesson gives :—

“Here, e'en the *least* beginning isn't 'thout fruit, although
What 's thus begun isn't prosecuted till the end.

His eyes he closeth, loath ought but God's Face to see: (Cp. his kindred spirit—Nāyachchiyār's Tiru-mozhi, Decad 12, v. 4.

(5) Scarce sucks his mother's breast milk, grows by grace alone ;
(*Vide* his Tiru-vāy-mozhi, Decad 5, v. 11.)

(6) "God's Peerless City's Name" he learns, thence 'gins to speak.
(*Id.* 55. 9.)

(7) No other speech he'd listen to (*Id.*, 55. 7.), his sole chant be'ng—"The Conch", "The Wheel", "The Tulasī," that is the names Of what he, *in* the Lord's hands and *between* them, sees.

(8) He, straining ev'ry nerve, doth to God's Temple walk. (*Id.* 57. 5.)

(9) He loathes all children's-play (*Id.*), his sole play 's God-Name's chant. (*Id.*, 57. 3).

(10) Im'tating Kṛishṇa, he his only frolic makes.

(11) Aged sixteen, he, Dravid-Veds Four see'ng, God serves,
With gentle—charming speech, more than ambrosia sweet, (*Id*, 55. 2).

(12) With Kṛiṣṇa for his food, his drink, and all (*Id.*, 57. 1), grows ripe
In the enjoyment of the Lord's Pure Attributes; (Periya Tiru-v-
aṇḍāti, v. 58.)

And, having hymned Him all through life, would drop his frame
And enter 'neath the Couple of the Lord's Blest Feet ; † (Tiru-vāy-
mozhi, Decad 29, v. 8.)

† Thomas à Kempis is by Bishop Ken thus praised :—

"Thrice happy saint, (1) remote from haunts of ill,

(2) Employed in hymn, and (3) dispossessed of will!"—This Praise is prefixed to the Oxford edn. of the *Imitation of Christ*.

Nor from such interruption doth spring any harm
 (As in the case of sailors who 're in midsea wrecked,
 Or Brāhmans who don't hireling rites perform in full).
 In this path of disinterested righteousness,
 The smallest striving ever saves from peril great." (II. 40.)
 Rāmānuja's Śriraṅga-Gadya says the same.]

(To be continued.)

A. G.

-
- (14) Prays that, e'en at the point of death, with phlegm-choked throat,
 The Lord would deign to let him ceaseless hymn His Feet; (*Id.*, 19. 3).
- (15) His Heav'nward journey through the solar sphere begins—
 (*Id.*, 29. 3.)
 Installed, ere starting, in salvation's blessedness. (*Id.*, 100. 11. Cp.
 Cowper's lines—showing that the happy man has, even here, a
 foretaste of heaven).
- (16) The Lord's Love Feet which erst, were scarce accessible,
 He's priv'leged now e'er wreaths-like fain to wear and serve. (*Id.*, 39.
 9 ; and 23. 1.)
-

THE TRUMPET CALL.

O ye brothers and sisters! Come together and bind ourselves with love and devotion to God Śivam. Let us bind ourselves by working for a common cause. Let us unite together in our efforts. Let us with one equal temper of heroic hearts, strong in will, strive, seek and find, and never yield. Let us not forget that united we stand, divided we fall. United action gives an undoubted success. Organisation mitigates the labour and enlarges and enriches the fruit of that labour. Let us not forget the past. Still, let us not merely boast of the past and remain dormant with that pride. The past was rich, beautiful, and holy, and it was full and plenty, complete happiness then reigned. No want was felt then. Our Saints and sages *lived* and left the world and mankind better than when they came in. Do we live or merely exist? Who were those saints and sages and saviours? Now where are they? They are present even now here and everywhere. How to see them? How to know them? Hark! Here is the sādāna to know them. Know thyself. Realize your self. Therein lies the real education. Dispel your Āṇava-māla. It is like the stain on the copper. Rub it away with self-knowledge. Āṇava is ignorance, darkness. How to remove this darkness? Give up all likes and dislikes. Attain Iruvīnaiyoppu (Balanced-mind). Dedicate all our acts to God and reach *Malaparipākam*. Then the Lord Paramēśvara (the Supreme Bliss) comes to you and then reveals Himself to you and touches you with His Grace of Śiva-Śakti. Then is our salvation. Action is thy duty. Reward is not thy concern. Remember! Life is real! Life is earnest! Art is long! Time is fleeting! The Future is in your hands. Act—act in the living present! Heart within, and God overhead.

Are you one? Yes. You have a common Religion the Śaivism which is universal in its characteristics. You have a

common language the Tamil—the sweet as the word denotes. You have also a common Government and owe your allegiance to our Emperor George V. The Tamils are always well known for their loyalty, and courage in the battle-fields. They are trustworthy and self-sacrificing. Preserve those virtues. Awake, arise, and stop not till the goal is reached. Be wise as the serpent, industrious as the bee, circumspect as the ant, loving as the dove and gracious as our Lord God. Fire away famine and fever. Foster knowledge and wisdom. Improve the soil and scatter plenty. Love all beings. Elevate your brothers and sisters that are fallen low. Sink all differences of colour, caste and creed. Ha! Do you hear the cry and wail of the ignorant millions? Do you alone wish to rise up? The load behind you is of Himalayan hugeness. Stretch your arms and lend your help. Take your fellowmen with you. Then your burden is lessened and your ascent is easy. Forget not your self. Forget not your fellow creatures. Forget not your language. Forget not your religion. Forget not your country.

God is Love. Love is Divine. Love man. You Love God. Serve man. Then you serve God. Away with hesitation. Away with lassitude. Before you fell the foe in the front, weed the treachery behind. Courage! Do not be dejected by the repulses. Be truthful. Be honest. Be sincere. Sincerity begets all other virtues.

"Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power.
Yet not for power (power of herself
Would come uncull'd for) but to live by law,
Acting the law we live by without fear.
And, because right is right, to follow right
Were wisdom in the scorn of consequence."

"Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labour and to wait."

"J. N."

THE "ĀGAMIC BUREAU" NOTES.

The Madura Tamil Sangam.*Tenth Anniversary Celebration.*

The Tenth Anniversary of the Madura Tamil Saṅgam was celebrated with much eclat on the 24th of May. Dewān Bahadūr T. T. Raṅgāchāriyār, Retired District and Sessions Judge, presided and delivered a very rousing and enthusiastic speech, in which he dwelt at length on the importance of developing still further the Tamil Literature, and on the duty of the people of the Tamil-land to pay increasingly greater attention towards the improvement of their mother-tongue. He reviewed the changes introduced by the University in the vernacular studies, and pointed out the defects in the university course for the vernaculars, and also the greater sphere of usefulness of the Saṅgam in these circumstances and the deep debt of gratitude the Tamilians owe to the President Mr. P. Pāṇḍitturaisvāmi Tevar.

Mr. P. Pāṇḍitturaisvāmi Thevar, in a fine speech, thanked Mr. Raṅgāchāriyār for his presidential address and the trouble he took in coming to Madura in this hot weather all the way from Trivallūr.

The Meeting was very largely attended and the proceedings lasted over 3 hours.

At the meeting held on the morning of 25th May the following papers were read.

1. "Love" by Śrīmat P. Nārāyaṇa Aiyar, B.A., B.L.
2. "Rāmāyaṇa Viruttaṅgaḷ" by Suṇḍarāchāriyār, Tamil Paṇḍit, Puducottā College.
3. "Social Reform" by Mr. Mascarenhas Esq., Coral Mills Co., Tuticorin.

The chairman commended the paper of Mr. P. Nārāyaṇa Aiyar highly and in reference to the second paper which was the story of Rāmāyaṇa in 400 and odd verses intended to illustrate every Sanskrit Viruttam, he remarked that great writers like Kamban, and others were probably aware of all

these metres but only adapted such as suited the genius of the language and in reference to the question of Social Reform he said it was a contentious subject and yet he hoped that a time may come when these Reforms may become accomplished facts. A vote of thanks to the chairman was proposed and carried by acclamation.

The Proceedings of the General body of the Members of the Madura Tamil Saṅgam held on the 26th May 1911 in the Victoria Hall, Setupati High School, Madura, under the Presidency of Śrīmān Pāṇḍitturaivāmi Tevar Avargaḷ.

1. Election of office-bearers.

RESOLVED :—

The Members of the existing Managing Committee, excepting Messrs. L. K. Tuḷasirām and Pālvaṇṇa Mudaliyār, were re-elected; and in the place of the said two gentlemen, the Hon. S. R. M. M. Rāmasvāmi Cheṭṭiyār and Mr. Gōpālasvāmi Ragunātha Rājāliyar were elected Members.

Proposed by Mr. T. N. Suṇḍararāja Aiyaṅgār and seconded by Mr. J. M. Nallasvāmi Pillai and carried unanimously.

2. (a) That rule 1 be amended by adding the words 'a Vice-President' after the word 'President'; the word 'seven' be substituted in the place of 'eight'.

(b) That rule 16 be amended by adding 'or Vice-President' after the word, 'President'.

Proposed by Mr. T. N. Suṇḍararāja Aiyaṅgār and seconded by Mr. S. Svāminātha Aiyar and carried unanimously.

3. That the Hon. S. R. M. M. Rāmasvāmi Cheṭṭiyār be elected Vice-President of the Madura Tamil Saṅgam.

Proposed by Mr. S. Svāminātha Aiyar and seconded by Mr. Gōpālakṛishṇa Aiyar and carried unanimously.

4. That the two present Secretaries Messrs. T. C. Śrīnivāsa Aiyaṅgār and T. N. Suṇḍararāja Aiyaṅgār be re-elected.

Proposed by Mr. S. Svāminātha Aiyar, and seconded by Mr. S. Gōpālasvāmi Aiyaṅgār and carried unanimously.

5. That early steps be taken for raising Funds from the public for the promotion of the subjects of the Saṅgam.

Proposed by Mr. J. M. Nallasvāmi Piḷḷai and seconded by Mr. D. Savarirāya Piḷḷai and carried unanimously,

6. That the Saṅgam expresses its full sympathy with the scheme proposed by Mr. J. M. Nallasvāmi Piḷḷai Avargal, to establish a Kalāsālai at Madras for preparing students for the Examination for Oriental degrees of the Madras University.

Proposed by Mr. S. Svāminātha Aiyar, seconded by Mr. T. N. Suṇḍararāja Aiyāṅgār and supported by Mr. T. C. Śrīnivāsa Aiyāṅgār and carried unanimously.

At this stage M. R. Ry., S. R. M. M., C. T. Pettāchi Cheṭṭiyār Avl., of Kāṇḍukāttān announced a donation of Rs. 1000 for the funds of the Saṅgam and Rs. 50 per mensem for the Kalāsālai.

The President in a most feeling and felicitous speech thanked Mr. Pettāchi Cheṭṭiyār for the kindness and observed that the Saṅgam has found a mother in him by expounding the name of the donor as a compound word meaning that *a mother has been acquired*.

7. Proposed by Mr. J. M. Nallasvāmi Piḷḷai that the Saṅgam gratefully accepts the donation and do convey its thanks to him. Carried unanimously by acclamation.

8. Proposed by Mr. Gopālasvāmi Aiyāṅgār and seconded by Mr. S. Svāminātha Aiyar that rule 5 be amended by the addition of the words. "The Managing Committee shall have power to remove such members as do not pay their annual subscriptions within 3 months after notice." Carried unanimously.

On the motion of Messrs. S. Svāminātha Aiyar Avl., and Śrīmān P. Pāṇḍitturaisvāmi Tevar Avl., Mr. J. M. Nallasvāmi Piḷḷai was voted to the Chair, at the meeting held on the evening.

The following papers were read :—

The first paper read was the one by Mr. T. S. Kuppusvāmi Śāstrigaḷ of Tanjore on the age of Esothara Kāvyaṃ, one of the Five smaller Tamiḷ classics. He pointed out that it seemed to be a translation of the Sanskrit original called Esotha Charitram and it repeated very many Sanskrit words used in the same place in the Sanskrit work. He quoted parallel verses

from both works to show the agreement in thought also. From these evidences, he concluded that the Tamil work should have come after the Sanskrit work. From the introductory verses in the Sanskrit work it was found that it was written by Vadi Rāja Munivar in the year 1025 A.D., in the time of Jaya Simhan of the western Chalukyas.

The next paper was read by Melai Śivalpaṭṭi Kadirēsan Cheṭṭiyār Avl, a learned member of Nagarattar, on Sanmārgam in which he brought out the superior truths of Śaiva Siddhānta which was entitled to be called so, in any way in which the word could be interpreted, and he also explained that a Sabhā named Sanmārga Sabhā had been established in Melai Śivalpaṭṭi the object of which was to spread the Tamil Language and Sanmārga as above named and that he has been trying to establish Schools in which Paṇḍits whom the Saṅgam had trained, were employed.

The President Founder of the Saṅgam complemented the Cheṭṭiyār on his excellent paper which showed his high advancement in the Tamil Language and Śaiva Religion and in his earnest effort to improve the Language and spread the Religion.

Mr. G. Sadāśivam Piḷḷai of Negapatam being absent, his paper on 'சேனமுநாட்டிசுனபிமாணம்' was read by Paṇḍit Sundarēśa Aiyar, in which he showed that though the Pāṇḍiyans were supporting the three Sangams and the fourth Saṅgam was also established and being maintained by Śrīmān Pāṇḍitturaivami Tevar, the Chōḷa kings were patrons of Tamil Literature and Tamil poets also.

Papers on Jivanna by Veṅkaṭasvāmi Nāṭṭār Avargal, a medalist of the Tamil Saṅgam and Jīva Nirṇayam and abstinence and Saguṇōpāsana were taken as read.

The chairman explained that the object of requiring papers to be read and before a learned assembly of the kind was that that they should show research and careful study of the Tamil Language and Literature and they should not be like papers read in ordinary Societies and he appealed to all to take up the study of Tamil and bring out its excellence.

The President-Founder then thanked the Chairman, Members and others who attended the anniversary.

The meeting terminated with three cheers for the King-Emperor.

The Rajput.

We are glad to acknowledge the receipt of a new magazine called *The Rajput* published in London, 227 and 228, Strand, W. C. and edited by Thakur Jessarajsinhji Seesodia and is devoted to Rajput History, Antiquities, Literature and Art. The magazine is printed on glazed paper and is very artistically got up. The title page is adorned with a Śivaliṅga at the top, with the motto "Śrī Eka Liṅga Prasād". It is further adorned with a half-tone of one of the loveliest spots in India, the Kiosk-bordered tank at Ulwar. There are two other pictures in the number before us, 'Umā worshipping Śiva' and the Durbār of Shah Jahan'. The contents are varied and interesting, devoted to Rajput History etc. The June number is named as a special Coronation number and it contains two maps of India, the ancient Bhārata Varsha and the modern British India, the picture of Their Majesties Queen-Emperess Victoria, King-Emperor Edward and Queen-Empress Alexandra and King-Emperor George and Queen-Empress Mary and H. R. H. the Prince of Wales, besides the pictures of the most noted chiefs of Rajasthān and valuable information concerning them. We wish the new magazine every success.

Mythic Society.

A new Society under this name has been formed in Bangalore with the object of encouraging the study of the sciences of Ethnology, History and Religions and stimulating research in these and allied subjects. The membership is open to all European and Indian gentlemen who may be elected by the committee. The subscription is only Rs. 3/- to non-fussil members. The Society is bringing out a Quarterly Journal also and it contains quite a mine of interesting information. The Society is doing very good work and we hope it will attract the attention and co-operation of all similar workers in India.
